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THE QUEST FOR HAPPINESS

By Arline Yoder

BERNARD SMITH stood on the threshold. A young man tall and well-built was he, with dark wavy hair, and a gracious face with a certain expression that after a first glance there was need for a second. Something in his eyes told one that he was capable of everything good, and one wondered if any evil thought ever pervaded his mind.

As he stood with one hand on the door-knob and the other clinching the lapel of his overcoat, changing expressions flitted across his handsome face. Once his eyes shot fire and the next moment they changed to a softness that revealed a troubled and wounded spirit within.

"Then you—mean—just what you have said?" his voice was hesitant, it sounded strange and unnatural to him.

Geraldine Wagoner, standing just a few feet from him, looked steadily at the floor. She couldn't trust herself to look at him. The words he had just said sounded strangely odd to her too. Did she mean just exactly what she had said? She wondered if she really did. Had she looked into those expressive blue eyes when the question was asked her answer might have been very different. But she deliberately evaded the possibility, not because she did not love him, but because she wanted to save her own reputation. She longed to erase the picture —to forget. There were fightings within her soul, yet she felt that truth was truth, and she would rather suffer now than to reap remorse when it was too late. She had heard and read of so many wrecked lives, and she for one was determined not to disregard advice as so many others had done.

The answer came slow but confident, "Yes, Ber— I mean Mr. Smith, my decision is final."

"But don't you think it wiser to have more dependable evidence? Our friendship has been a happy one—is it so swiftly broken?"

"Don't—our friendship has been supposedly happy, although I have had reason to doubt its sincerity. But I have sufficient evidence against you. What more can you expect than I should say, good-by—forever? Go—don't press me further. I shall live my own life as I have—no, not as before, for there is a wound invisible that shall never be healed."

"You have evidence," his eyes flashed, "from him—from Kenneth, and from his friends."

"And from my friends," she added, her voice soft and steady.

"'Behold how great a matter a little fire kindleth!'" quoted Bernard. "'Untruth travels faster than truth,' methinks."

"'Seeing is believing,' and Kenneth saw you. But—please go, Mr. Smith, before I ——."

Bernard reached out and grasped Geraldine's thin, white hand, "Gerry—once more for old friendship's sake I can call you that —I love you—I have always loved you. I am innocent. I have always tried to do right, not alone for your sake, but because I believe in God and the right. You doubt my character, you doubt my word, and my sincerity of purpose. Some day you will know that you are wrong in your judgment. You needn't tell me—I know you loved me, I can not doubt it. But I'll leave you now to your own happiness, and to Ken—Kenneth, and his friends and your friends. The only thing that I can say to you now is that I wish God's blessing and favor upon you in your quest for happiness—while I go in quest of my own happiness."

For the first time during the conversation their eyes met. Bernard felt her hand tremble. She felt at that moment like forgiving him freely, like telling him she knew it wasn't true—but she didn't. Bernard felt like suggesting that they take such a vital problem to the Lord and ask Him about it —but he didn't. He said instead, "Then it's good-by—forever?"

"It's good-by—forever," her voice trembled, she looked again into his eyes but saw nothing. The light had died out. He released her hand, opened the door, and stepped out into the darkness—in quest of happiness. Happiness? Ah, he needed it! Just as "the light of a whole world dies at set of sun," so, "the light of a whole life dies when love is done."

A drizzling rain was falling, making the air damp and chilly. Bernard shivered, perhaps more from the coldness that chilled his heart than from the damp air. He was sick —a sickness that no one could cure but God. He suddenly felt that life was useless. There was nothing more for which to live. The life that was so much a very part of himself had so swiftly faded away from him.

Lost and terribly alone, he stumbled on until he reached his room and flung himself on the bed. Tears were useless—the wound was too deep for tears. He had been jilted —and he didn't deserve such treatment.

Bernard rose and walked to the window. Looking out into the black night, he saw nothing—but he was thinking, and trying to decide what was best to do. Suddenly a thought struck him—it was New Year's Eve. An hour more and it would be January 1. What an enjoyable way to start the New Year! He groaned. Things looked dark indeed!

Suddenly a new light, quite unknown to the disheartened young man, flooded his very being. He saw it in a flash. He had taken Christ for his Savior and Guide. He had come to the place where he was utterly in need of a guide, and Christ had promised to be that to him. "In all thy ways acknowledge him, and he shall direct thy paths," sang itself into his soul and soothed it. Christ had a plan for his life—should he be discouraged when Christ was leading him. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." For every disappointment, God gives something far more glorious. The very thought made him fall to his knees and thank God for that wonderful revelation.

As the town clock chimed out the hour of twelve Bernard Smith made a grand resolution. He resolved that in the light of God's Word he was not going to know defeat. He was not going to let such a catastrophe weaken his power for good. He had, if God willed, a long life ahead of him. He was going to go forward, with his shoulders square and his head erect, strong to win the battle for the right and good. He was going to show to the world a brave face and a smile—a smile that would set the hearts of the sad tingling with happiness.

And best of all he then and there dedicated his life anew to that wonderful Savior he had just found so precious. But more than that he consecrated his life for service wherever God could use him—he wondered why he had never done it before. Perhaps he had been too greatly interested in material happiness. He wondered if Geraldine was happy in her Christian life, she had never mentioned it. Perhaps if they had been more free to speak of spiritual things this trouble would not have happened. But these regrets could only be taken to the Lord, and it was there that Bernard took them.

* * *

Six months later found Bernard an assistant superintendent in a small city mission. He found while working there a lovely Christian girl. She won her way into his life and heart so quickly, that Bernard completely forgot about Gerry. His love for Kathryn Sager was so different—so much more inspirational than that which he had had for Geraldine. He admitted to himself that it could not be compared.

On the afternoon previous to the wedding

(Continued on page 21)

A NEW YEAR'S THOUGHT

I know not what shall befall me,
God hangs a mist o'er my eyes,
And each step in my onward path
He makes new scenes to rise,
And every joy He sends to me
Comes as a sweet surprise.

I see not a step before me
As I tread on another year,
But the past is still in God's keeping,
The future His mercy shall clear,
And what looks dark in the distance,
May brighten as I draw near.

For perhaps the dreaded future
Has less bitter than I think;
The Lord may sweeten the waters
Before I stoop to drink;
Or, if Mara must be Marah,
He will stand beside its brink.

It may be He has, waiting
For the coming of my feet,
Some gift of such rare value,
Some joy so strangely sweet,
That my lips shall only tremble
With the thanks they cannot speak.

—Mary G. Brainard.

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ESTELLENE PLAYS WITH FIRE

By Ursula Miller

ALTHOUGH Estellene was busy helping her mother bring in the washing she did not fail to notice Joseph Kurtz pass her father's place with an immense load of hay. She hoped, secretly, that he would stop and ask her for a date to the next literary and singing at Henry Mast's home. She was sure he had stopped his team of fine black horses, when Claude High at the instant drove into the lane with his glittering, shining, new automobile.

Thereupon, Joseph gathered up his lines and passed on, down the road, out of sight, hidden by the leafy trees, but not out of Estellene's mind, toward his father's farm which lay a mile to the south.

Claude High, a newcomer to the community, wanted exactly what Estellene had hoped from Joseph Kurtz, her company to the gathering at Mast's. Claude High was comparatively a stranger in the group among whom he now mingled. He had been working for some weeks at a neighbor's and had therefore, attended the church services and other meetings quite regularly, and had in reality been accepted by the group as one of themselves. He was handsome and brilliant, and had, therefore, the admiration of many of the girls and, it must be feared, the envy of the boys. He had come into their midst a stranger and was accepted without question, apparently.

Estellene was well aware that in making a date with him, she would be envied by a large number of the girls of their church. And yet! She herself had not shared these same enthusiastic feelings of admiration. His attentions were highly flattering, because so openly approved and longed for by others, but for all that Estellene's conscience pricked her sharply, and she had a definite sense of fear even while she accepted his offered company.

"I promised Claude High to go to Mast's with him Thursday night, Mother," Estellene said to her mother when they were folding and dampening their washing.

Her mother gazed at her in astonishment, forgetting to fold the sheet, but holding it aloft, meanwhile. "Why, Estellene, I thought—why I didn't know you even knew anything about him."

"He's been working for the Kings quite a while, Mother-mine. He comes to church quite often, and comes to our other gatherings usually," remarked Estellene.

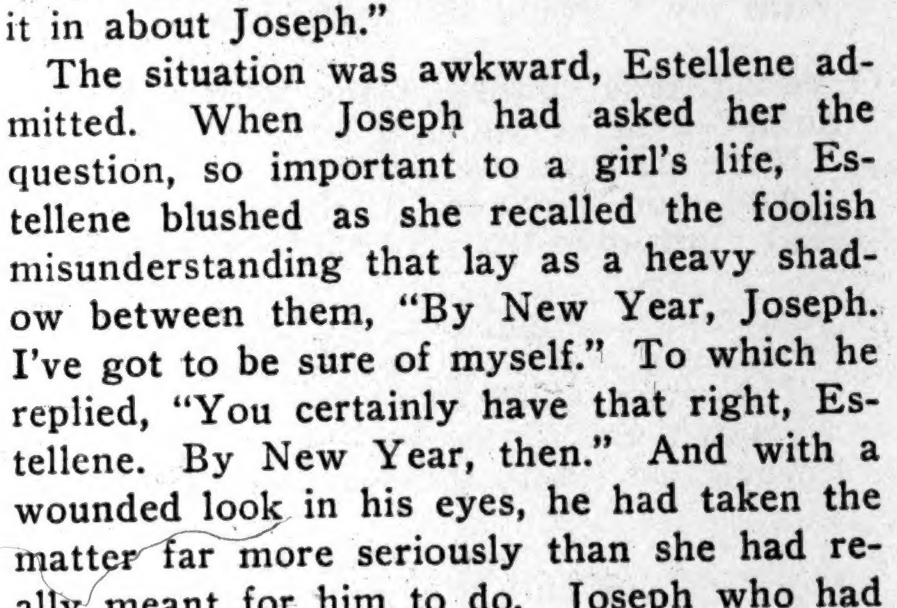
Her mother, however, looked doubtful. Then without warning she said, "What's happened to you and Joseph, Estellene? You'll look the whole world over and not find a finer young man than Joseph."

"I know that, Mother," Estellene said, as a flood of crimson tinted her beautiful face.

"I don't like it, that's all there is about it," her mother continued. "That good-looking young fellow thinks too well of himself. He'll bear watching. I don't trust him, that's all. Joseph—now—well a person can't help but trust him." To which Estellene made no remark, but thought, "Everybody, including Mother, insists on rubbing it in about Joseph."

The situation was awkward, Estellene admitted. When Joseph had asked her the question, so important to a girl's life, Estellene blushed as she recalled the foolish misunderstanding that lay as a heavy shadow between them, "By New Year, Joseph. I've got to be sure of myself." To which he replied, "You certainly have that right, Estellene. By New Year, then." And with a wounded look in his eyes, he had taken the matter far more seriously than she had really meant for him to do. Joseph who had been her "friend" for several years, and now she had allowed this to happen! She knew it was her own fault. So now when Claude High asked her for a date to Mast's she accepted, but with a disapproving conscience and an undefined sense of fear. Her parents, also, as may be guessed, did not approve.

The young people of the community gathered at stated times to render a program and to sing. They arranged quartets, duets, choruses, and sang for sheer joy and happiness. Then when called upon by the church for singing for the sick, or revivals, the songs could be readily prepared. The pleasure of being together, as well as the simple refreshments served at every meeting, never failed to be anticipated with delight. In the main the young people came from fine, substantial, hard-working, God-fearing families, the young folks themselves being conscientious and well behaved. Their interests were centered in their church, their homes, friends, and community. Happy were their lives and simple their joys.



Estellene, as she and her escort entered the living room at Mast's, felt, as she had feared, that she was envied by many of the girls present. But what troubled her far more were the few remarks she overheard, adding to her discomfort. "She's quit Joseph for Claude High," and, "I wonder what Joseph thinks of her now."

Still and all, it was a fairly happy evening. "You had a good time?" Claude inquired of Estellene on the homeward drive. "Of course, I always have a good time," she answered. "I'd like to show you a really good time," he replied to that. "Why I have a good time even when Mother and I are washing and ironing. Every day is a good day," she insisted. "Every day brings its measure of joy," she added.

* * *

Summer mellowed into a golden, glorious autumn. Work, and the bountiful gifts of nature, were in evidence everywhere.

Again Estellene had promised to attend a literary with Claude High. He had pleaded with and urged her to accompany him to various places, but she was positive in her refusals. But this was near her home, this meeting, so she consented. Again she experienced the vague fear, an undefined warning. Withal, she promised to go. "Just this time," she defended herself to her mother's protests. "He just doesn't belong to our kind of people, Estellene. I don't like it a bit," she had argued, in a troubled tone. "It isn't far, Mother, we'll soon be there and be in a large group." "Well, don't stay late, anyway." Her hitherto vague warnings, took concrete form this evening.

"You don't want to run over to Rainbow's End?" Claude asked her as they were starting home. Estellene was startled, amazed. "Rainbow's End? Seventy-five miles away at ten o'clock at night? What in the wide world would I want there? I certainly want to go nowhere but home," she said stiffly.

"There's a swell night club there! let's drive over," he urged.

"Take me home, please, and say no more about it."

"Do you call our gathering this evening having a good time?" he asked with scorn.

"Singing this and that, and hearing Joseph Kurtz talk about peace. Little readings! Little songs! It's a wonder they didn't have a sermon!" His scorn was unbounded.

"I think we had a good program," she remarked with spirit.

"You do nothing but sing, sing, sing. Sober-sides. You'd like a prayer meeting, probably."

"I would, indeed. I should enjoy a prayer meeting far better than this drive."

"Let's drive to Rainbow's End, and I'll show you one real time," he urged, changing from his scorn of a moment before to a gentle, pleading voice.

"I thank you, but again, no. Take me home at once, please."

Not another word was spoken on the way home. She thanked him, but did not ask him in. She went at once to her room, stopping only to tell her mother of her return.

"I'm glad you are back, Estellene," her mother said gravely, in evident relief.

* * *

Winter trod rapidly at the retreating footsteps of autumn, and Estellene had had no further unpleasant encounters.

One more, however, her next and last, was altogether accidental. On New Year's Eve she and her parents had planned to drive to town, a few miles distant, to make a few calls on friends. Claude High, who had carried no resentment toward Estellene, had stopped in for water for his automobile, he also being on the way to town. Estellene's father had automobile trouble! Claude and he worked with it and found the trouble. That adjusted, a tire was flat!

"All of you come with me, and I'll bring you back again," Claude said.

"I'd better fix this tire, so it'll be ready to go at another time," Father said. Then, without thinking, "You folks go with him, and I'll come and bring you back," he urged.

"I'll see what Mother says," Estellene went into the house to explain.

"I'd better stay until Father goes," she said, "but I don't like for you to go with him, either. Is it important?"

"Not important enough to trouble you, Mother," said Estellene, remembering.

"After all, there can't be any harm in riding to town with the neighbor's hired hand, I guess, if you want to go. I'm a foolish old woman, and Father and I will be along soon."

"You won't want to stay late, Estellene?"

"O, no, Mother," replied Estellene.

"If you aren't in town, I'll bring her back early myself," Claude High assured Estellene's mother.

He was in high spirits, as for the third time Estellene was in his company.

"Tonight, my girl, we're going to Rainbow's End, and don't you forget it," he said grimly as soon as they were well started. She gasped. "Why you told Mother you'd be back early if they didn't come," she said.

"Well, I meant early in the morning." Your father's rear tire was almost flat. He didn't see it. He won't have that fixed for a while."

"And you didn't say anything, but let him think they could come almost right away." Her voice, full of scorn, hid the fear which was flooding her being.

Estellene realized at last her dire need, her serious situation. She remembered her Lord and that He had promised to answer those who call on Him.

She determined to avail herself of every possible avenue of escape. "If only he stops in town, if only he stops in town," was the cry of her soul in distress. And he did!

He drove to a lunchroom saying, "Let's get some food and drink before we start. This is a fine place."

So saying he opened the door, and she entered, Claude following.

"You know what I like," he smiled at the waiter. "Two orders."

With the food was served a sparkling drink, the name of which Estellene did not even know.

"I'd like hot coffee, if you please," she said timidly. Laughing, the waiter brought it.

Meanwhile her agonized prayers ascended to a God whose ears are never deaf. She knew she had at least a chance here, while in an automobile, had he not stopped, she would have had none.

TO THE OLD AND THE NEW YEAR

O year that is going, take with you
Some evil that dwells in my heart;
Let selfishness, doubt,
With the old year go out—
With joy I would see them depart.

O year that is coming, bring with you
Some virtue of which I have need;
More patience to bear,
And more kindness to share,
And more love that is true love, indeed.

O year that is going, take with you
Impatience and willfulness—pride;
The sharp word that slips
From these too hasty lips,
I would cast, with the old year aside.

O year that is coming, bring with you
More charity unto the weak—
A deep growing peace,
That never shall cease—
Of these things, I surely have need.

—Laura F. Armitage.

"Pardon me a second while your coffee cools," said Claude as he went to pay his bill.

He and the waiter conversed in low tones, and soon they passed into an alcove. At the same instant a man and lady entered the door close by Estellene. Quick as a flash she sprang to her feet and out of the door, and ran rapidly down the street.

"Joseph Kurtz! Thank heaven, I nearly ran into you," she burst out.

"Estellene! Young ladies usually apologize when they run into some one, and you are thankful." Then he noticed her appearance and exclaimed, "What has happened? You are white as a sheet!"

"Walk very fast to your automobile, Joseph, and I'll tell you as soon as I can."

"You are trembling, girl. What can have frightened you in a little town like this?"

"Let's hurry. Are you all ready to go home? I refuse to be left alone, even in your automobile."

"Why, Estellene, something terrible really must have happened."

"Oh, it did, it did!" she sobbed.

"We'll go right away."

In silence they drove home. Estellene sat rigid, in shame and fright. The horror of her experience awed her. If he had not stopped, where would she be?

And Joseph of all people! She would have to tell Joseph. Silently sobbing as they drove home Estellene realized intensely that the fault was hers.

Quietly they entered the house, and with them the shadow of what had happened, unspoken, heavy and threatening.

Her mother, seeing them enter, said in evident relief, "So you came home with Joseph. Father's tires took quite a while to fix. He thought he'd wait till Saturday to go to town."

"That's all right, Mother. I came back soon," and her mother went on.

"This is New Year, Estellene. You asked me to wait for my answer until New Year," Joseph said as they sat before the fire.

"O Joseph, you'll have to know all about what happened, first."

"On the way home anger, distrust, and suspicion kept chasing around in my mind, but not any more. We'll call it a day, and not say anything about it."

"Oh, no, I am going to tell you everything. From the first."

"First, though, Estellene, you wanted the right to be sure. Let's go back to that time. Are you sure now?"

"Oh Joseph, I have always been sure of you. It was myself—"

"Why, Estellene, it is not possible that, even if you failed to care for me, you could care for him—for Claude High. I recall he appeared on the scene shortly before—our misunderstanding."

"Oh, no, Joseph! Never in the world! I could not endure him. I was not in his company ten minutes before I knew that the more I saw of him the less I liked him, as well as really distrusting him. Yet, though I say it with shame, there was a fear and an allurement that I felt I had to straighten out."

"I am amazed that you permitted yourself to be in his company after stating that you really disliked and distrusted him."

"Oh Joseph, don't you see? I had to fight fear"—she searched for a word, "I had to fight fear with—I mean I couldn't let my unfounded, unproved distrust of a person keep me from being fair to him, to that person," she pleaded in desperation.

"I see. I believe it was the fear itself that you were unconsciously fighting, rather than a person. Your previous encounters with people had all been entirely normal and average. Here was a new experience; a being who attracted you while he repelled you. He used his powers of fascination, but your natural modesty warned you. And you, being given to analysis of the emotions, tried hard to fight your instinctive fear of the man by proving to yourself that there was nothing to fear."

"It was that way. Mother, too, was always uneasy when I was with him."

Silence reigned for some moments. Then Estellene told of how her being with him tonight was entirely accidental, but omitting nothing, she also told of the former time when Claude High had requested her to accompany him to Rainbow's End. She did not in any of her telling spare or justify herself.

"It could have been so terrible had he not stopped. I am so, so thankful you were there."

"I cannot believe he really meant to kidnap you or do you real harm. At best, however, it was a most terrifying experience. But, dear heart, it has ended happily for us, after all."

"I am horrified how I played with fire. My conscience told me better, but I thought I must be fair to one whom my heart judges. Oh, I hope girls will trust their consciences and their mothers."

Then she continued relentlessly, "I can see how it happened! He paid such flattering attention to me. Mother distrusted him. I disliked him—while he attracted me—and I was too stubborn to flee trouble—but I had to investigate and pursue it."

"It reminds me of my horses—if they are frisky and playful—and I give them too much rein—we'd be having a runaway; keep the lines pretty tight and they settle down, quiet and steady."

"Well, I've certainly learned my lesson—hereafter I shan't fight my fears by feeding them—I'll not play with fire again very soon."

"We'll announce our engagement very soon, now, Estellene, shall we?"

"Any time, Joseph. This is a lovely, lovely New Year. And an hour ago I was wondering how I'd get home."

* * *

"Oh Joseph—home—church—safety—security—how much they mean to us—this is a Happy New Year."

"It is a beautiful New Year," murmured Joseph Kurtz, as he started for home.

Protection, Kans.

THE MENNONITES OF HOLLAND

II

By John Horsch

This series of articles will be of special interest in connection with the four hundredth anniversary of Menno Simons' renunciation of the Roman Catholic Church. See the Young People's Meeting topic for January 19.

Prince William of Orange and the Mennonites

We have already made mention of the tolerant attitude of the government of Holland under William of Orange toward the Mennonite people. In 1572, after he had been elected stadtholder or governor of two provinces of the northern Netherlands, two Mennonite ministers, Jacob Frederiks and Dirk Jans Cortenbosch, on their return trip from a visit to their brethren in the Rhine country, called upon the prince at his castle in Dillenburg to ask him if they could be of any service to him after their return to Holland. The prince replied that some of their people might be willing to raise a special contribution in money for his government.

The two men acted on this suggestion and collected 1020 Karolus guilders for this purpose. At the time when they met the prince to hand him the money, they informed him that it was a gift for the support of the government and was not to be returned. They added that it was given as an indication of their loyalty and that they "desired only his friendship if God would confer upon him the government of the Netherlands." In the receipt given them by the prince it was stated that this money was given "for the advancement of the common cause." This is apparently an intimation that it was not to be used for purposes of war.

General Religious Toleration in Holland

Holland was the first country to approve of the principle of general religious toleration to be exercised by the civil authoritiees, a principle which the Mennonites had defended from the beginning. They held that it is not the business of the state or the civil authorities to meddle in questions of creed. Though the Mennonite people took no active part in politics, it was partly through their influence that general toleration was granted in Holland. In this connection we may recall that the Pilgrim Fathers, before their coming to America, in 1620, had sought and found a refuge in Holland.

A "Modernist"—Adam Pastor

Adam Pastor, of Dorpen in Westphalia, Northwest Germany, was a priest at Aschendorf about the year 1530. The date when he cast his lot with the Mennonites is not exactly known. He served the Church as a minister and was ordained a bishop by Menno Simons and Dirk Philips probably in 1542. He took part in a debate between Mennonite leaders and followers of David Joris at (or near) Lübeck in 1546. About the same time, or somewhat later, certain doctrinal deviations of Pastor, in particular regarding Christ's deity, became apparent. In 1547 the bishops came together at Emden to confer concerning the needed steps to be taken. When he persisted in denying the deity of Christ, and all hopes for his restoration to his former position proved vain, the bishops in the same year held a convention at Goch in Northwest Germany which resulted in his excommunication. At the same time his adherents were expelled with him from the Church. He defended his views in a fairly comprehensive work which was published later.

Adam Pastor's Followers Never Organized

The opinion of a recent liberal Mennonite author that Adam Pastor was the spiritual father of modernistic Mennonitism is insupportable. In the first place, it is to be noted that Pastor represented a curiously inconsistent type of liberalism. He stressed the authority of the Word and nevertheless denied the deity of Christ. While, needless to say, Menno Simons denied to the civil authorities the right of choosing the ministers for the Church, Adam Pastor evidently believed that this right was to be exercised by those already ordained (the ministry), not by the Church or congregation. The same Mennonite author thinks that Pastor had a numerous following. If this were correct, it would be singular that it is impossible to give the name of even one of his followers. Indeed, to all appearances the followers of Adam Pastor never had an organized congregation anywhere. For nearly three centuries both Pastor and his writings were forgotten. About a century ago the only extant copy of his book was found in Amsterdam. It was later republished.

Adam Pastor died in Münster, at that time strictly a Roman Catholic city. He was buried, if we may accept the statement of the contemporary writer, Hamelmann, in the public **Ueberwasser** cemetery of that city. This would indicate that he was believed to be a Roman Catholic, since no Protestant, much less an Anabaptist, would have been permitted to be buried there. Whether Pastor had returned into the Roman Church, or had given any occasion for believing that he had again become a Romanist, it is impossible to determine.

Early Mennonite Publications

During the first half century of the existence of the Mennonite Church in Holland many prints and reprints of the various books and tracts of Menno Simons and Dirk Philips were published. Collections of some of the writings of these prominent leaders also appeared at an early date. In the following period, namely from the time of the end of open persecution in Holland (1576) to the end of the following century, a great number of books and pamphlets were published by the Mennonites of Holland. These books treat mainly on Christian doctrine and practical Christian living, partly also on the history of the Church, and there were several large volumes of sermons.

Early Mennonite Martyrology

Almost from the earliest years of the history of the Church leaflets and booklets were published, giving descriptions of the martyrdom of persons who gave their lives in testimony of the truth. Some of these booklets also contained the confessions and letters of the martyrs.

The first Mennonite Book of Martyrs had the title, **"Het Offer des Heeren"** (The Offering of the Lord). The title was chosen for the reason that the book treats of "the offered-up children of God." It was printed in 1562, about a year after Menno Simons' death. The book also contains their confessions, letters and hymns. The letters which the martyrs wrote from the dungeons in which they were imprisoned are of vital importance, indicating, as they do, the true Christian spirit with which they bore their sufferings for the sake of Christ. Not less than eleven editions of this book appeared within less than forty years from the date of its first publication, an indication that among the early Mennonites the Book of Martyrs ranked next to the Bible. No other human book was so highly prized.

Renewed efforts for the collection of material pertaining to Mennonite martyrology were made by Jacques Outerman of Haarlem, who in 1599, made a trip to Flanders for this purpose. In consequence Hans de Ries and others published an enlarged work bearing the title, **History of the Martyrs or True Witnesses of Jesus Christ.** Four editions of this work appeared between 1615 and 1631 at Haarlem and Hoorn in Holland.

The Martyrs' Mirror

Again, Tieleman Janz van Braght, of Dordrecht, in 1660, issued an enlarged Mennonite Book of Martyrs under the title, **The Bloody Theatre or Martyrs' Mirror of the Mennonites or Nonresistant Christians.** This work contained over 1300 large folio pages. It was reprinted in 1685 and was translated into the German language for the Mennonites of Pennsylvania, and printed at Ephrata, in Lancaster County, in 1748. A reprint of this translation appeared at Pirmasens in the Palatinate in 1780, while in America four reprints of the same translation and two editions of an English translation were published. Between 1671 and 1769 an abridged form of this work was printed six times in the Dutch language. Three abridged editions appeared in the German language. As already intimated the Martyrs' Mirror was always highly valued among the Mennonite people. It is now out of print in the English language. Since only two English editions appeared in America, the work is found in comparatively few English reading families. Doubtless there are many who would welcome the opportunity of procuring this work.

Hans de Ries

In the period from the death of Dirk Philips to the end of the following century the Mennonite Church in Holland had a number of noteworthy leaders, some of them men of outstanding ability. Foremost among them, probably, was bishop Hans de Ries. He was born in December, 1553 at Antwerp in Flanders and was brought up in the Roman Catholic faith. As a youth he shunned gay society and interested himself in religious things.

Having been led to recognize some of the teachings of the Church of Rome to be errors, he was particularly offended by her cruel persecution of those who did not accept her doctrine. He first turned to the Reformed people who had become somewhat numerous in Antwerp, but it proved disappointing to him to see some of them "attend their places of worship with weapons in their hands to defend themselves in case of an attack." He was of the opinion that this "was not a sign of a New Testament church." Eventually he became acquainted with the doctrine of the Mennonites. Their determination to bear for Christ's sake the bitterest persecution without the least resistance made a deep impression on him. He believed them to manifest the evidences of true followers of Christ and decided to unite with them.

Hans de Ries' Baptism and Ordination. His Flight from Flanders

Hans de Ries' intimate friend Hans Bret was a member of the Mennonite Church, and was arrested by the magistrates of Antwerp in 1576. After terrible tortures which he endured with true Christian heroism he was burned at the stake in the year 1577. Hans de Ries was baptized and ordained a minister in the same year by the bishop Simon Michaels of the Waterlandian Mennonites. He (de Ries) was employed as the cashier of an Italian mercantile house at Antwerp. His employer, although a Catholic, was well disposed toward him on account of his faithfulness. Shortly after the martyrdom of Hans Bret, de Ries came near being seized by the officers. He had a narrow escape, but succeeded in getting out of the city. The merchant who had employed him heard of his flight and, desiring to aid him, through extraordinary efforts supplied him with a considerable sum of money in recognition of his faithful services.

De Ries' Labors

After his escape from Flanders Hans de Ries labored in various places of Holland and Northwestern Germany. At Middelburg in Holland he was arrested in 1580 upon complaint made by a minister of the Reformed State Church, but was soon released. In 1593 to 1598 he was the minister of the Waterlandian Mennonite Church at Emden in Friesland, Germany. For many years he served the church at Alkmaar in Holland as pastor and bishop. He was a gifted preacher and spoke with warmth and conviction, and gave particular attention to pastoral work. His sermons proved attractive to many outsiders. The marked growth of this church was, under the blessing of God, due largely to his faithful labors. By a prolonged study of medicine he became a proficient medical adviser and took delight in serving the poor without remuneration. His wife aided him wholeheartedly in his religious and benevolent work.

The Writings of Hans de Ries

As a writer in defense of evangelical doctrine and practice Hans de Ries held a prominent place. His most important book is a defense of the deity of Christ against the Socinians (Unitarians) of Poland. The Socinians sent a few of their ministers, among them Christopher Osterot, to Holland to visit the Waterlandian Mennonites, urging a union with them. They met de Ries who pointed out to them the impossibility of such a union. They were greatly disappointed and addressed him in a letter in offensive language. De Ries replied in a book entitled, **Clear Proof of the Eternity and Deity of Jesus Christ.** In the preface he stated that he would refrain from using calumninous language, for he "had not learned such a thing from his loving and meek Lord," but he would answer with the Word of God.

Together with Lubbert Gerrits, Hans de Ries wrote a confession of faith consisting of forty articles. This confession was written in 1610 upon the request of one, John Smyth, who with a number of British refugees had (like the Pilgrim Fathers) fled from persecution to Holland. These people had been subjected to persecution in England because they disapproved of the union of church and state. They united with the Waterlandian Mennonites in Amsterdam in 1614.

De Ries had a part in the publication of one of the earliest Mennonite books of martyrs, and published one of the first Mennonite hymn books in the Dutch language. At Emden he made successful efforts toward a union of Waterlandian, Friesian, and the so-called High German Mennonites. The latter name was applied to the Mennonites of South (Upper or High) Germany and of Switzerland in contradistinction to the churches of the Lower Countries (Netherlands). Hans de Ries died in 1683.

Peter Janz Twisck

The most prominent Mennonite writer of his time was Peter Janz Twisck, bishop of the Friesian Mennonite Church at Hoorn in Holland. He was born at Hoorn in 1565 and died in the same town in 1636. He was the outstanding leader in the group of churches with which he was identified and made many journeys to visit the congregations. The books and pamphlets published by him number at least twenty-five, among them various large volumes on doctrine and on historical subjects.

Among his more noteworthy books is a defence of the Deity of Christ and a treatise on the Atonement, also a comprehensive history of the principle of liberty of conscience. He is the author of the so-called larger Mennonite Confession of Faith, consisting of thirty-three articles which is printed in the Martyrs' Mirror, pp. 360-395. This confession was first published in English by Bishop Peter Burkholder and is therefore sometimes named the Burkholder Confession.

Tieleman Janz van Braght

Another prominent bishop of the same period was Tieleman Janz van Braght, the publisher of the **Martyrs' Mirror** in its present form. He was born January 6, 1625, in Dordrecht. His father was a cloth merchant. He united with the Flemish Mennonite Church at Dortrecht and was ordained a bishop in 1648. He was an able defender of Mennonite principles. In 1657 he published a catechism which was reprinted at least seventeen times. His most important work is the **Martyrs' Mirror** mentioned above. As a book on the history of the early Mennonite Church this work holds a prominent place. Van Braght's reliability as a historian has been assailed by certain writers but was convincingly established by the late Professor Samuel Cramer of Amster-

(Continued on page 7)

CHRISTIAN MONITOR PULPIT

WITNESSES FOR THE LORD

By Nelson E. Kauffman

TEXT: Ye are my witnesses, saith the Lord.—Isaiah 43:10.

Witnesses have played an important part in the affairs of men and in their relationships one to another from the time of the patriarchs. Things, as well as men and God, have been used as tangible or intangible memorials in some significant transaction. In the New Testament, however, the word "witness" means "one who gives testimony to the truth at the expense of his life." In this sense let us think for a few moments on the significance and meaning of the statement of Jesus in Acts 1:8 with the one of the text—"Ye shall be witnesses unto me;" "Ye are my witnesses, saith the Lord."

We have already noted the fact that as witnesses we are to testify to the truth at the expense of life, and I am quite sure that unless some life is expended we are not true witnesses. I wish every professing Christian and member of the church might realize his responsibility as a witness.

To be witnesses there are two other persons involved. In this case they are the Lord Jesus and the unsaved soul. Jesus said in effect to His disciples, "You are to be the means by which the unsaved may see and know that I am the Christ and that my word is true."

There are two things that witnesses for the Lord must do—speak and live.

A Witness Must Speak

Jesus said that witnessing for Him would be the result of the power of the Holy Spirit in the lives of His followers. We notice that this was the inevitable result of the Holy Spirit in the lives of the apostles and members of the early church. The Old Testament prophecies quoted by Peter on the day of Pentecost spoke of prophesying as a result of the coming of the Holy Spirit. On that day Peter and the others spoke fearlessly.

In Acts 4 Peter and John informed the Sanhedrin that it was impossible for them to keep from speaking the things they had seen and heard. And after another infilling of the Spirit "they all spake the word of God with boldness." There is something seriously wrong with the person who claims to be born again by the Holy Spirit and who still does not speak of what the Lord has done. I know that many church members say that they do not have the gift of speaking for the Lord even to neighbors. And yet these people, when they find a new cure for rheumatism, or receive an extra good price for eggs, do not hesitate to tell their neighbors over the telephone or when they meet on the street or elsewhere. It is not the lack of talent at all but a lack of experience with the Lord.

I have yet to hear of, read about, or see the man or woman who has been baptized with the Holy Spirit and filled with the love of God who has not become a witness for the Lord Jesus Christ. It is impossible for such to refrain from testimony. If rivers of living waters are in the innermost being of an individual they flow out, not in. Praise the Lord! I doubt the Christian experience of the person who has nothing to say to others about his relationship, love, and joy in the Lord. One who knows the love of God in his soul cannot wait until the Lord's Day, nor say it all on Sunday.

A Witness Must Live

A witness must live a life that bears testimony to his speaking. It is so easy to say that we believe God hears and answers prayer, and that we believe the thing the Church needs is more praying. Such statements, made by a person who prays because it is a duty and who does only enough praying to appease his conscience, have little effect. He contradicts his teaching by his life.

The minister goes into the pulpit and preaches that God is love and that he who is born of God will love his neighbor. A man in the audience who claims to be a Christian goes from the service evading a brother. Thus the congregation contradicts the preaching of the Word. Someone has said, "Probably not less than ninety-nine hundredths of the preaching in this country is lost because it is contradicted by the Church." This may be too strong, the Lord knows. At least we ought to examine ourselves to see that our lives do not contradict the preaching in our church.

We get so engrossed in the things of the world that we have little time for God and His work. Probably we did not have time to go to the house of God on Thanksgiving Day when even our president asked us to do so. May God help us.

Finney said, "Take care how you dress. What does that gaudy ribbon and those ornaments upon your dress say to everyone who meets you? You might just as well write on your clothes, NO TRUTH IN RELIGION. Heaven puts on robes of mourning and hell may hold a jubilee. You contradict yourselves, you contradict one another, and you contradict your minister, and the sum of the whole testimony is, there is no need of being pious."

If we would all live as though we believed the Bible and would testify at the expense of life that the preaching of God's Word is true, a mighty revival would break out in a very short time. Sinners would not be able to withstand our testimony and the joy of salvation would be ours. Unsaved souls would begin to see by our earnestness in trying to bring them to Christ that we really believe there is a hell to escape and a heaven to gain. They would see that the Lord Jesus really does satisfy our souls, that the love of the world is gone, and that "Jesus is all the world to me" is not an empty statement of an over-enthusiast. May God help us all!

Hannibal, Mo.

A BIBLE DELIVERS ITS MESSAGE

The following testimony by an unknown writer is one more incident of the power of the Bible to awaken the soul and bring in the better life.

"I was a very bad man," says this writer, "caring for nothing but sin and pleasure. I bought a little book from a traveler one day and began to read it, not knowing what it contained. A neighbor said it was a Protestant book and bad, so I quit reading it. I intended to destroy it, but as paper was scarce I began using it as wadding for my gun when hunting.

"One day while hunting there came on a shower of rain and I stood under a tree. I took out of my pocket a leaf of the Protestant book and began to read it. God in His goodness opened my eyes to behold the Truth. Although not satisfied with my bag of game, I vowed to use no more of the little book for my gun. I immediately ran home and said to my family, 'We are doing a very bad and wicked thing destroying the little book.' I caught it up and pasted a back on what was left of it and began to read its contents, and in a short time God revealed His truth to my poor soul."—Selected.

THE MENNONITES OF HOLLAND

(Continued from page 6)

dam. He died in 1664. A volume of sermons written by him was published after his death by his brother.

A Period of Growth

From about the year 1560 to near the close of the following century (the time of the first Mennonite immigration to America) the Mennonite Church of Holland had a period of notable expansion and growth. By the year 1700 the Mennonites in Holland numbered about 160,000 church members, constituting about five per cent of the population of that little country.

(To be continued)

Scottdale, Pa.

Editorials

Jottings

A Happy New Year to all our readers!

* * * *

"I am resolved" were the words of the unjust steward. Luke 16:4. Of course, we realize that his resolution was a good example of the kind not to make, but that does not say that resolutions do not have a legitimate place in the lives of people. There are many Scriptural resolutions that we can make with profit at the beginning of the New Year or at any other time of the year, as for example:

* * * *

Philippians 3:10, 11, 13, 14: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead . . . . This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

* * * *

Ephesians 3:17-19: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge that ye might be filled with all the fullness of God." Let us join with the great apostle in praying for and striving to reach these great spiritual objectives in the Christian life and in helping others to attain them. The rewards of the Christian life are so much superior to those of the world that there is no comparison between them.

* * * *

Here is another good motto for the New Year: "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psa. 27:14). We have reason to believe that all followers of the Lord Jesus sometimes feel tired and discouraged and weak at heart. Trials and tests and difficulties seem to sap our strength, and we become disheartened and weak. But there is a source of strength that is never-failing. The Lord is always at hand to help and strengthen. Oftentimes the reason for our failure is that we do not wait upon Him in prayer and faith. If we do, we have the sure promise that He will strengthen us. We were very much impressed recently when we read the following paragraph:

> "Dear reader, wait on the Lord, wait, I say, on the Lord. When trials come, wait on the Lord. When tests come, wait on the Lord. When misjudged or misrepresented, wait on the Lord. When misused or abused, wait on the Lord. When clouds are gathering round you, wait on the Lord. When the road is rough and stony, wait on the Lord. When fiery darts assail, put on the shield of faith and wait on the Lord."

And we might add, When tasks pile mountain high, wait on the Lord. When exacting duties press with crushing force, wait on the Lord. On every occasion when strength is needed come to Him, and He will give the grace and strength that are needed. "My grace is sufficient for thee." "I can do all things through Christ which strengtheneth me." The Apostle Paul has evidently learned the secret of waiting on the Lord at all times. Let us learn the lesson also and put it to practice during the coming year.

The Third Gospel

As Sunday school workers and pupils we have before us a rich series of studies for the coming year. The first six months of the year will be taken up with a series of lessons called, "Jesus Meeting Human Needs." This is a study of the entire Gospel of Luke. The last half year will be devoted to lessons on "The Spread of Christianity," in which we have studies in the Acts, the Epistles, and the Revelation. This is certainly a fine course of study and should bring us all much spiritual help and blessing during the year, if the Lord tarries.

But we want to speak particularly about the Gospel of Luke. Our course takes in every chapter and verse in the scope of the lessons. Not all of the book is included in the printed lesson passages in the quarterlies, because that would take up too much space. No doubt special emphasis will be placed upon the printed verses, but it is the intention that we should study the entire book from our Bibles. And so for six months we have the wonderful privilege of studying in detail what some one has called, "The most beautiful book ever written." It is indeed a most wonderful opportunity if we make the most of it. By following the Daily Readings and giving the amount of study and meditation to our lessons that we should, there will not pass a day from January to June that we will not read and think of the life of our Matchless Lord as it is described for us by the great historian, Luke. Of course, we can go through these lessons in a perfunctory, mechanical way, take part in the recitations in the classes, and even teach from Sunday to Sunday, without getting very much out of our lessons. However, let us all resolve and earnestly strive, during these six months, to learn more and more of the Christ who meets every human need.

The Gospel of Luke is indeed a remarkable book. It is probably the only book in the Bible written by a Gentile. The author was a physician, a friend and companion of the Apostle Paul, and a careful and accurate writer and historian. He seems to have kept in mind especially the Greeks as he wrote his great book on the life of our Lord, and he depicts Him as the Son of Man who meets every need of all the people of the human race. This Gospel is especially noted for its universality, for Luke especially mentions Gentiles, Samaritans, and others who were outside of the people of Israel. Luke is in sharp contrast to Matthew in this respect. He gives many touches in his picture of Christ that the other Gospel writers omit. The book is sometimes called the Gospel of Childhood, because the author gives accounts of the birth and childhood of both Jesus and John the Baptist; but one of the titles we like best is "The Gospel of Prayer and Praise." Notice the songs of praise of Mary, of Zacharias, of Simeon, of the angels. The book begins and ends with prayer and praise. May we catch that spirit as we study it. And just now we can join in this chorus of praise to God in that we have the privilege of studying the life of our Lord for the first six months of 1936.

Menno Simons' Renunciation of Romanism

In the year 1536 a Catholic priest in Witmarsum, Friesland, a province of Holland, or the Netherlands, took a step that was of tremendous significance in his own life and to succeeding generations. Menno Simons had been educated for the priesthood and for about twelve years had been performing the services and work that pertained to that office. For a number of years he was troubled in mind because, after a study of the Scriptures, he saw that the things which he was doing both in his work as a priest and in his personal life were not according to the teachings of the Word of God. This burden became so great that in January, 1536, he voluntarily forsook his position as a priest and joined himself to a small body of believers who were living true to the teachings of the Scriptures as far as they had the light.

It is thought that he took this important step on January 30, 1536, and that he was baptized into the Christian Church soon afterwards. It will thus be seen that January, 1936, marks the four hundredth anniversary of Menno's renunciation of Romanism and baptism into the true Church. Because of this fact we have a special article in this number dealing with these important events and others in the life of the great reformer of Witmarsum. See also his articles on "The Mennonites of Holland." Menno Simons is not as well known as some of the other reformers of his time, but he was a strong leader and, although not the founder of the body which we know as the Mennonite Church, became such a large figure in its work and organization that this group of believers was named after him.

As members of this church we do well to study his life and labors and learn at what cost the founders of the Mennonite Church accepted and lived true to the faith of our Lord Jesus Christ as revealed in the Scriptures. Menno Simons, like all other men, was human, but he performed a service in the work of the Master for which we may well praise the Lord.

The Young People's Meeting topic for January 16 is "Glimpses of Church History." This topic has been timed to give opportunity to emphasize the four hundredth anniversary of the renunciation of Romanism by Menno Simons. Read the articles by Bro. Horsch in this issue for material on this subject. Other sources of material for the study of the life of Menno Simons are the "Complete Works of Menno Simons," and Menno Simons, His Life, Labors and Teachings," by John Horsch.

In This and Succeeding Issues

We want to call the especial attention of our readers to some of the articles in this issue of the Monitor. Bro. Allen Erb's article on **Italy and Ethiopia and the Christian Program** will be read with great interest, we believe, because all of us are interested in the bloody conflict that is now going on between these two nations. What light does the Bible shed on the history and the future of these nations, and what is the duty of Christians in regard to this and all other wars? We are glad for the illuminating way in which Bro. Erb discusses these points in his article. Anis Charles Haddad gives us a most interesting article as a sidelight to the Sunday school lesson for January 5. In picturesque language he takes us to the traditional home of Zacharias and Elizabeth. Bro. Derstine gives a brief sketch of the life of Bro. A. D. Wenger. Bro. Wenger performed a wide and valuable service in the cause of Christ and the Church, and was indeed "a stalwart defender of the faith." We have already called attention to the special historical articles by Bro. Horsch.

We wish to call your attention also to a series of articles, beginning in this issue, on "Laying Foundations for the Home Beautiful" by Chester K. Lehman. There will be three articles in this series, all dealing with questions vital to the subject. The Christian home is breaking down in alarming proportions in our land. Statisticians say that there is a divorce for every six marriages in the United States today. One of the causes for this is that due care is not taken in laying the proper foundations for the home. Read the articles by Bro. Lehman and tell others about them.

In the next issue we expect to begin a series of articles on "The Family Altar," by Sister Lenora Harkins Wenger. We believe our readers will find them most helpful, instructive, and interesting. Look for the first installment in the February number. Other special articles and features will appear during the year. It is our aim to make the Monitor constantly more interesting and helpful to our readers, keeping in mind especially the Christian worker and the home. If you have found the Monitor a helpful paper, tell others about it. Send in two new subscribers and we will renew your paper for a year without cost. Remember our liberal club rates—ten or more to separate addresses, 75 cents each; ten or more to one address, 50 cents each. Canvass your Sunday schools, young people's meetings, and congregations to get up a strong club. Let us work together to extend the usefulness of the Monitor during the year 1936. We would like to see a liberal increase in our list of subscribers during the coming year. Let us work together to that end in prayer, in united support, and in contribution of helpful articles. We thank you.

New Teacher Training Books

For over two years the General Sunday School Committee of the Mennonite Church has been sponsoring an Elementary Teacher Training Course, which consists of six separate units, of twelve lessons each, as follows:

1. Old Testament Law and History.
2. Old Testament Poetry and Prophecy.
3. New Testament Studies.
4. Child Study.
5. Principles and Methods of Teaching.
6. Sunday School Administration.

Textbooks by various authors were used in these courses, but there was an urgent call for texts prepared under the direction of our own Church. Steps were taken to fill this need, and we are glad to announce that books for the first three units will be available soon after the beginning of the New Year. Unit 2 is already off the press and Units 1 and 3 will follow in short order. The authors of these books are respectively, Harold S. Bender, Paul H. Erb, and Chester K. Lehman. They have prepared their material well, and we believe our people will find in these books something that will fill a large place, under the blessing of God, in better preparing men and women to teach the inspired Word of God.

Orders for these books can be sent to the Mennonite Publishing House at any time. Price, single copies, 30 cents; six or more copies, 25 cents.

Christian Life

LAYING FOUNDATIONS FOR THE HOME BEAUTIFUL

I. Ideals to Be Upheld by a Young Woman

By Chester K. Lehman

This is the first of a series of three articles on this subject by Bro. Lehman. One of the great causes for so many wrecked homes in America today is the lack of observance of the principles which these articles set forth. May the Lord bless them to the good of our readers. We suggest that you preserve these articles and pass them on to others.

Introduction

What a lure there is in a beautiful home! Its green lawn, winding walks, shrubbery, shade trees, flowers, and roses—all placed to enhance the attractiveness of the approach to the house with its stately porches, ivy-covered walls, and well proportioned windows. This outward beauty is but the visible expression of that something we call home, which is made up of father, mother, and children.

The material structure required careful planning. Much thought had to be given to the details of house plan, landscape gardening, and careful building. Then there was the labor that had to be expended in digging out, preparatory to laying the foundations. These laid, the superstructure had to be built, followed by the innumerable finishing touches that make a building a home.

It occurs sometimes that when all the work has been done, some blemish will appear that mars the whole structure. It may be a crack in the walls due to imperfectly laid foundations, which sooner or later may develop into more serious trouble. One builder whose house had developed such a defect, on being asked the reason for the crack in the walls, replied that the foundations were not carefully laid. Part was built upon rock and part upon the clay, and when the clay settled the wall did not resist the strain. As a result this house will not be able to stand the test of time. Its walls are cracked.

In quite the same way must the foundations for the spiritual structure, home, be laid. If much careful planning was required in preparation for the material structure, if much hard work had to be performed in digging out for the foundations, if the foundations had to be laid securely, equally true is it necessary for pains to be taken in all the preparations made for the spiritual structure. Laying the foundations for the material structure requires the skill of an artificer, but when the foundations are laid for the spiritual, a knowledge of spiritual laws needs to be known.

How are the foundations for the Home Beautiful laid? Answer to this question is found as one studies the nature of the foundations of such a home. The nearest approach to an analysis of the foundations of the Home Beautiful is found in that gem from the Song of Solomon, "I am my beloved's, and my beloved is mine" (6:3). These words express the utmost of affection between bride and bridegroom. With them the foundations for a happy home had been laid. Here is a picture of perfect love, an affection without any limitation.

The foundations for such love are to be sought in all those elements that make possible the free flow of affection. Careful thought will show that when there is perfect confidence between lover and loved one then there can be perfect love. The foundations for the Home Beautiful are laid when this mutual confidence has been established. If then we discover those elements that build up mutual confidence, we are finding the factors that make possible true love.

Let us search then for the elements that build up mutual confidence. What leads to unlimited trust between bride and bridegroom? Is it not found in the maintenance by each of certain ideals or principles that build up mutual confidence? We are carried back to the maintenance of ideals or principles because in them is revealed integrity of character. Where there is no integrity of character there cannot be reposed unrestrained confidence, and where confidence cannot be placed love cannot abide. So then we must search for the evidences of upright character if we would discover the basis of confidence.

Our thought so far centers around three words: character, confidence, love. Love is based on confidence and confidence on character. The foundations of the Home Beautiful are found in love. Love has its foundation in confidence, and confidence is based on integrity of character.

It is the young man's problem to measure the character of the young woman of his choice and the young woman's problem to estimate the character of the young man who is seeking her affections. Each must maintain certain ideals and principles if the character of the other would be discovered. It may be convenient in our discussion to think first, of the ideals that a young woman should hold up as she receives the attentions of a young man; second, of the ideals that a young man should have in mind as he pays attention to a young woman; and third, of the ideals to be maintained mutually in the beautiful days of courtship.

Ideals to Be Upheld by a Young Woman

1. **A young man who loves and respects mother.** This is the natural relationship between son and mother. The dearest one in all the world to a young man is his mother. He who loves and respects mother is one who will love and respect his wife. The converse is true also: he who does not have the proper regard for his mother will never have the proper attitude toward his wife.

It sometimes occurs that a pretending lover may make ostentatious claims of affection to the girl of his choice, and at the same time by his life show utter disregard for his mother. That girl should mark it down that lack of true love for his mother is proof that he does not have true love for her, and this absence of filial love is a sad breach of character. A girl has the right to expect of her would-be lover an unswerving devotion of son to mother. And in a very real way if she would feel the surges of love as expressed in the text, "I am my beloved's, and my beloved is mine," she must receive the attentions of him only who loves and respects her who gave him birth.

2. **A young man who is dutiful at home.** It takes a lot of living to make a home. Home life is crowded with duties. Father, mother, children—all have well defined responsibilities. As a young man assumes cheerfully the duties of a son, he is prepared to assume the duties of a father. These are not learned overnight. Every day from the dawn of filial responsibility to the wedding day a young man is learning the duties of a son. And as he learns a son's duty, his insight of a father's responsibility is gained. So that when he contemplates the establishment of his own home, he is careful to assume the responsibilities that devolve upon the husband and father.

Do not think, young woman, that he will become dutiful in the home he is establishing if he had no regard for the home from which he came. You have the right to expect him to demonstrate this virtue before he lays claim to your affections. Know this that you cannot place full confidence in him if he fails in this respect. You may persuade yourself into thinking that you do have confidence in spite of his failure, but in the testing time of life when it is necessary for both of you to put your shoulders to the wheel you will discover that your confidence is limited by the degree in which he failed to fulfill his responsibility in the home.

There are many unhappy homes just because the father has become a splendid bench warmer at the village store, but was negligent in his duties at home. When such is the case, confidence is lessened, and as a consequence love must wane. The love of the honeymoon needs to be fostered. How can you feel that your beloved is yours if he fails to be a true yokefellow with you in the burdens of the home?

3. **A young man who has learned to provide for a home.** Whether or not we are thankful for the depression, we have been taught through it that this business of providing for a home is a man's job. A young man has no business to ask you to become his bride if he is unable to earn more than enough to provide for himself. While you have your responsibility of working hard to make the home go, it is his task to provide for both himself and you.

Frequently, it happens that a young fellow becomes so stricken in love that marry he must. Suddenly, it dawns upon him and his bride that they are no longer a part of their former homes. They are face to face with an unrelenting fact, the problem of supporting two on the slender income of one. The would-be gallant lover had not counted the cost. How can his bride retain confidence in her bridegroom if he had so poorly reckoned on the cost of a home? How can there be the utmost of affection for him if in putting her trust in him she finds him failing in this requirement of a husband?

Hold to this ideal, young woman. Let the young man in whom you are interested demonstrate his ability to maintain a home. Those worthy efforts on his part in times of stress are a proof of true gallantry, such as will inspire you to love him. By so doing he has become worthy of you. Some time it will be your joy to say concerning such an one, "I am my beloved's, and my beloved is mine."

4. **A young man who has learned to economize.** For most men the earning power they possess is but little in excess of the cost of frugal living for a family. Laying the foundations for the Home Beautiful involves the attainment of economic independence. Not that a young man must own a home before he has a right to marry, but he must maintain such principles of economy that will make possible doctor bills, hospital expenses, financial reverses, lack of employment, and other curtailments of income.

A little study will show that it is not always the size of one's income that insures economic independence, but rather the ability to live below that income and to save the remainder. A certain young man took to himself a wife, lives in his father's house, pays no rent, and squanders all he makes. What will happen when the parental protection ceases? No doubt he thinks that there is plenty of time for him to save and to pay for a home. But let us do a little figuring. Suppose he receives the modest income of fifteen dollars a week. With this wage of about seven hundred and fifty dollars a year, it may be possible, according to circumstances, to lay aside from fifty to two hundred and fifty dollars. A small home costs from two to five thousand dollars. It can soon be figured how long it will take to pay for the home. It should also be borne in mind that the costs of living are likely to increase. The cost of a baby's clothing for a year amounts to about fifteen or twenty dollars, of an adolescent's outfit for the same time about twice that amount, while that of an adult's may be four or five times that of a baby, all this varying widely according to the many circumstances that enter into clothing costs. Similar comparisons may be made in the cost of the table, education, etc.

All this may be commonplace advice, but recognition of these matters enters into the making of character, which in turn forms the basis of confidence, and leads to genuine affection.

5. **A young man who recognizes the binding requirements of financial obligations.** His word should be as good as his bond. One crack in the walls of the Home Beautiful may be due to a failure on a man's part to recognize that an obligation is binding until satisfied.

This principle has been sorely tried during the depression. Obligations were made when money was plentiful, and suddenly, everything became tight. Not to enter into the matter of adjustments that should be and were made during such times with reference to the liquidation of obligations, it needs to be stressed that obligations are binding. One's name is at stake. If one refuses to pay his debts or the interest on borrowed money he is robbing his creditor. And anyone who contracts debts, knowing that he can never pay them, or never intending to pay them, is in unmasked terms a thief. Can you have confidence in a robber? Can you love him?

6. **A young man who has clean habits.** Clean habits are a true index to character. It is a moral arena in which the character of mankind is revealed. This wicked world besets all of us. Some young men dare to allow themselves to become contaminated with its filth and grime, while others by God's grace are kept clean from it. It is all a matter of one's character.

As you receive the attentions of a young man, will you insist that he live a respectable and clean life? The vices held in mind here extend all the way from habits of drink and the use of tobacco to impure and vulgar language as well as immoral conduct. Do not think that he has a right to sow his wild oats, and that later when you have become his bride he will reform his life. That is the devil's lie. Sober study on the nature of sin will show that it enslaves its victim, and the enslaved victim is ruined by his master. A young man who allows himself to become the slave of his passions during the precious formative years before marriage cannot reform overnight. During all those years while his better brother has been fighting manfully by God's grace the vices of youth, in these battles building up a resistance against sin and forming an upright character, the other has refused to fight against sin. He has given himself over to the devil to be ruined.

Young woman, the spiritual import of all this is very great. A character free from all degrading vices is not attained without a fight. The young man who has not been willing to wage this battle is not worthy of your confidence, much less your love. Can you think concerning a debauched, spineless wretch who poses as your lover, "I am my beloved's, and my beloved is mine?" Tied up to a man of this sort, your home will surely have cracked walls.

7. **A young man who has proper regard for your person.** The association of brother and sister is different from that of a lover and his loved one. In the case of the former there may be intense brotherly affection. As they both look forward to life, each is concerned about the present and future happiness of the other. And seldom does the brother have the temptation to take liberties nor does this relationship degenerate into the disgusting level of a moral lapse. The case is different with the association of lovers. The young man in his desire to express his affection may be tempted to take liberties which eventually may lead to gross sin.

Some young men seem to have the idea that courtship entitles them to all sorts of improprieties. "Hands off," is a good principle for you to require of him. If the young man is unwilling to respect this standard, he is unworthy of a virtuous woman. This standard interpreted in terms of what is proper conduct between the sexes may be briefly stated in the following: Any conduct that stirs up evil thoughts and increases the problem of self-control is wrong. Know this: Impropriety always precedes immorality.

It occurs sometimes that a young woman feels that if she does not permit improprieties she will lose a young man's friendship. But do not tolerate sin in order to hold his friendship. If he is unwilling to restrain himself, you are forestalling many sorrows in the future if you send him off. On the other hand, a worthy young man will accept the rebuke, will admire you for it, and will do his utmost to measure up to the standard you are endeavoring to maintain. The maintenance of such a standard will lift your social life to a far higher level and sanctify to you a much loftier association.

This standard if guarded faithfully will give new meaning to the love cord running through the words, "I am my beloved's, and my beloved is mine."

8. **A young man who is unselfish.** Happy life for two calls for a lot of give and take. Many are the occasions that require on the part of either husband or wife sacrifice of a very real nature. If a young man is unwilling to share with you in these many privations, he has not learned some of the costs of love, and of joy and happiness. Such a self-centered life does not command confidence, neither can love be placed in such an one.

A certain husband has the practice of attending faithfully all religious activities, and in the pretension of zeal for God reproves others for coldness and carelessness in the exercise of Christian privileges. At the same time it never seems to occur to him that he ought to stay at home with a sick child and allow his wife to enjoy the privileges he is monopolizing.

Another husband, under the pretense of "ruling" his home, makes all decisions, formulates all plans, and carries on all affairs of the home without consideration of his wife's wishes or judgment. Selfishness incarnate!

It would be possible to continue to enumerate ideals and principles which a young woman should maintain as she receives the attentions of a young man, but these are sufficient to illustrate the thought presented earlier that the foundation of love is confidence, and confidence has its basis in those elements which constitute and give evidence of integrity of character. These ideals upheld will make it possible for you to say with overflowing joy of heart, "I am my beloved's, and my beloved is mine." We shall consider next month the ideals and principles that a young man should maintain as he chooses a life companion.

Harrisonburg, Va.

To any one who will send in two new subscriptions to the Christian Monitor at the regular rate of $1.00 per year we will give a year's subscription free, either new or renewal.

"By going forward, one can always enlarge his horizon."

METHODS OF BIBLE STUDY

By Ida Stoltzfus

Picture a garden, picture it as your fancy pleases. In your garden have many rare and beautiful flowers, flowers of all descriptions. Have in your garden dainty, delicate, and simple flowers, also large sturdy and deeper-hued ones. Have flowers for all occasions in your garden. Have a perfect garden. This garden is yours to enjoy. The gardener is always there, and the flowers you are wishing for are always there.

We would think it thoughtless and even absurd if someone, in gathering a bouquet of flowers from such a garden, would pluck a few violets, a red geranium, a gladiolus, a carnation, a lily of the valley and a spray of holly. Can you imagine the effect? Most of us would not deem it a very pleasing or satisfying bouquet. We would say, "Foolish girl, why did she not make a better selection?" She had every opportunity to have a beautiful and satisfying bouquet for her own. Yet many individuals study their Bible just like that, if such methods can be called study.

The Bible is full of rich treasures. They are there waiting for you to take and claim as your own. The spiritual life that is real and genuine is fed and nurtured, not by the piecemeal method, haphazardly gathering here and there, but by balanced consistent feeding.

The Bible is not a dry book, neither is it disorganized so that it is difficult to study. Many men, not professing Christianity nor to know its Author personally, have studied it with method and interest. If you want to read the best literature read your Bible. The Greeks have eloquently spoken of "the rosy-fingered dawn" but Job surpasses them when he speaks of "the eyelids of the morning." If you wish to study drama study the Book of Job. None of the world's dramatists dared venture a drama on so difficult a subject as "A Philosophy of Life." The longings and thoughts of Job have never been equaled. Read the whole book, the language is beautiful.

The Bible has its songs. The book of Psalms is classed as the world's noblest songs. Handel, Gaul, and Mendelssohn have based their songs on these grand ones. Obadiah is a song of hate. The Book of Ruth is an idyll. If you want an oration you will find those in Deuteronomy perfect models. The story of Jonah is a missionary story. Read Judges for a series of striking historical pictures. And for accurately recorded history read Acts.

The Gospels give in simple language beautiful pictures of Christ and describe His mission in minute details. In contrast, if you wish to test your knowledge of syntax read Paul's writings. Study his long, involved sentences. But Bible study from the perspective of literature is not enough. The bouquet you will gather will be beautiful, but it will lack an inner radiance and enduring quality. Let me plead with you that your Bible study be more than that. I know a girl who, before she was converted, read the Bible for the beauty she found in it as literature. Do not miss its beauty and perfection, for it was written by the One who doeth all things well. Feed your soul with your Bible study.

The average girl's devotional hour is too short. Do not snatch your Bible at the end of a busy day, read a few verses wherever it falls open, close it and try to feel fed or satisfied. The Holy Spirit will not shout a message to you. He does not work in that way. His voice is soft and quiet, He is not hurried, nor yet late. And so a prerequisite of soul-fed Bible study I would say is, a desire to learn and a willingness to study. An interesting method of studying the life of Christ is reading it in a harmony of the Gospels, thus seeing His life as depicted by the four writers in chronological order.

Study the Gospel of John, the book that is called a portrait of Christ, painted in unmistakable vividness and surety. At the close of each scene when the writer has given all needed proof one can almost hear, "Behold the Lamb of God."

For doctrinal study, study the writings of Paul. As a general rule the first half of his books are doctrinal and the last half are his teachings concerning practice.

Nor is genealogy without its interest. For example, take that of Christ's. Follow the story of the chosen people from the first call of their faithful father out of the land of Ur of Chaldees down to the blessed Virgin. Do not lose sight of the fact that all this long, weary time God was preparing His people and the world for the Savior He had promised. Another interesting study is God's method of revealing Himself to His people, as in visions, dreams, through prophets, and other supernatural ways. Finally He sent His Son and the Holy Spirit.

Character study cannot fail to be interesting. Study Abraham as the faithful patriarch and learn why he was so called. Study Moses as a great leader and lawgiver, yet the meekest man that ever lived. Why? Examine the life of Joseph and see why he can be called a Christian in the same category as those who lived centuries later. Consider the prophets and see how they stood for right in the midst of evil and coming destruction.

Other studies would be word study, chronology, prophecies, and ordinances.

Study each book as a unit, learn the purpose of its writings, the circumstances when written, and the customs and habits of the people to whom written.

But most of all study the Bible for the food it is to your soul. Mark your facorite passages and verses. Know what to read when you are discouraged and are almost doubting God's care or plan for your life. Know what to read when you need greater faith and more power in prayer, and also when your heart is overflowing with praises to Him. Finally know your Bible, study it by the leading of the Spirit, and your spiritual life will be pleasing and satisfying like a beautiful bouquet of wisely chosen flowers.

Elverson, Pa.

GOD IN THE MIDST OF THEE

God in the midst of thee, mighty to save,
Mighty to succor the life that He gave,
Fainteth not, tested one, look unto Him!
Thy Lord beholding, faith cannot grow dim.

God in the midst of thee—not far away;
Full of compassion and mercy today,
Just for a look giveth power to live;
All thou canst take He most gladly will give.

God in the midst of thee—right in the strife,
Right in the midst of the struggles of life;
His is the battle and conflicts must cease
As you behold Him, your mandate of peace.

God in the midst of thee—comfort divine!
Greater than all who thy carnage design:
Look, weary one, God is not only near,
But in the midst of thee, just now, right here.

—Annie Lind Woodworth.

SERMONOGRAMS FOR THE NEW YEAR

A good resolve will make any port.—Horace.

He only is a well-made man who has a good determination.—Emerson.

To save time is to lengthen life.

Time indeed is a sacred gift and each day is a little life.—Selected.

Time is power—we have no right to dissipate it.

Time is life—we must value it greatly.

I wasted time and now doth time waste me. —Shakespeare.

Lost—somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever.—Mann.

Time is our life; passage of time is our death.

The old year is dead, the New Year is born. Let us be thankful that we have one more chance to begin.

Some men live more in one year than others in a decade.

Suppose we hide trouble and show only cheer; 'tis likely we'll have quite a happy New Year.

Happy are they who realize the value of time before it is too late.

Christ alone knows the coming year. He holds the key.

Close up the ledger, Time. Hark the knell of the year gone by!

To add your gift to the world's good cheer is to have and to give a happy New Year.

Speak a shade more kindly than the year before; pray a little oftener, love a little more.

God will not change; the restless years may bring sunlight and shade; joy mixed with grief, but God is true—there is no change in Him.

THE CIGARETTE MENACE

I do not believe there is an agency so destructive to mind, soul and body, or so subversive of good morals as the cigarette. The fight against the cigarette is a fight for civilization.—Dr. F. W. Gunsaulus.

PRAISE

By Mark Guy Pearse

"The Lord hath prepared His throne in the heavens; and His Kingdom ruleth over all" (Psa. 103:19).

So, then my soul, thy life must be a life of praise. Everywhere God's goodness meets thee. Round about thee always is this infinite love, with unfailing wisdom seeking to fulfill His glorious purposes concerning thee. **His Kingdom ruleth over all**—therefore canst thou find nothing which is not matter for praise, since there is nothing which is not the matter of thy Lord's gracious permission, or planning, or control? **Over** all—nowhere canst thou step outside His realm, nor in anything get beyond His care and government. **Over all**—therefore take all as from God; hold all as for God; and by thy gratitude give all back to God again, and thus complete the circle, making Him the Alpha and Omega, the Beginning and the Ending of all things. Pray for the gift and spirit of praise. Covet it earnestly as one of God's best gifts—the crown and completion of all His other gifts. Exercise thyself in the art and habit of praise. Linger at the throne of grace until the heart is tuned and the soul is filled with the sense of the goodness of God. His mercies are ever new. Let the song with which thou dost greet them be a new song—a song fresh and living, springing from the depths of the soul. It is well if we can put on the garments of praise before we draw near to God; but surely we should never leave His presence without them. Let us be ashamed and saddened that so often we have come to God in prayer, but have forgotten to bring the incense of praise. None hath such gladness in the gladness of His child as our Father in Heaven. "Ye shall rejoice before the Lord your God seven days" was a commandment given under the Law; and in the Gospel that brief summer is to spread through all the year and to fill all seasons—**rejoice in the Lord alway.** As we journey toward the south and get nearer the Heavenly city, surely the light ought to be growing brighter and our joy becoming fuller, and praise to be more constant.

This life of praise is more than an act of the soul. It is rather an attitude and a relationship toward God. Such a confidence in Him, and such quick sensitiveness to discern His presence, that every gift reveals His love, and every need suggests His care, and fear instinctively tightens the grasp about His hand. O blessed, most blessed is it, when every breath doth stir the music of the heart into thanksgiving. How beautiful a picture is that which the Psalmist sets before us here—a picture of perfected praise—"bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His Word." They stand about the throne with head bent low in reverent homage, eager to catch the whisper of the almighty will; then sweeping forth on their strong pinions, making sweet music as they go. Obedience must underlie our praise, as the granite underlies the woods and meadows of the earth; as the bones build up the man. Without obedience we can have no music, no rhythm in our lives—all is but a clanging cymbal, a brazen din. Obedience—exact, complete obedience—is the very spirit and strength of all praise. "Unfaith in aught" is, as one sings, "The little rift within the lute." What of the harp if the strings be slack or unresponsive to the master's touch? **Obedience**—that first, that always, **hearkening to the voice of His Word.** But not obedience only. Duty, in large measure, well pressed out, but measured always, may be but a rigid and a frigid thing. There is an obedience that is almost more provoking than open rebellion and defiance—a sullen and stupid obedience that creeps with unwilling steps, and that obeys with a rebellious heart. It is the service with which Israel provoked the Most High. "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the Lord (thy God) shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and He shall put a yoke of iron upon thy neck." Serving the Lord with gladness is the only acceptable service, it is the perfection of service, when obedience is a delight. It is an art to be learned, and to be mastered only by exercise; and he who has learned it has found the very secret of Heaven's own blessedness. It is the service set forth by the vestments of the high priest when he went to minister before the Lord. He was to be arrayed in the ephod "all of blue;" and the golden breastplate, whereon were written the names of Israel, was borne upon his heart. And ever as he moved the music of the golden bells rang from his robes: "Beneath upon the hem of it (the robe) thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: * * and his sound shall be heard when he goeth unto the holy place before the Lord." Our gracious God is surely worthy of such service. For His sake let the heart be set with eager longing and resoluteness on this life of praise, and let there be the daily exercise and effort after a fuller thankfulness.

And for our neighbor's sake let us seek His blessed life. Gratitude is the sweetest and most successful witness for God. It is as if we carried openly "known and read of all men," the receipt acknowledging His unfailing mercy. "A merry heart doeth good like a medicine," saith the wise man; a thankful spirit carries sunshine and warmth wherever it goes. There are men whose presence nips and withers one like a frost, and where they are it is icy winter always. Surely the people who do know their God should bring with them the time of the singing of birds; and should woo the flowers from their graves, and tip the very thorns with fragrant blossoms and beauty. The bare memory of the happy hired servants saved the prodigal—servants who looked as if they had enough to be thankful for. As he sat amidst the swine shivering and hungry, he thought of the little lad who went whistling to his work; he saw again the sturdy plowman, what a cheery fellow he was; again he heard the maidservant who made the place ring with her music all the day long. He thought of the old laborer, dried up in the winds and suns of seventy years, and how that the master bade the old man do what he could, and if he could do nothing else, he might come up to the house for a meal—and he could generally manage that. That saved the son. "If I am going to be a hired servant anywhere, it shall be there," said he; and he arose and came to his father. What an infinite mercy would it be if we could get rid of the grumbling, faultfinding folk who call themselves Christians; whose souls are ill-fed, ill-clad, and perishing with hunger! They are a libel upon the bounty and faithfulness of our God. We need some island in the tropics where those frozen souls may possibly be thawed, and where their evil influence may be limited to each other. "Serve the Lord with gladness" my soul, be that thy marching order, thy motto, and thy aim. Keep the flag flying and let the music cheer thy way; thou art in the King's service, and His Presence goeth with thee ever * *.

"Bless the Lord, O my soul: and all that is within me, bless His Holy Name."—Triumphs of Faith.

THE REALLY POOR MAN

A man is poor—

If he is without friends.

If he has a guilty conscience.

If he has lost his grip upon himself.

If he is selfish, uncharitable or cruel.

If his mind and soul have been neglected.

If he has traded away his character for money.

If his wife and family do not love and respect him.

If worldliness has caused him to lose fellowship with Christ.

If making money has crowded out the cultivation of his spiritual life.

If love of money has hardened him until the love of Christ and His Gospel does not stir him to do his best for missions.

If all his investments and possessions are laid up on earth and he has no treasures in Heaven.—Watchman-Examiner.

SPURGEON AND THE BOOKWORM

C. H. Spurgeon on one occasion went into Scotland and stopped at a wayside inn. There he picked up an old wormeaten Bible.

He held it up between himself and the sun, and there was just one place that he could see the light clear through. One worm had begun at Genesis, and eaten right through to Revelation.

Mr. Spurgeon said, "Lord, make me a bookworm like that."

Oh, that we all could just eat into the Bible a little section at a time! But if you study it word by word, you will be enriched. Word studies of the Bible are like picking up pearls and diamonds. —A. C. Dixon.

Two thousand seven hundred Americans begin the tobacco habit each day.

Educational

A MAN FROM THE HILL COUNTRY—THE FORERUNNER OF JESUS (Luke 1:46-58)

By Anis Charles Haddad

This article supplements the Sunday school lesson for January 5.

One of the most romantic stories in the Gospel is the visit of the Virgin Mary to Elizabeth, told like most of the events connected with her life by Luke, the Evangelist.

Tucked away in a hollow about six miles west of Jerusalem, among the Judean hills lies the small but picturesque village of Ain Karim, the "Well of the Merciful," or "St. John of the Mountains." The scenery on the way is delightful and refreshing, a picturesque valley with a clear view of undulating hills for miles around. The contour of the country is beautiful here, this being one of the prettiest parts of Palestine, which is truly a "land of hills and valleys." The valley is covered with great rocks, for the path lies through stony ground, though here and there are little plots of bright green grass. Everywhere, even among the rocks, the landscape is brightened by the anemones, the scarlet poppies, the cyclamen and the countless other spring flowers, for are there not some three thousand varieties of flowers in the Holy Land, and especially during the months of January and February?

And above, where the hills, so stony and with so many bare patches, yet with such an appealing loveliness when the mind associates with them visions of heath, of aromatic shrub, shot with radiance in spring, and even in the heat of summer, keeping gold of flax and thistles and the varied purples and reds of the wild mints. In October the heart of the mountains around Ain Karim blossoms too. Who could have guessed what tenderness had slept the summer through, folded deep under parched soil and hidden in clefts of rock? With the first gentle rains blue squills appear and saffron crocus: cyclamen thrust up their leaves, whose underside is so lovely in its veined purple that we can well wait for the flowers. The true crocuses follow, blue and white. Then in a great wave spring overspreads the hills, even the bleak hills of Judea! By May the tide has ebbed and of the lilies only yellow asphodeline remains. But mints and thymes and thistles continue. We go to a hillside just above Ain Karim and see a little enclave made by the moor-gods, a fairy corrie where grows the "Rose of Sharon" though so dwarf and trailing as to be overlooked except by careful search, styrox, wild olive, oak terebinth, and a dozen thymes in flower.

We go down the hillside and look at the beautiful view in front of us. Every part of Palestine is historic and full of interest. The winter torrent toward which these hills dip and deepen is the same valley where David picked five stones, with one of which he slew Goliath of Gath, the giant terror of all Israel.

On both sides of the summit of the hill are the Jewish colonies flourishing. At present the hillsides are partially planted with vineyards and fig and pomegranate and olive orchards; but there are signs of much more extensive ancient terracing. During the four hundred years of Turkish rule, the cultivation of land and the planting of vines and trees underwent a serious check. The effect was even more than a check, for thousands of old trees were cut down, until the country became almost denuded. Compulsory military service of six years' duration drained the country of its young Moslem men, and they were the largest landowners. Beautiful old olive trees were cut down and sold for firewood to enable them to collect the required sum of fifty Turkish gold pounds—about one hundred and fifty dollars — to except themselves from military service, and further payment of about the same amount was demanded every time the reserves were called out. Anyone following Turkish history at that time will remember with what rapid sequence this took place. The need to quell trouble here or a skirmish there; a dispute about Crete, or war with Greece, the Balkans, civil war in far-away Arabia, the suppression of Druse chieftains, the quelling of feuds among the Bedouins—all these meant fifty pounds to every Moslem young man. Any hardship endured by the family was better than this. At its best Turkish military service was undesirable. Their food was coarse, their clothing scant, their payment negligible, and few men ever returned. Naturally cultivation of the land was neglected, vineyards and terraces allowed to deteriorate, and finally fall into decay.

I have deviated a long way from Ain Karim, the Beth-haccarem of Nehemiah 3:14 and Jeremiah 6:1. Ain Karim lies beside a confluence of valleys, the hills of which are crowned with hamlets, while the valleys themselves are green with crags and their slopes fair with waving olive trees. The exceptional fertility around is a tribute to western energy, for a colony of Franciscan monks and Russian nuns have long been established at this spot in the belief that the parents of John the Baptist lived here. It is their industry and that which they have aroused or pay for in others, that has made things as they are. Because of the copious springs in the valley, Ain Karim must have been inhabited from earliest times. History always clusters round springs of water. Civilizations come and go, but they remain a staid landmark.

The Franciscan chapel is the first to be seen and then the great convent perched on a prominence on the hills beyond. What architecture is to be seen is simple. The grotto in the church may or may not have been the birthplace of John the Baptist; the probabilities are against it, for we have no reason to suppose that Elizabeth's child would be born elsewhere than in her own house. It is most probable that some early Christians, enamored of the idea of a similitude between the circumstances of the birth of Christ and His great forerunner, let their imagination run away with them. What is of deepest interest to us is that the Virgin Mary dwelt here with Elizabeth for three quiet months before her Child was born; that this fair scene of terraced hillsides of vines and olive trees lying perched above the valley, daily met her eyes and influenced her thoughts; that here the two women must have talked of the mysteries dimly revealed to them; and that Mary, the simple village maid, here drew strength and courage and wisdom in communion with God for what lay before her, not alone at Bethlehem but in the wondrous path she was to tread for the rest of her life, as the earthly guardian of her heavenly Son.

But the Franciscan Fathers have no doubt of this chapel's being the birthplace of the forerunner of Jesus, for beneath the great altar is a circular slab of marble with a Latin inscription almost effaced which, when translated, reads, "Here the forerunner of the Lord was born." For centuries this place had been used by the Moslems as a stable and sheepfold, but it was regained by the pious monarch Louis XIV of France for the Franciscans and has since then been elaborately restored. It is a handsome and neatly arranged affair of its kind. Six lamps continually burn in it. Today this holy place is a subterranean chapel and formerly was one of the rooms of the house of Zacharias.

Although there is little to identify Ain Karim with Luke's description of the home of Zacharias (and Luke is the only one of the four Gospels that mentions it) the Crusaders, those versatile priest warriors who are responsible for locating so many Biblical sites in the Holy Land, decided that the most beautiful spot in Judea was an appropriate setting for the birthplace of John the Baptist. Whether it is the authentic spot or not, is immaterial. It is somewhere in the vicinity. Nevertheless the peace of fulfilled desire, of deferred hope accomplished, still lingers over the place. On this spot Mary visited her kinswoman Elizabeth; here she sang her song of praise.

There is a well at Ain Karim, as at Nazareth, where all the women go at morn and even to draw water for their houshold. One goes down by two flights of stone steps through the roofless arches of an old church, and which is associated with the visit of Mary to Elizabeth. Less famous, it is infinitely more beautifully situated and picturesque and surely also deserves the name of the "Virgin's Fountain," for I feel no doubt that Mary and Elizabeth drew water here and chatted with their neighbors just as these women of the village are doing, while I linger for some time and watch them passing to and fro with stately carriage and peaceful water jars carried on their heads. There is no other well at Ain Karim, and the customs of the East are unchanging.

This well is the business center of the village and is used by the women for washing the clothes, and friends meet to laugh and chat. It is a very human spot, happy and full of peace, yet with an indescribable atmosphere as though the girls and women, tall and graceful, with pitchers on their heads, who gather there, are conscious of wonders enacted so long ago near the place where they assemble. The throng round the fountain, the good temper and flashing musical waters, the sunlight and gentle green of the pennywort springing from the stone walls, the fringe of color trailed along the hedgerows, of poppies and cranesbills, weeds of no great note, but such as the good God scatters everywhere on the waste ground—all this is a sight calculated to make a man love his kind.

Above the spring stands in all its beauty a slender and very graceful minaret belonging to a mosque. Wherever the living fluid bathes the soil, it becomes clothed in rich green, which stands out strikingly amidst the brown and grey stones. Everywhere are little garden and vegetable patches, and their vivid green contrasts beautifully with the yellow and blue persons moving hither and thither wherever the peasants are weeding and hoeing.

The Place Where Mary and Elizabeth Lived for Three Months Is Now Commemorated by a Simple Franciscan Church

At the outskirts of the village we begin to ascend. Here we meet good-natured, squat, broad-faced Russian women, who greet us in their friendly fashion. The Russian community is the most interesting. It was founded over fifty years ago by Russian pilgrims and has gradually grown into a settlement of eighty aged nuns, who have built little stone houses around the hill terraces. They conduct the services of the church and eventually die and are buried there. The whole place is a model of comfort and cleanliness, all walls being whitewashed and spotless, while gardens are brilliant with flowers.

On making inquiries we are guided up a steep, narrow, rocky path to a little stone, one-story house, hidden and tucked away among shrubs, bushes, and trees. We are now introduced to the abbess, a happy genial soul in spite of the telltale lines of care on her face and the pale skin and deep sunken eyes. We sit at the table in front of her home, overlooking a magnificent view. A "samovar" is soon humming and singing; a simple but wholesome and plentiful repast is before us. She is running back and forth, urging us to eat and drink, and telling us in snatches about her distant home in the "steppe," and about her life here.

We then make our way to the Sanctuary of the Visitation, where Elizabeth and Zacharias lived and where Mary sang her "Magnificat of Praise." We are greeted by a Spanish monk who so kindly welcomes us that we linger long conversing with him. The courtesy and kindness shown by the monks in Palestine to those who are not of their own faith, deserves all praise. It is a hospitable tradition of the Middle Ages that is very pleasing, and as the monastic orders are composed of men of all nations, the visitors can at these establishments invariably find some one who speaks their mother tongue; and thus make their visit an interesting one. On entering the chapel we see on the right side a rock in a niche, bearing the imprint of John's body. This rock has a curious history and the legend as told by the monk in charge is that when Herod's soldiers were killing the innocent children, Elizabeth fled to the mountains, and concealing the forerunner of the Lord, laid him on this rock, which miraculously softened as wax to receive him, so the child was hidden and saved. Even though we cannot always accept Roman Catholic traditions, it is infinitely preferable to be shown the sacred spots of tradition by those who reverence them overmuch than by an indifferent guide.

We then go out to the garden, and the monk gladly gives us flowers as a remembrance of our visit. It is the same garden where Mary and Elizabeth walked together after the meeting, and as they did so, the monk tells us, that the flowers the Blessed Virgin brushed against, even those that had no natural scent, are said to have given forth a delightful fragrance. The room in which both used to sit together was filled at all times with a supernatural light, so that Joseph and Zacharias feared to enter it. Surely these associations must ever clothe with the richest interest, the vale and hillside of beautiful Ain Karim.

Archaeologists may speculate on the authenticity of the claim of Ain Karim as the birthplace of John the Baptist—the scene of the meeting of Mary and Elizabeth. They may dig for more evidence, but I am sure the peace and quietness of this sweet little village will never be disturbed.

About three miles distant to the west of Ain Karim is the spring and grotto of Ain Habis—the Spring of Confinement—where the Baptist lived as a hermit until the day of his preaching in the desert on the banks of the River Jordan. "And the child grew and waxed strong in spirit, and was in the desert till the day of his showing unto Israel." Here in this "Desert of John," was heard for the first time the voice of one crying in the wilderness, "Prepare ye the way of the Lord." Directly in front at the top of the mountain bounding the valley is an open door in the rock leading to the grotto in which the forerunner lived. There is no appearance of a desert in this place except solitude. It is one of the prettiest and best cultivated spots in the Holy Land. "St. John in the Desert" is a picturesque site, cultivated and fertile, for it must not be forgotten that "desert," according to Oriential significance, means "lonely, solitary place." Sitting at the entrance of the grotto and looking upon the valley and mountains, all around terraced and cultivated to the very summits, all still and beautiful, I thought I have never seen a place better qualified to inspire a pious, philosophic and happy state of mind than this "Desert of St. John."

Jerusalem, Palestine.

THE NEW YEAR

The New Year season above all others is a time for checking up and taking inventory of our lives. We look backward and meditate upon successes and failures, noting the places where we walked faithfully in the path of our Father's will and where we failed because we took a course of our own choosing. As we look forward we wonder what is in store for us. It seems like a darkened vale which we enter with fear and trembling. We know that if we go forth each day with Him who is the Light we shall see the right path.

The following are four suggested ways in which we should look in our New Year meditations: into the past to see what lessons we can learn for future use; into the future to see what plans we may profitably make for the coming year; into our hearts to see what our relation is to Christ; and to Christ who is the Way as our Leader and Guide for the coming year.—Selected.

ITALY AND ETHIOPIA AND THE CHRISTIAN PROGRAM

By Allen H. Erb

We are glad for this timely and instructive article on a subject that is on the minds of people all over the world.

If by Italy we mean Rome, and by Ethiopia the kingdom of Central Africa, we have two nations whose history is referred to in the Bible.

In the three great divisions of the race we have the posterity of the three sons of Noah: Shem, Ham and Japheth. From Shem came the Hebrews, from whom came Christ. From Japheth sprang the great nations of the Gentiles of the then far removed future and from Ham the great early civilizations. But a curse was pronounced upon Ham, for his shameless exposure of his father, which predestined his posterity to be the servant peoples of the world. The black tribes of Ethiopia belong to this servant race of Ham.

Ethiopia, Abyssinia to many, is a non-Negro empire in northeastern Africa with a population of about seven million people. It was probably the Biblical land of Cush, mentioned so many times in the old Testament. The natives carry a tradition that their rulers are descendants of Solomon. Solomon, they say was a doctor, a healer, a learned man who had the power to cure, a hakim." And the Queen of Sheba suffered from a short, distorted foot. Her journey to Jerusalem was made to see whether Solomon could help her, and naturally, she carried presents with her to him. A child was born to them, Menelik I. Solomon educated the lad in Jerusalem until he was nineteen years old, when the boy returned to Ethiopia with a large group of Jews, taking with him the true ark of the covenant.

The present ruler, Haile Selassie, king of kings of Ethiopia, conquering lion of the tribe of Judah, claims direct descent from the dynasty of Menelik I.

It was an Ethiopian who rescued the prophet Jeremiah from the dungeon and an Ethiopian woman who became the wife of Moses. And it was the state treasurer under Candace, Queen of the Ethiopians, who was the object of God's great effort in personal work through Philip, the evangelist.

Ethiopia is also closely associated with the history of the Pharaohs. Probably all these circumstances combine to make the Christian religion the formal, accepted religion of the country. Approximately one fifth of the ruling race in Ethiopia are connected with the priesthood. They hold large grants of land from which they derive needed revenue. Churches dot the country, many however being little more than elaborated native huts.

Ethiopia has been nominally Christian since A. D. 330, when Frumentius, a Phoenician youth, was consecrated as Bishop of Askum by the Coptic Church in Alexandria. The chief cathedral, dedicated to St. George, the patron saint of the empire, is the principal feature of central Addis Ababa. It was built in commemoration of the victory at Adiwa, where in 1896 Menelik II stopped the Italian advance. Manysided, with three concentric chambers, the cathedral carries down to the present day the concept of Solomon's temple with its holy of holies, the traditional repository of the ark of the covenant.

Church service often lasts throughout the night, accompanied by melodious tolling of bells, chanting of rituals, and dancing by the priests to the cadence of cymbals, drums, and sistra. Ancient Geez, a dead language is the ritualistic tongue, for these centuries-old Coptic ceremonies. Every Sunday seems like Easter around the old St. George Cathedral, so numerous are the crowds.

Feasting, fasting, and worship play major roles in the life of the people. Lent is strictly observed by the Ethiopians, whether of high or low degree. Not only is meat abjured, but even eggs, milk, and other forms of animal produce. But feast follows fast and is generally lengthy and to the people an important amusement.

The customs of the people do not indicate a pure Christian religion. In law a creditor can imprison his proved debtor by chaining him to his wrist and thus be accompanied in his comings and goings, until the debt is settled. The Mosaic principle "an eye for an eye and a tooth for a tooth" is not entirely outmoded.

Marriage among the masses is normally a common law union. Much native mead often adds to the hilarity. Divorce, simple and frequent, is like marriage, surrounded by traditional safeguards, Laxity, polygamy, and abuse of the marriage institution are strictly prohibited by custom and sheer force of public opinion. Divorce is accompanied by a careful division of chattels pooled at marriage. A much divorced woman is thus often considered a decided "catch."

But Ethiopia is decidedly religious. The most important factor in the life of the people of Ethiopia's highland country is their church. There is a church on almost every hill and on every sightly piece of land. It has been estimated that at the present time there are between fifteen and eighteen thousand recognized churches in the empire. Churches are built in groves of trees and are circular, with successive round enclosures, where all ranks (the people, the deacons, and the priests) have definite stations. Entrance for the priests is on the east, for the men on the north; doors for the women open on the south.

All old churches contain pictures on the inner walls showing saints and early Christian martyrs. St. George fights a dragon, St. Stephen is stoned, Shadrach, Meshach, and Abednego walk through a burning fiery furnace; nothing is left to the imagination in the graphic story of unhappy experiences of the martyrs or what is going to happen to sinners when they go to hell.

It is pleasant, when the traveler's camp is near a church, to hear very early in the morning the sound of chanting and the notes of the stone bells, sweet and clear. These bells are slabs of rock from three to five feet long, rectangular in shape, the ends about six inches square. When struck by a smaller stone the sound may be heard for a long distance.

In Ethiopia, in the baptismal rites and the blessing of the waters at the great festival of the Epiphany, the cross plays an important part. At the greatest feast of the year which is called the Moscal, or the feast of the finding of the cross, it is the custom for the priest to bless with their crosses the pile of twigs and wood, which are to be lighted at nightfall, while the rulers, governors, the chiefs, and the people circle about it, singing and chanting. The customary greeting of the priests is "By the grace of God I am well. How are you for your health?"

The history of Italy or Rome is also alluded to in the Bible. Rome is referred to in prophecy by Daniel. The image vision of Nebuchadnezzar is interpreted by Daniel. He explains that Gentile world history from then to the end is classified under four great world empires. The first three are specifically named: Babylon, Medo-Persia, and Greece. The fourth, the iron nation, is not specifically named but its identity is so clearly inferred that it is generally accepted to be Rome. It is a simple fact of history that there has been but one world empire since Alexander, namely, Rome.

This is the empire that held dominion over the world when Christ was born in Bethlehem. Economic stress is no new thing. This is felt in the statement in Luke, "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." It was Herod, a Roman ruler, who sought Jesus' life as a babe, Pilate who delivered Him to be crucified, another Herod who killed James and took Peter also, and Nero who beheaded Paul. It was upon roads made by Rome on which Paul and other missionaries traveled to carry the Gospel from city to city. It was against the fiery persecution of the Roman state that the early church prospered. After Constantine, the state sponsored the church. In this relation the church prospered until she became a mighty temporal power. With either political or ecclesiastical powers Rome continued as the only world empire up to the time of Napoleon. Since then the world has known the Roman Empire only as history. Except for the centralized control of the Roman Church she has been a lesser power in the world.

One of the two outstanding results of the World War, from a Biblical point of view, has been the rise of the Italian nation, or Rome. Mussolini appeared dramatically in public life shortly after the war. In a few short years he has led the forces of facism until he, more than any other one man, has been a disturbing factor in international affairs. The Italian state has risen as an ambitious contending world power.

I recently asked Miss Bosworth, a teacher in our local high school who has made frequent trips to Europe, what she considered the most interesting place in Europe or the world. Without hesitating she named Italy. I read recently that the number of tourists in France in 1927 was 2,125,000 and that it fell to 700,000 in 1934, while in Italy the tourists numbered 100,000 in 1925 and rose to 3,350,000 in 1934. This is one of the evidences of the sudden prominence that Italy is taking in present world interest.

These are the nations with old Christian traditions that are now at war with each other. Ethiopia, with traditions traced back to King Solomon, and Italy, with traditions tracing back to Christ, the apostles, and the early Christian church; Ethiopia, holding the forms, Biblical terminology and worship, Rome professing to be the mother church from which all Christian ideals are given birth. While it may be argued that there is no organic relation between Mussolini and the Roman Church, yet it may reasonably be inferred from the past history of Rome that the Church would not hesitate to use temporal power if she saw that it would enlarge her domain. Is it not a reproach upon Christendom that these two professing Christian nations are now perpetuating the sad historic fact that most of the wars of the past 1500 years have been between professing Christian nations. The heathen stand aside and observe with scorn.

Not only has the peace of these two nations been broken, but the peace of Europe and probably the world has been placed in jeopardy. The League has now placed economic sanctions against Italy. The nations outside the League are watching with selfish care on which side to give their support, ready to make the move that will seem to enhance their own interests most.

The war has now advanced to the stage where Italy seems to be taking possession of the country without effective resistance by Ethiopia. It seems to be a triumphant march of conquest. Provided the other nations do not interfere and introduce complications for Italy it would seem that ere long their goal of complete conquest will have been achieved, or at least the securing of substantial gains in territory. Some of the relations of this situation to the Christian program may well be considered.

The Christian program calls for peace not war. The nations of the world have proposed to establish that peace, but now there is war. Can there not be peace as well as war? Was not the League of Nations established to secure peace among nations? Why so soon must one of the members of the League be an aggressor in war? Why the failure?

Frank H. Simmonds in the October 15 issue of the Saturday Evening Post discussed this question. I shall present a few of his arguments. "To understand why the League has failed it is necessary to look back for a moment to the immediate postwar period in which it was launched. Woodrow Wilson, its author, founded his whole experiment upon two assumptions. For him the World War had already made the world safe for democracy, and the League was not to provide the means by which democracy would make it secure for peace. With the defeat of the Central Powers and the flight of their rulers, control had everywhere passed into the hands of the peoples. That they would exercise that control to prevent a repetition of the catastrophe of 1914 the American president was supremely confident.

"In 1919 it was easy to believe that the postwar world would remain democratic. Ever since the American and French Revolutions democracy had been advancing. The World War had ended by producing a 'cascade of thrones.' Autocracy was gone and the red portent of Moscow still failed to shake the faith of liberalism. Indeed, for his fellow countrymen the American President had succeeded in investing the war with the character of a crusade for democracy, in fact, of the final crusade whose victory would insure that government everywhere and forevermore would be of, by, and for the people.

"Nor was it more difficult to believe on the morrow of the Armistice that all peoples, the victorious and the vanquished, the belligerent and the neutral, of the late struggle, must henceforth impose policies of peace upon their statesmen. Everywhere men and women were still under the empire of the agonies of the recent conflict. Europe was filled with devasted regions still uninhabited and with battlefields upon which the dead were not yet decently buried. Who could imagine then, that a time would ever come when peoples would again allow themselves to be led to slaughter or forced to endure fresh agonies? Democracy and peace—those were the confident hope for the future of a world that had known the war—and they were the twin pillars of Wilson's system.

RETROSPECTION

He was better to me than all my hopes;
He was better than all my fears;
He made a road of my broken works,
And a rainbow of my tears.
The billows that guarded my sea-girt path,
But carried my Lord on their crest;
When I dwell on the days of my wilderness march,
I can lean on His love for the rest.

He emptied my hands of my treasured store,
And His covenant love revealed;
There was not a wound in my aching heart
But the balm of His breath had healed.
Oh, tender and true was the chastening sore,
In wisdom that taught and tried,
Till the soul that He sought, was trusting in Him,
And nothing on earth beside.

He guided by paths that I could not see,
By ways that I have not known;
The crooked was straight and the rough made plain,
As I followed the Lord alone.
I praise Him still for the pleasant palms,
And the water-springs by the way;
For the glowing pillars of flame by night,
And the sheltering clouds by day.

There is light for me on the trackless wild,
As the wonders of old I trace—
When the God of the whole earth went before
To search me a resting place.
Has He changed for me? Nay! He changeth not;
He will bring me by some new wav,
Through fire and flood and each crafty foe,
As safely as yesterday.

And if to warfare He calls me forth,
He buckles my armor on:
He greets me with smiles and a word of cheer,
For battles His sword has won.
He wipes my brow as I droop and faint,
He blesses my hand to toil;
Faithful is He as He washes my feet
From the trace of each earthly soil.

Never a watch on the dreariest halt,
But some promise of love endears.
I read from the past that my future shall be
Far better than all my fears.
Like the golden pot of the wilderness bread,
Laid up with the blossoming rod,
All safe in the ark, with the law of the Lord,
Is the covenant care of my God.

Anna Shipton.

"Consider now what has actually happened. The world which had been made safe for democracy in 1918 has today in no small part gone over to dictatorship. Of the six so-called great powers other than the United States, not less than four—Russia, Germany, Italy, and Japan—are ruled by dictators or obligarchy. The Hohenzollerns and the Hapsburgs have gone and in comparison with Mussolini, Francis Joseph was a constitutional monarch. Where the unlucky Czar Nickols was a painted lath, Joseph Stalin is an iron spike.

"Nor is this reversion to tyranny or more exactly, this revulsion from democracy, limited to the three great peoples. On the contrary the same rush to dictatorship has taken place in many smaller states—in Poland, Rumania, Yugoslavia, Austria, and Hungary for example. Where before 1919 the world witnessed a cascade of thrones it has since beheld a Niagara of parliaments.

"Wilson was then mistaken in his vision of the arrival and persistence of a democratic world. But what of his faith that peoples would forever remain peaceful? In 1931 Japan set out for war in Manchuria, in 1934 Germany precipitated the Putsch in Vienna, in September 1935 Italy's armies are preparing for battle in Ethiopia. In three countries, too, the rulers have openly adopted war as an instrument of national policy and in each the rising generation is being prepared, not merely physically but also spiritually for future war.

"Of the great powers which at some time have been members of the League of Nations, two, Japan and Germany, have actually withdrawn, and Italy stands ready to go if Geneva undertakes to interfere with its proposed war. The partnership of peoples to preserve peace has already been dissolved because at least three of the partners are determined to break that peace. There remains no basis for cooperation between France, Great Britian, and the Soviet Union, which still desire peace, and Japan, Germany, and Italy, which set the things attainable by war above and beyond the preservation of peace.

"The simple but shattering truth is that three great and smaller peoples have abandoned the pursuit of peace for the practice or preparation of war, because for them the costs of the former seem more intolerable than the hardships of the latter. Fascism, National Socialism, and Japanese imperialism, all proclaim the same doctrine that the strong must possess the territorial domain and the material resources necessary to its prosperity. But possession of these things by Japan, Germany and Italy must be preceeded by conquest, since those who have them will neither surrender nor share them. In this circumstance lies the explanation of the Manchurian, Austrian and Ethiopian episodes."

The above quotation brings to a focus the tremendous military obstacle in the way of the church's peace program and peace ideals. Mussolini has proved to be a war lord far worse than the Kaiser. If the church should support his destruction by military methods how much assurance have we that another shall not take his place! Should not this teach the church to continue to look for Him to come who shall be able to make true Psa. 72:9-12, "His enemies shall lick the dust. . . . The kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper"?

Is there any teaching in regard to the Christian program which would indicate the outcome of the present war? Let us return for a moment to the consideration of Nebuchadnezzar's image in Daniel 2:40-45: "The fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold."

I would call attention to several facts concerning this kingdom:

First, it has the strength of iron. Rome has held an iron hand over the world for centuries.

Second, it does not stand as a coherent kingdom, iron and clay do not mix. The Holy Roman Empire could not hold back the rising tide of nationalism. The last century has seen the development of the separate nations in the old empire.

Third, in the final result the empire shall be composed of ten separate but somewhat confederate nations.

Fourth, that this empire shall exist in some recognizable form as the fourth great kingdom up until Christ comes again. He is the stone, cut out of the mountain without hands, that shall strike this image at the feet and destroy it.

Of course, any claim that the Bible would give any explanations about the details of the Italo-Ethiopian War would be absurd. But it does give the outline and direction of the main stream of Gentile world history.

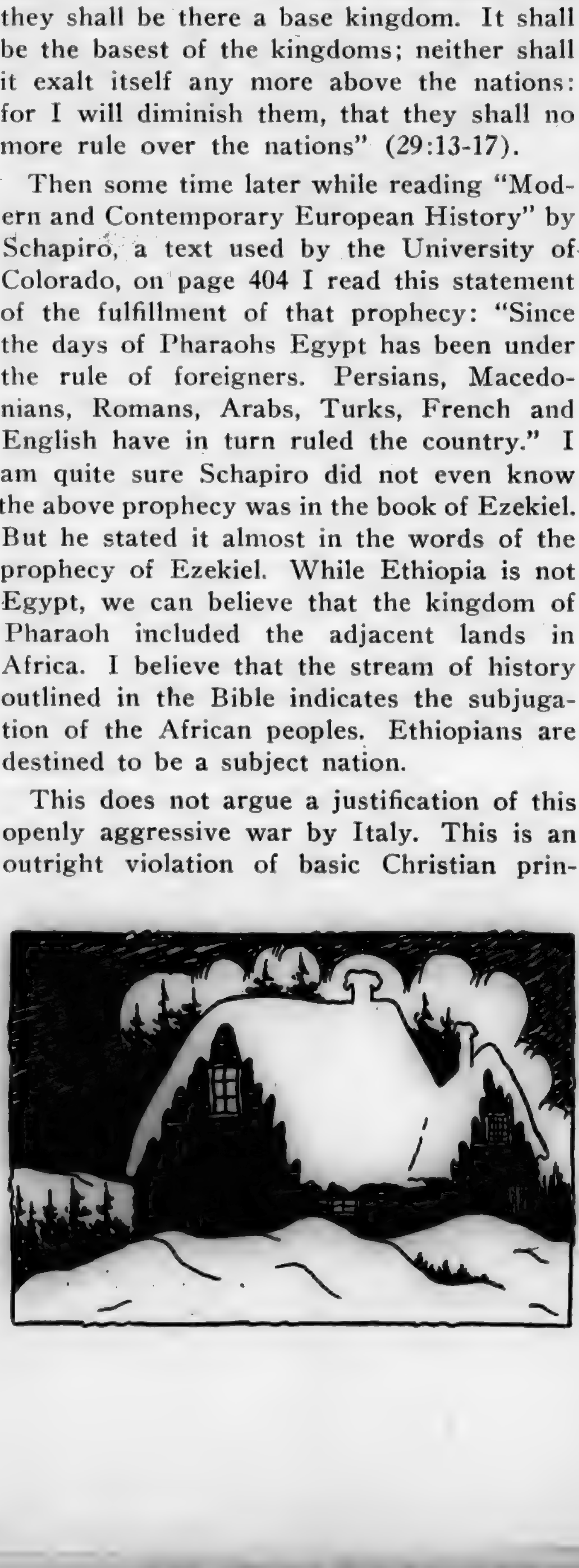
That main stream indicates the existence of this fourth iron empire, divided and only more or less coherent, in a ten-toe kingdom at the coming of Christ. This would not indicate that Mussolini or even fascism will succeed in the conflict, but it does indicate that when the shaking process is over and the nations have again settled down to some satisfactory temporary armistice, Rome will appear stronger than ever. She has risen phenomenally since the World War and eventually will occupy some degree of hegemony among nations.

Furthermore, the state of Ethiopia is more or less defined in Scripture. I have already referred to Noah's curse upon Ham, "And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

Some time ago, while reading the book of Ezekiel I discovered this prophecy concerning Egypt: "Yet thus saith the Lord God; at the end of forty years will I gather the Egyptians from the people whither they were scattered: and I will bring again the captivity of Egypt, and will cause them to return into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations" (29:13-17).

Then some time later while reading "Modern and Contemporary European History" by Schapiro, a text used by the University of Colorado, on page 404 I read this statement of the fulfillment of that prophecy: "Since the days of Pharaohs Egypt has been under the rule of foreigners. Persians, Macedonians, Romans, Arabs, Turks, French and English have in turn ruled the country." I am quite sure Schapiro did not even know the above prophecy was in the book of Ezekiel. But he stated it almost in the words of the prophecy of Ezekiel. While Ethiopia is not Egypt, we can believe that the kingdom of Pharaoh included the adjacent lands in Africa. I believe that the stream of history outlined in the Bible indicates the subjugation of the African peoples. Ethiopians are destined to be a subject nation.

This does not argue a justification of this openly aggressive war by Italy. This is an outright violation of basic Christian principles which should control men. Jesus said, "Blessed are the meek, for they shall inherit the earth." The Ethiopians, as the weaker attacked people, can claim the blessing of the meek; and, inversely, Italy will eventually feel the judgment of the oppressor. The Apostle Paul says, "Support the weak." Certainly this does not mean, "Exploit the weak." These principles can not be violated and the violator secure permanent good.



What effect may this conflict have on the Christian program of evangelism? As has been noted, Ethiopia is already nominally Christian. And yet she is illiterate and formal. We may yet consider that her people are fit subjects for the foreign missionary program. Especially is this true of the isolated tribes. If Italy succeeds, as it has been intimated that she will, it is not impossible that the country will become formally Catholic. With her traditional form and organization of the priesthood and her veneration for forms and ceremonies and physical expressions, is there not a fertile field for the transplanting of the Roman Church? Then, too, the Roman Church may have the support of the civil powers in advancing her interests. If the state perchance should take a more liberal policy of religious tolerance, probably there will yet be opportunities for Christian Protestant misisons. In that event the progressive development of the country may pave the way for even more rapid progress in the evangelization of the people.

There is one expression always possible in the Christian program—namely, personal, holy living. And this is possible under any circumstance. Sometimes trouble and hardship develop holiness. Neither the sword of the Roman Empire nor the spear of the Roman inquisition could destroy the holy light of the Gospel in the saints. Illustrating this truth is the story of Ruth the Moabitess. Living in the time of the Judges, in the darkness of oppression and sin, there is brought to view this flower of holy home living. No environment of heathen oppression from without or idolatrous practices from within Israel could prohibit the blossoming of this expression of love, devotion, and virtue. And so may it be in this hour. Far removed from the injustices of war, aggrandizement, oppression, and greed there may spring up in remote sections and families, personal branches of righteousness from among the people.

I cannot help but feel compassion for this small nation made the victim of aggression. But I do believe in a God who sets watch, though seemingly a hidden one, over the nations. I have confidence that the God, who made the cruel conquests of Nebuchadnezzar a means of establishing the Jews throughout the world, as centers of future evangelism; the relentless march of Alexander a medium by which a universal language was given to spread the Gospel; and the iron teeth of the Roman Empire a unification of the world that the Gospel could be rapidly taken from one people to another; will also ride the clouds of this storm and advance His kingdom. We will believe that He shall make the "wrath of man to praise Him."

La Junta, Colo.

THE YEAR'S RECORD

Columbus when he was homeward bound after that wonderful voyage when he discovered the new world, was overcome with a terrible storm. He suffered indescribable agony, not because he feared to lose his life or the lives of his crew, but he was afraid that his magnificent discovery of a new world would all go down irrevocably into the abyss, and that, too, not far from land. He therefore hurriedly committed to the deep, entries of his discovery, in bottles, in the hope that some day they might reach land. He had made a splendid record, and he didn't want it to be lost.

Do many of us care to have our record of this year preserved? I believe that most of us would be exceedingly glad to lose much of our record. Many things we have said and done that have not been right.

A German writer records for us a dream he had. In his dream he saw a long procession of men and women passing by his window, and upon looking more closely he was startled to find that those men and women were companions of his childhood. They appeared all to be respectable, and to have done very well. He himself was old, infirm, diseased, and his whole life had been wasted, until now he was a complete wreck. In an agony of despair he cried out: "O God, give me back my youth!" and in his terror he awoke—it was but a dream! He was still young, his life was yet before him, and he resolved to live that life better than he had commenced it.

We are thankful that many of you are still young, with your life-work before you. It is not too late to correct the mistakes, and begin your lives on right lines—lines of truth and righteousness. Do not continue sowing seed that will provide you future misery. Many of the undesirable things said and done during the year that is almost gone, have been done because of our carelessness and unconcern. God will forgive you for all your mistakes and sins if you ask Him.

We feel sure, however, that you have many things that you would be glad to have preserved—kindness shown, loving words spoken, helpful deeds done—these bring sweet memories to you. When Christian had accomplished his weary journey across the Hill Difficulty, and was at length safe inside the gates of the Palace Beautiful, he was asked by Prudence, "Do you not think sometimes of the country from whence you came?" And Christian had indeed such memories. They were his constant sorrow. He had struggled hard to get the better of them. Prudence then said: "But do you not feel sometimes as if those things were vanquished which at other times are your perplexity?" "Yes," answered Christian, "and they are to me golden hours when such things happen." Think of all the good things you have done, and the blessed days you had during the past year. When you have looked back and made notes of these, ask yourself whether a whole year and a whole life of such deeds would not be worth striving for.

Titus, a Roman Emperor, used to examine himself every day as to what he had accomplished. If a day slipped by without his having redressed some wrong, or without doing some good thing, he used to say to his courtiers, "Alas! I have lost a day." Whatever you see, or hear, see to it that you get all the good out of it that is possible, and when you see opportunities for usefulness, never hesitate to use them.

"Something each day—a smile;
It is not much to give,
And the little gifts of life
Make sweet the days we live.
The world has weary hearts
That we can bless and cheer,
And a smile for every day
Makes sunshine all the year.

"Something each day—a word;
We cannot know its power,
It grows in fruitfulness
As grows the gentle flower.
It brings the sweetest peace
Where all is dark and drear!
For a kind word every day
Makes pleasant all the year.

"Something each day—a deed
Of kindness and of good,
To link in closer bonds
All human brotherhood.
Oh, thus the Heavenly will
We all may do while here:
For a good deed every day
Makes blessed all the year."

Abridged.

THE NEBULAR HYPOTHESIS EXPLODED

Someone has said the nebular hypothesis was one of the greatest ventures of man's mind. It was an eighteenth century flight of imagination and long considered to be a scientific fact. The reader will remember the nebular hypothesis holds that the planets evolved from a so-called "fire mist," a mass of vapor that, began moving in a certain direction, gathered momentum and threw off particles that continued revolving in the same general direction and finally gave us the present solar system. Other such systems have been made and are in the process of making, we are told.

Here are some of the statements regarding the Laplacian conception of the solar system.

(1) All planets revolve about the sun in the same direction, counter-clockwise.

(2) The outermost planets revolve most slowly, the innermost most rapidly, the speed decreasing with the increasing distance.

(3) The planes of the orbits of all the major planets lie nearly in the same general plane as that of the earth's orbit, the ecliptic.

A number of other suggestions concerning the movements of these heavenly bodies have been made. This was considered "science" for many years. Along comes the telescope as we now know it. The telescope is often a heartless instrument to false hypotheses. It revealed some disturbing facts concerning this long held hypothesis. It revealed first that Uranus had four satellites and they **were revolving about the planet the wrong way**. It further revealed that Mars had two moons, the inner one revolving about the planet faster than the planet rotated upon its axis. This would of course be impossible on the ring origin or nebular hypothesis theory. Again, the satellites of Jupiter were found to rotate about the planet in a retrograde direction. Many, many minor planets have been found revolving in orbits badly tilted with respect to the planes of the orbits of the major planets, and what is more, some of them revolve clockwise instead of counter-clockwise. Here is trouble for the supporters of the nebular hypothesis. The telescope has been wicked to the theory and imagination of Laplace. Not the speculative ideas of man guide the planets in their motion, but rather the sure hand of their Creator, God Himself. If He can thus guide the multitudes of the skies, some going one way and others another, He can look into the personal and private affairs of the soul that dares trust Him. He is not only a Creator but a Sustainer. He is not only a Sustainer but also a Guide. Marvelous that He will condescend to make the minute affairs of our lives a matter of heart-concern to Himself. Have you learned to trust Him? This is no doubt the highest form of knowledge.

Not only is the telescope an instrument that has destroyed the nebular hypothesis, but mathematics itself has dealt a deathblow to this most unscientific theory. Laplace's assumptions were dynamically unsound. Notice these mathematical facts that run counter to his theories. Material scattered widely in a ring will never by its own gravitation gather itself together into a planet. No mechanical process could be devised whereby 98 per cent of the angular momentum of the whole solar system could lie outside the sun itself. These facts have led many to the discrediting of the nebular hypothesis.

While many mathematicians and astronomers have discarded the above exposed theory, they have devised another equally as weird. It is called the **Planetesimal Hypothesis.** This theory suggests that as two stars pass each other in space, they would through tidal action cause an ejection of material which would distribute itself along spiral arms resembling the many spiral nebulæ we observe in such great numbers in the heavens. These drawn-out nebulæ would cool rapidly, liquefy, and lastly solidify, and material for a new planet be made. This is the theory of Chamberlain and Moulton. Much more might be said about this theory, but after all has been said, it is still a theory and not an actuality. How weak these suggestions seem compared with the more sure foundation for our faith, God's Word!

We are asked to believe the theories set forth above, over and against the Word of God. The theories of the universe have been changed almost each century, but the Bible has made its statement, and rigidly and firmly maintained that God is the Creator of things as they are. The weakness of man's speculation in contrast to the statement of God's Word is apparent to every thinking man.—Harry Lindblom, in The Evangelical Beacon.

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BIBLE STUDY

TABERNACLE STUDIES

XLVI. Cleansing of Leprosy—Lev. 13-15 (Continued)

By the Bible Study Editor

The Lepers To Be Cleansed

Not all leprosy was deadly. Numerous forms of the disease are found in the Scriptures and various forms of the disease are extant at the present time. It may be that some of the symptoms found in Leviticus would not apply to some of the present forms of the disease. No form of treatment for the malady is given in the Bible. The Bible is not a materia medica, nor is it a treatise on diseases and their cure. The law is a shadow of good things to come. Leprous symptoms were given which applied to the present necessities of Israel and the treatment of the lepers was such as to protect the entire camp from contamination and at the same time afford the sufferer an opportunity of waiting for the mercies of the Lord to heal him and then to return to the camp. While waiting in his isolation the leper was saved the pain of afflicting disease upon others.

Some lepers were healed of their disease. With some the progress of the malady continued until the whole body was covered—all the flesh was turned white—then the leper was pronounced clean. Lev. 13:13. It is not stated that all lepers were finally healed and cleansed. In the case of Gehazi, the disease was transmitted to generations following. There was no hope for healing, and none of those generations could look with anticipation upon the process of purification which the law of God graciously afforded. Even in the days of the Lord, the ceremony of cleansing was not forgotten, for the lepers who were healed were cited to the priestly ceremony for cleansing. Through all of the ages there were those who were healed and became clean, who made use of the cleansing and restoration to the camp from which they had been banished during the progress of the disease.

It has been intimated by some that the spiritual significance of the clean state of one whose body has been entirely covered with leprosy is that such an one is wholly under the power of the effect of sin. When one realizes that he is altogether sinful he is in a position to seek the cleansing which the Word of God affords him. This may be a reasonable application of the cause. It may be possible to see other phases of such a condition. When the leprosy has affected the entire body it has no further power to harm. It has destroyed itself. In the body of Christ sin has wrought its worst and made Him to become sin for us. All that sin could work in us it wrought in Him. It can do no more. We may say when we behold our Lord, "The body is dead because of sin." We may also say, "But the Spirit is life because of righteousness." Sin has wrought in our lives, and will continue to work until it has finished its power and brought us to death. It can do no more. But, to die without the possibility of partaking of the virtue of purification is the greater calamity.

The Priest Who Cleanses

The law does not require that the same priest who pronounced the sufferer unclean must minister for him when he is to be cleansed. All of the priesthood centers in the high priest. One priest may pronounce the uncleanness, and another may pronounce the cleanness and offer for the cleansing. The high priest is the authority of all of the priests. We should not apply the priesthood to the officiating of priests or ministers in the Church of Christ. The priest who officiated in the case of lepers, to pronounce clean or unclean, also had the power to offer the sacrifices, sprinkle the blood and oil and thus by his personal ministry purge the man from his uncleanness and restore him to his former purity. This office no man can perform. It is distinctly the work of Christ, and of Him alone, to offer the blood of purification and to bestow the oil of life and salvation and pronounce clean the soul that has sinned.

The priest who cleanses shall go forth to the leper outside of the camp to look upon him and to pronounce him clean or unclean. Thus did our Lord go forth from the precincts of the House of God, and from the family of saints and angels in glory to meet the sinners outside of the camp. Hebrews 13 cites us to go forth unto Him without the camp, bearing His reproaches. But he first went outside the camp to bear the reproaches. It is there that He meets the sinner and desires to make him clean. Outside of the camp the Priest of our reconciliation meets us and there provides every needful ministration to bring us into the camp and unto the blessings of fellowship and worship. When one has come to the end of self and has seen the end of sin, both in himself and in the Lord who died for us, he may come and call for the ministration of the cleansing which will restore and bring him the joy of salvation.

If there is a place for the office of human help and sympathy for the leper it is in the help that may be afforded him to come to the Priest of cleansing. "He shall be brought unto the priest" (Lev. 14:1). And, again, when the priest shall demand what shall be required for the cleansing, the friends of the leper may bring the things required for the ceremonial cleansing. He who has been excluded from the camp surely will not have at his command all that is essential for his restoration. Those who are out in sin have lost much of the available material for returning to the Lord. That friend or minister who is able to point the sinful soul to the atoning power of the blood, and to the purging power of God's truth, and help the soul to the sufficient sacrifice for sin and to the Spirit of life and righteousness, is indeed one who can bring many lepers to the priest for cleansing. Lev. 14:4.

There are many who would advise the leper to wash and wash his clothing, and purify his flesh, even to the extent of removing the defilements attached to the hair of the body, but would not point such an one to the cleansing properties of the sacrifices. Could one detect the difference between the leper cleansed by the washing of the body and one who had also offered the sacrifices? Thus do men make claims for purity by comparing the nonprofessor with the professor of faith in Jesus Christ. When Christ sent the lepers from Him to be cleansed, "As they went they were cleansed." But their cleansing resulted from their purpose to fulfil the requirements of the law of Moses as they were directed by the Lord. Had any one the power to cleanse without the ceremony of the law, Jesus had that power.

However, Jesus sent the lepers to show themselves to the priest and to offer for their cleansing according to the commandment of Moses. Matt. 8:4. If Jesus thus honored the law which He gave to Moses, much more would He demand the offering of the blood of atonement which He Himself offered for sin in the cleansing of the heart of man from the defilement of the leprosy of sin. When Jesus meets the sinner it is to point him to the power that will save. "No man cometh unto the Father but by me." And no man can bring men to God without bringing them to the One who redeems them from their sins with His own blood.

The Materials for Cleansing

The list of the materials for the cleansing of the leper is of extreme interest, both as to the difference in their material and in the manner of their use. There are in this list some of the materials used in the ordinary sacrifices for sin and there are others that are used on other special occasions and some that are used only in connection with the cleansing from leprosy.

The articles used only for the cleansing of the leprous man or the leprous house are stated in Lev. 14. The unusual materials are the "two living birds that are clean."

The marginal rendering suggests that the two birds are "sparrows." The Hebrew allows for this rendering. Sparrows are among the clean birds, since they are not classified as unclean. The unclean birds are named. Lev. 11. But sparrows are not sacrificial birds. Only the turtledove and pigeon were offered as sacrifices on the altar. The sparrows were to be used somewhat as were the goats on the day of atonement: One was led to the altar and was slain for sin and the other was let go alive in the wilderness. One sparrow was to be slain and the other was let fly in the open field.

Other unusual materials for the cleansing of the leper were the cedar wood, scarlet and hyssop. Neither of these materials were used in connection with the sacrifice at the altar. In the preparation of the water for purification these materials were used. Num. 19:6. Cedar wood, scarlet, and hyssop were cast into the fire to be burned with the flesh of the heifer that was slain as a sin offering and burned outside of the camp. But the water of purification was not used in connection with the cleansing of the leper. The materials named had to function in a particular manner in this service for the leper.

Cedar wood, scarlet, hyssop and the living bird were dipped together into the blood of the slain bird and were then used to sprinkle blood upon the person to be cleansed from leprosy. How they were combined in this ceremony is uncertain. The scarlet could have been either woven material or cords of scarlet. The living bird could have been bound to the cedar wood by using the scarlet. The hyssop also could have been bound to the cedar wood with the bird and thus used in sprinkling the blood. The first use of the hyssop was in the days of the Egyptian bondage when the doorposts and lintels were sprinkled with the hyssop. By some special manner the Lord has joined together all of the sacrifices through all time by some common element in each of them. The wood of cedar bearing the bird dipped in the blood of its mate takes our thought to the cross on Calvary, where He that "liveth and was dead" was hanged upon nails and shed His blood to purge away the sins of all men. There is no scarlet mentioned in connection with the death of our Lord. The scarlet of His own blood marked the cross, and the hyssop of His own suffering savored that sacrifice. We remember that some of the furniture of the tabernacle which was not used in connection with the sprinkling of blood was covered with a scarlet cloth. The table of shewbread was covered with a cloth of blue and also with a scarlet one. Thus scarlet has associated with it the blood of sacrifice for sin. The Bread of Heaven poured out His life for us on Calvary's cross.

Other materials for the cleansing of the leper were those that were used in the usual sacrifices. There were to be used two he lambs and one ewe lamb, with the specified amounts of fine flour and of oil belonging to such sacrifices. The manner of offering and the purpose of the offering of these sacrifices is easily understood since the manner of their offering suggests the purpose of the sacrifice. The he lambs were used, the one for a burnt offering, the other for a sin offering while the ewe lamb was used as a trespass offering. Lev. 5:6.

The meal offering was presented to the priest in the usual manner, as a gift mingled with oil. This meal offering was burned on the altar with the sacrifice of the he lamb, a burnt offering. These functioned as the sweet savour offering to the Lord.

An unusual service was performed with the oil that was brought to the priest by the one to be cleansed. A log of oil, about one pint, was presented to the priest. This quantity was less than was usually required as a portion of the sacrifice with each animal offered. The function of the oil was different from that of the sacrifice. Of it some was sprinkled before the Lord and some was touched upon the ear, thumb and toe of him that was to be cleansed.

One should note the difference between the oil that touched the leper and that which consecrated the priests who ministered at the altar. The anointing oil of the priests was a special oil, composed of several kinds, and was to be used only in the service of anointing priests. It was called "the holy oil." That which was touched on the leper was but common oil used by the people in their daily household service. It was probably the common olive oil. Although common oil, it has a very pleasant association as one thinks of Psalm 23. "Thou anointest my head with oil, my cup runneth over." Surely, goodness and mercy shall follow me all the days of my life." May not the oil represent that goodness of God which is so constantly bestowed upon those who belong to His flock; and may not the overflowing cup represent the abounding mercy, which the Psalmist says endures forever.

All of the elements of the sacrifices connected with the cleansing of the leper are significant. They must be significant. There was no healing virtue required in the application of these various articles of service and the nature of their application to the leper, for he was already cleansed. There was no cleansing property in them since their application was of such a nature that very little of them contacted the body. There was no mystic healing or spiritual virtue derived from them, since the Lord forbade His people to exercise in mystical rites to derive benefits therefrom. There must have been a spiritual significance and lessons of faith to be derived from the service and manner of the cleansing of the leper. The lessons lie in manner of application of these services to the ministry of our Lord Jesus Christ, who came to fulfill all the law and the prophets. Nowhere else in the Scripture may we find the types of sacrifice and purification as accomplished by Christ but in the law of sacrifice and purification as given in the book of Leviticus.

Before the offering of sacrifices and preparations for the ceremonial cleansing there was required a physical purification on the part of him who had been a leper. It is essential that one who professes to fear the Lord should bear some manifestation of that fear in his own conduct and life. As taught by the apostle such an act is the manifestation of his faith. "Therefore . . . let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1).

In the following article there will be given a greater detail of the service of cleansing with a fuller application of the service to the spiritual truth underlying this wonderful service.

(To be continued)

THE QUEST FOR HAPPINESS

(Continued from page 2)

day, which was to take place on New Year's Day, a letter came addressed to Mr. Bernard Smith. Bernard opened it quickly. He recognized the hand writing, and he wondered if she had found her happiness. It read thus:

"Dear Mr. Smith:

"I can never recall the words I said nor the act—but I continually weep with remorse. I think I shall go down to my grave for this. Kenneth married a week ago in a distant town. I received an announcement only yesterday. He said just before he left that perhaps we could arrange to be married when he returned, that he had to go away on business for the firm, and would be gone at least a week. The shock was terrible. But I deserve nothing better for the way I treated you. It certainly always pays to make thorough investigations before coming to conclusions. I want you to forgive me—I don't deserve it—but I hope for it.

"Sincerely yours,
Gerry."

Bernard laid the letter on the table, sat down and wrote a hurried note.

"Dear Miss Wagoner:

"Tomorrow I am to be married. I regret to hear of your misfortune, but I can say this: You are young. Do not weep your life away. Face disaster with a bravery that God alone can give. Dedicate your life to Him and trust Him to guide you, and He will do it beyond your fondest dreams—if you trust Him. There is a condition there, you understand. You can be glad you found out before you married, what kind of man Kenneth is—I could have told you that at first, but I thought you would believe it only if you saw for yourself. Tomorrow is New Year's Day. Just one year ago I made the resolution that I am asking you to make, and I am telling you only what I have learned from experience. I forgive you with all my heart, and I hope we shall always be warm friends. May God have His way in your life, and I hope that you too shall find the peace and happiness on this New Year's Day that I have found in abundance.

"Sincerely yours,
"Bernard Smith."

West Liberty, Ohio.

HOMESICK FOR HEAVEN

There is joy in Heaven over one sinner, and over one backslider returning. Fix your thoughts upon these two outstanding pictures—a loving, Heavenly Father, waiting for the backslider; and the heart-sick, home-sick wanderer from the Father's fellowship. Then remember that there is but one way Home. Reverse your attitude, face right about, and from your home-sick heart pour out the prayer of confession of your sin, and you will find the open arms of the unchanging, loving, waiting Father ready to enfold you.—Dr. T. C. Horton.

"Water rests at the bottom. Ambition brings worry; humility brings rest."

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

A PROPHETIC VISION.—Luke Chapter 2

Lesson for Jan. 12, 1936

Golden Text.—Mine eyes have seen thy salvation, which thou hast prepared before the face of all people.—Luke 2:30, 31.

Chapter 2:1-3. Melvin Kyle, able archaeologist and Bible student, made the assertion several years ago that the chronological reckonings of the ancients, including the Jews, was so different from ours that it seemed doubtful to him if any modern fully understood them. It remained for the Romans to institute modern time reckonings, exact according to our present standards of exactness. Luke was exact and in these verses tells the time of our Savior's advent into the world as the Son of Man and the Word made flesh. The time when Augustus inaugurated the census was in the year 8 B. C. Herod the Great died in the year 4 B. C. Allowing a year or more for the putting into effect such an innovation as a world census from one end, and that Joseph and Mary may have spent a year or more in Egypt before they received word of the death of Herod would place the probable time of the Advent some time in the year 6 B. C. An interesting study in chronology is to compare the fulfillment with the prophecy in Daniel 9:24-27.

Verses 4, 5. Joseph and Mary lived at Nazareth; the Savior was to be born in Bethlehem. In order to accomplish this, the Lord had to move on the mind of a Roman Caesar to take a world census, thus bringing Mary to Bethlehem at the hour of her deliverance. Marvelous are the ways of the Lord.

Bethlehem. The House of Bread. It was surrounded with productive fields in the days of Ruth, but its greatest gift to the world was the Bread that giveth life, spiritual life, to the world.

Verses 6-8. Lowliness of birth, instead of preventing greatness of life, more often is the gateway thereto. The world's greatest benefactors have usually been born in the homes of the lowly.

Verses 8-20. Engrossment in the things that arouse the ambitions of men blinds men to heavenly visions and dulls their ears to hearing the angels' song. And even though they be told, it just troubles them, and they would not take time to worship. From the wise and prudent these things are kept, but to the babes and people of simple desires God's revelations come.

Verses 21-24. The Savior took His place as one of us. The circumcision symbolized a cutting off of sinful lusts as though the Holy Child were like the rest of humankind, and the purification in the temple of Mary, when the babe was forty days old, indicated that she needed cleansing from sin for having brought the Babe into the world. In these very beginnings He showed himself willing to become sin for us that we might be made the righteousness of God through Him. Wondrous grace and condescension.

Verses 25-27. God reveals Himself to His friends. I prove my friendship by obedience to the commands of God and by the interest I show in the advancement of all that has to do with the realization of His purpose and the glory of His name. Simeon was worthy of this revelation for each of these reasons. He had the Spirit, as have had the faithful in all ages, and it is through the Spirit that God reveals Himself to men, and by the Spirit that godly men make known the things of God to other men.

Verse 28. If there is anything for which we have reason to bless God it is for children; how much more should the whole world bless God for the CHILD!

Verse 29. No man is in condition to leave this world in peace until his eyes have seen the Lord's salvation, which is Christ. He is not only our Savior, He has become our salvation.

Verses 31, 32. Paul says that these things were not done in a corner. The birth, life, and end of the earthly sojourn of our Lord were before the face of all peoples. It is His purpose that His Church should always keep this knowledge before all peoples (Gr. laos) and all nations (ethnos), here translated in our version Gentiles. He is the light to reveal God to all nations, including the Jews; and to bring salvation to all peoples, including the pygmies of Africa and the bushmen of Australia.

In a peculiar sense He is the glory of Israel. He is of the seed of Abraham after the flesh, and of all the great men that have issued from the loins of Abraham He transcends them all. But spiritual Israel is the body of true believers. In that body, all who must needs glory, glory in Him by whom they are crucified to the world and the world unto them.

JESUS PREPARES FOR HIS WORK

Luke 3:1-4:15

Lesson for January 19, 1936

Golden Text.—Thou shalt worship the Lord thy God, and him only shalt thou serve.—Luke 4:8.

Chapter 3:1-4. The title of our lesson indicates that Jesus prepared Himself for His work; the beginning of this chapter indicates that there must also be a preparation on the part of the people if the Lord is to ride on to glorious victory and triumph. John did not prepare the way for the entrance of the Gospel into the hearts of the multitude except by persuading each one of that multitude to make a personal preparation in his own soul for the reception of the Savior at the revelation of Him. This truth is first taught allegorically in the institution of the Cities of Refuge and the making of good roads, properly marked, leading thereto (Num. 35) and then by the mouth of the prophet in Isa. 40. If the Lord is to have His way in my life I must prepare my heart to seek the Lord; and if the Lord is to be greatly honored by my life I must exercise myself in persuading others to prepare their hearts likewise. This did John, the Baptizer; and because of His faithfulness in his calling Christ called him the greatest that had been born of woman.

Verses 7-18. People do not like to be clubbed by the preacher; but neither do they respect a preacher who is afraid to tell them the truth. John was the ideal preacher; he faithfully warned the high and low that the axe was ready to cut down the tree that did not bring forth fruit to the glory of God, and once cut down would meet the doom of fire. The first step to get into the proper relation with God so as to bear fruit was repentance, a change of mind and heart and will.

Verse 19. Herod's greatest crime was what he did to his religious teacher, John. The treatment of his brother, his adultery, his drunkenness, and all the host of sins that issued forth daily in disgusting parade before the world from the life of this wicked ruler found its worst manifestation in the imprisonment and slaying of the greatest preacher the Jews ever had. But in later years he reaped as he had sown, and this is the fate of all who will not prepare their hearts to receive the Lord and His Word.

Verses 21, 22. In Numbers 19, in the water prepared for purification of sin we have an allegorical presentation of the truths revealed in water baptism. See Hebrews 10:22 and 9:22. Also Ezek. 36:25. This water was made efficacious only by the slaying of a clean heifer and the consuming of its body in flames. Its ashes mixed with water cleansed the sinner from all spiritual defilement. Our blessed Lord died for us, His blood has been sprinkled upon us, and as I think of His suffering for me and am baptized, the cleansing of my soul takes place. But why did Jesus need baptism? As an example; and as in the circumcision and the purification, to show His oneness with the feelings of humanity, thus to fulfill all righteousness.

Verses 23-38. Whether His earthly lineage be reckoned from Joseph, His foster-father, or from Mary, His mother, Jesus was in both cases a descendant of David and Abraham, but all of us are of the same divine origin; God is our Father by creation. In the Old Testament earthly descent is much stressed; in the New Testament not at all, for now not the natural birth but the new birth makes us sons and daughters of God by faith that is in Christ Jesus.

Chapter 4:1-15. The Father gave not the Spirit by measure unto Him. Jno. 3:34. God does not permit men to be tempted above what they are able to bear, but when He gives a man a sword, he allows the devil to attack him. He is now equipped for combat, and must prove his qualities as a soldier. Only by constant combat does an army maintain its morale. It was only when David stayed home from the battlefield that ease wrecked his morals. Temptation is no temptation except as it makes an appeal to the desires of the flesh. Jas. 1:13-15. Jesus was hungry, the appeal came to satisfy that hunger. He properly desired dominion over a world which had rebelled against Him, and as Deity He desired the worship of the sons of men. These temptations assailed Him along the line of proper desires, but the suggestion was to gain the ends in the wrong way. There is a right goal to become like God, but that goal cannot be attained except by obeying God, not man or the suggestions of the devil, as did Adam and all his offspring.

JESUS DECLARES HIS PURPOSE

Luke 4:16-44

Lesson for January 26, 1936

Golden Text.—The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted; to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.—Luke 4:18, 19.

Luke 4:16. Nazareth was not much of a town; it was not much as to size, much less as to reputation for character. In this town the boy Jesus first worked with Joseph at the carpenter trade and later as His mother's firstborn supported her and the rest with the labors of His hands. He had gained the respect of His fellows when He, at the age of thirty laid aside his carpenter's tools and left home. Whither? His fellow citizens often talked about Him. They heard strange stories to the effect that He had become a great preacher and miracle-worker. Then one day He came home. On that first Sabbath morning He was at the synagogue, and the congregation was charged with expectancy. His custom had been to be one of the readers of the sacred Word as from Sabbath to Sabbath He had worshiped there. What would He do now? He read as usual, reading reverently from God's holy Word as recorded by Isaiah. As He gave the book back to the minister the eyes of that audience were riveted on Him. He opened His mouth and said: "This day is this scripture fulfilled in your ears." I wish I could have heard the exposition of that scripture from His own lips. All that I may say about it will not compare with it.

Verses 17-20. Christ was anointed and then sent. If we go without the anointing we will be unworthy messengers.

The greatest riches of the poor is their knowledge of the Gospel, the only release from the things that bring our lives into hard bondage is acceptance of the Gospel as the rule of life; the one remedy for moral and spiritual blindness is the grace of God; and the only means of deliverance from the calamities of life that bruise us is found by hiding in Jesus Christ. The year of Jubilee, the acceptable year of the Lord, came with that first message when on the day of atonement He declared liberty to all the land and to all the inhabitants thereof.

Verses 22-30. Mob reaction is sometimes violent. It was so in this case. It is also sudden. One moment He was their favorite son, the next they would have killed Him if they could. The man who lives on adulation is to be pitied, for tomorrow he will hear curses instead of praises.

The people with the most and best things of life seldom appreciate them as they should. The lepers of Israel failed to avail themselves of the opportunity of healing in the days of old, and the Jewish widows did not trust in their heavenly husband, but strangers did. So Nazareth rejected its Savior while the heathen world stretched out its hands to Him.

Verses 31, 32. Jesus taught with authority. We should bow to that teaching.

Verses 33-37. Angels saw in Him Deity; demons acknowledged the same. Angels perform His bidding; demons obey Him trembling. But man, to whom the power to obey or not to obey is given, frequently does what neither angels nor demons would dare do, he disobeys. In this miracle He set one at liberty who had been bound.

Verses 38, 39. In the morning He did the Father's will in the synagogue; at noon He becomes a blessing in the home of Peter; in the evening He heals the multitude on the street, and at night He communes with the Father in the secret place; a fit way of spending the hours of every day.

The healing did not leave this woman weak; she was given strength to serve others. God's blessings are abundant.

Verses 40, 41. When the hand of the Lord is upon the sick, they are healed; upon the weak, they are strengthened; upon the messengers of glad tidings, they can run and not be weary, they can preach and not be afraid; and when His hand is upon His servants they can do all that Himself doeth, for in reality it is He that does the work, using the individual as the instrument. He missed not one that sought His help. He is the same today.

Verses 42-44. Christ never limited His aid to the few; and after His resurrection He gave specific orders that the benefits of the Gospel should be scattered over the wide, wide world.

JESUS ENLISTS HELPERS.—Luke Chapter 5

Lesson for Feb. 2, 1936

Golden Text.—And when they had brought their ships to land, they forsook all, and followed him.—Luke 5:11.

Chapter 5. Verses 1-4. When Jesus had a hungry audience a boat made as good a pulpit as could be desired. With the multitude standing on the shore there came ringing to them from that boat a message that affected the owner of the boat possibly more than anyone else. If you want to win a man to be your friend ask him a favor. Jesus asked of Peter a favor. He was granted the request, and presently Peter acknowledged Jesus as the captain of the boat, the commander of its crew, in fact, the Master.

Verses 4-7. The Master could not pay Peter for the use of the boat with a cash rental, but He could bless him with a catch of fish of such size that he received the best wages that he had ever known. Fisherman's luck is not just an empty phrase. The best fishermen have many hours of fruitless toil, but then comes a bounteous catch. The man who quits after a poor season hasn't the spirit of a true fisherman. The same is true in fishing for souls. But there, as in natural fishing, the Lord knows much better how to fish than the most experienced angler. Even when you think that you know how, it is wise to ask the Lord to direct you in the matter of knowing how to catch your fish.

Verses 8-10. Peter had acknowledged Jesus as Captain; now at the miracle of the big catch he advances further and recognizes in Him the Lord and in himself an unworthy sinner. Did he want the Lord to leave him? No, but he felt unworthy to be in His presence. The phrase "catch men" means to catch them alive. We are to catch men, not only to fill heaven, but also for a life of usefulness in the kingdom of God on earth.

Verse 11. It is easy to give up a business when it does not produce a livelihood. I have known people anxious to go into mission work because they couldn't make a living otherwise. These men were no failures; they were prosperous; and yet they left all. But they did not lose. They gained an hundredfold for the exchange. The man who follows the call of the Lord is never the loser, not even financially. Some talk about their sacrifices, claiming that they could have made so much more money if they had gone into business rather than soul-winning. At best their claims are doubtful. God enables us to get wealth, and surely He will bless His obedient child more than He will the self-willed egotist.

Verses 12-15. God in Christ meets men on the level of their faith. This leper did not question Christ's power. The question would only be that of willingness. But

Christ delights to honor such faith, and back came the immediate answer, "I will," and the leper was cleansed.

Verses 16-26. The man had faith but was helpless; his friends had faith and were helpful. The helpful brought the helpless to the Helper. What they could not do Jesus did do. The man needed more than healing for the body. He needed forgiveness. He received all he needed. When God does so much for us how can any one be ungrateful? This man glorified God. God's power amazes even the believer.

Verses 27-32. Levi, the publican, was the son of Alpheus. If that was the same Alphaeus that we read about elsewhere, then Matthew was the black sheep of the family, and apparently awaiting an opportunity to forsake his sinful life. The Master gave him that opportunity, and Levi out of the joy of his heart invited his former associates in sin to meet the Lord. I wonder how many of them did as Matthew had done. They were welcome, too, for the Master came for such as they.

Verses 33-35. The only fasting enjoined in the Mosaic law was that of the Day of Atonement. He does not say that we shall fast or feast, but He does say that there are times when either is in order. Feasting is in order at a wedding, but fasting is more appropriate at a funeral. Fasting in a formal way may help the body, but fasting when the heart is breaking brings consolation from the Lord.

Verses 36-39. That religion which has lost its newness, and its power of working may be satisfied with a formal ritualistic service, but that which is new and is in a condition of ferment will break the restraints of red tape and lifeless ritualism. The active Gospel spirit would not fit dead Judaism.

Lancaster, Pa.

THE UNIMPAIRED ASSETS OF THE SUNDAY SCHOOL

In estimating the value of an institution or business, two things enter largely into consideration; its assets and its liabilities. Further, there is need of considering the soundness of the assets upon which it is basing its values. Since the Sunday school has become the factor of a great liability in the Church and the world, it is well to consider the source of its assets through which it will be able to meet these liabilities. Assets are oftentimes of such a nature that they are changed with the progress of time until they lose their values and leave the institution with little or no assets and it is forced to change its line of operation or go out of business on account of the impaired assets. This would have long ago been the condition of the Sunday school had it been founded alone on the principles of the world. Since the principles upon which the Sunday school is founded have been a part of Christian teachings from a very early date, we are able to trace the assets to an unimpaired source.

The Bible as the inspired Word of God is an unimpaired asset of the Sunday school, for it is the principle upon which it has been founded and the source of its teachings all through the ages of the past. The teachings of the law and the prophets early became a part of the synagogue worship, as well as of the home instruction in which the parents were to teach it to their children. With the record of the evangelists and the instructions given in the Epistles, all under the inspiring hand of God, the early church became the channel through which the teachings should be carried to the ends of the earth and applied to all people in all time.

1. The Word of God, the unimpaired asset of the Sunday school has been the same through all past ages. The teachings and principles have remained the same. Its laws have been the principles upon which all government has been founded and its moral teachings have been the rule of all social and religious life, thus becoming the unimpaired asset to the Sunday school.

2. The Word of God has made its contribution and has been applicable alike to all people at all places, the learned and the unlearned alike, from the tropics to the frigids. It has been translated into hundreds of dialects to meet the intellect of the wise and the simple, so as to make its contribution to their needs. In its simplicity the applications are such that can be easily understood, "the wayfaring man though a fool shall not err therein," yet in its classics, literature, history and poetry, it has no rival. It is the divine resource which has become the unimpaired asset of the Sunday school. As we study internationally the same lessons in the Sunday school we can be assured they can be applied the same to the different people of the earth.

3. The Word of God will remain unchanged. While other things come and go, it has no effect on the Word. "Heaven and earth shall pass away, but my word shall not pass away" says Christ. This has been proved over and over again. It has been burned by the rulers, outlawed by the courts, and denied by the unbelievers; but as a book it has an ever increasing circulation by which it is reaching the ends of the earth. Both in translation and circulation it is beyond all publications. The American Bible Society alone, in the one hundred and thirteen years of its existence has published more than 200,000,000 volumes of the scriptures in two hundred fifty different languages. This is only one of the many sources from which there is going out the written Word of God. Then there is the spoken word. Ever since Jesus commissioned His disciples with, "Go ye into all the world, and preach the gospel to every creature," there has gone forth an army of men and women with the consciousness that "woe be unto me if I preach not the gospel," until it is being carried to the distant lands. This word is one of the unimpaired assets of the Sunday school, for its mission is to teach this Word of God in all the world.

Jesus, on leaving His disciples gave them the promise, "I will not leave you comfortless." "I will pray the Father and he will give you another comforter, that he may abide with you forever." "The Comforter, which is the Holy Ghost, whom the Father shall send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The church was entering upon its enlarged mission in which it was impossible for Jesus to be with them in all places in person, but He is here assuring them that in the person of the Holy Spirit He will accompany them to comfort, guide and teach them in a real way, as He had been with them in the few years in person. On the day of Pentecost His promise was fulfilled, for the Holy Spirit was given to remain with the church to be the administrator of the affairs of God to His people. While He brought no new revelation, He is here to minister by taking the things of God and showing them to us. In this He is unfailing and will continue His ministry until the close of His dispensation when He will deliver His trust into the hands of the Father. To Him the Church has access and through Him it is led into all truth. Since the Sunday school is a teacher of the Word, it can only succeed in so doing through the leadings of the Holy Spirit which is its unimpaired asset.

By comparing the Sunday school with other institutions during the depression of the past years it is evident that its assets have been other than that of the world. While it has shared in the same conditions, and in many ways has felt the effects of the depression, it has been able to stand the pressure for its assets were not the material but the spiritual. While one out of every twenty-two business and industrial concerns failed, one out of every six banks closed, one out of every forty four-year colleges closed, one out of every forty-five hospitals closed, only one out of every 2344 Sunday schools and churches closed.

It is most gratifying that the most valuable assets of the Sunday school are unimpaired. The most precious things it still retains. Its central and basic functions are still being performed. It has carried on at its central task with almost unimpaired efficiency. Its life was not in the dollar so it still has its life. Its service was not a hired service and so the Sunday school is still rendering it unselfishly. Its goal and ideals were not material and therefore it is still pursuing them. The Sunday school has assets more valuable than gold and they still remain, they are unimpaired.

Since the Sunday school is a part of the Church and the Church has its origin in Christ and through Him it is maintained, it has an unfailing resource. In it there is a Christian fellowship that is more binding than any other. It is closer than the fleshly tie or social union, for it is the Christian unity of worship and service. It knows no boundary line of sect or creed, neither has

(Continued on page 26)

THE YOUNG PEOPLE'S MEETING

THE FOUR HUNDREDTH ANNIVERSARY OF MENNO SIMONS' RENUNCIATION OF THE ROMAN CATHOLIC CHURCH

A Brief Sketch of His Conversion, Baptism, and Labors

By John Horsch

This article is especially prepared to supplement the Young People's Meeting topic for January 19, "Glimpses of Church History." See also the article by Bro. Horsch on page 5, as well as the discussion on the same subject in the December issue.

The fourth centennial anniversary of Menno Simons' conversion and renunciation of the Church of Rome affords the Mennonite Church a welcome occasion for recalling some of the more noteworthy facts pertaining to his life and labors.

Menno Simons was a native of Friesland, a province of the Netherlands. (The section of Europe known as the Netherlands, or Low Countries, lies at the mouth of the Rhine and Meuse Rivers.) He was born in 1496 at Witmarsum in Friesland. His parents, like practically all Netherlanders of that time, were Roman Catholics. They recognized his talents and had him educated for the priesthood. He was ordained a priest in 1524 and was installed as a vicar in the village of Pingjum near Witmarsum.

This parish had two other priests who both had read parts of the Scriptures while Menno, as a conscientious Romanist, clung to the Roman Catholic view that to read the Scriptures is dangerous. The study of the Scriptures had, in many cases, led to the acceptance of views which, from the Romish viewpoint, were considered heretical, and this was supposed to be due to a misunderstanding of the Bible. Therefore, Menno abstained from reading it, fearing that he might be misled. "Such a stupid preacher was I for about two years," he wrote in a later period.

The Beginning of Menno Simons' Enlightenment.—However, within a few years after his installation as a priest he began to have grave doubts concerning the efficacy of the Catholic daily mass service for the salvation of the soul. The thought haunted him that, when he as a priest pronounced the words of consecration over the bread and wine in the mass service, these emblems did not actually change into the body and blood of the Lord, as the Roman Church teaches.

Having given these things prolonged consideration, Menno Simons finally arrived at the conclusion that the Bible, being God's Word, cannot be misleading to the sincere seeker after truth. He decided to take the risk to ascertain what the Scriptures had to say on the questions which disturbed him. He began to read the New Testament, probably having had no opportunity to use a complete Bible. In the light of New Testament teaching he recognized some of the doctrines of Romanism as errors.

The Question of Infant Baptism.—Meanwhile the Anabaptist movement had spread from Germany to the Netherlands. The meaning of the word Anabaptist is "rebaptizer." The evangelical Anabaptists rebaptized those who had received Roman Catholic baptism in their infancy; they believed that the Scriptures teach that faith must precede baptism.

The first Anabaptist martyr to be put to death in the Netherlands was Sicke Frerichs Snyder, who had been baptized at Emden in Germany. His martyrdom took place on March 20, 1531, at Leeuwarden, the capital of Friesland. Menno Simons had never questioned the Catholic doctrine of baptismal regeneration, namely that regeneration or salvation comes through baptism, and that infants, to be saved, must be baptized. He now heard for the first time of Anabaptists and their rejection of infant baptism. The martyrdom of Sicke Snyder made a profound impression upon him. He now gave himself to diligent and prayerful study of the New Testament, seeking light on the question of baptism. He found that the doctrine and practice of infant baptism is foreign to Scripture.

Various Types of Church Reformation.—The next question presenting itself for consideration was, What may be the reason why the Protestant churches, the Lutheran in Germany and the Reformed in Switzerland, had not abandoned infant baptism? He read the writings of Luther and other Protestant leaders on this question and found their reasons for taking over the practice of infant baptism from Romanism to be inadequate. Thus he became convinced that Scripture teaches the baptism of believers and that the contrary opinion is an error.

Even in this early period, Menno Simons obviously began to realize that the Anabaptists represented a more thorough-going movement for church reformation than the other reformers who never questioned Roman Catholic baptism and ordination. Since the claim of the people of Roman Catholic countries of being Christians was based on the fact that they had been baptized in their infancy, the rejection of infant baptism meant that their hope of salvation was groundless.

Progress in Menno Simons' Enlightenment.—Shortly after this, Menno Simons was promoted to the office of parish priest in his native village of Witmarsum, which meant for him an enhanced income and increased prestige. He had by this time made marked progress in the knowledge of evangelical truth. It may be recalled that at that time there was in all the Netherlands no religious party which was separated from the Roman Catholic Church. Menno could, as a matter of fact, have acted on the new knowledge he had obtained. He could have stepped out of the Roman Church. And yet, he was at that time not prepared for leadership in a movement for church reformation. Later, after he had experienced a thorough conversion, he looked with deep regret upon the inconsistencies of his former attitude and life when he, against better knowledge, delayed laying down his office as a priest.

Münsterite Anabaptists in the Netherlands.—In the autumn of the year 1533 the sect of the fanatical and revolutionary Münsterite Anabaptists arose in the Netherlands. The founder of this sect was Jan Matthys, a rank fanatic who believed himself to be a prophet and who later in the city of Münster, in northwestern Germany, established what he believed to be the kingdom of God in a literal sense. The notorious John of Leiden made himself king of Münster. For a time the Münsterites had a large following in the Netherlands.

Menno Simons realized keenly the grievously destructive errors of this sect and did his best to counteract its evil influences. His warnings were given scant attention, however, since his own attitude toward Romanism was wholly unjustifiable. The Münsterites with all their errors, were radical opponents of Romanism. A considerable number of the people of Witmarsum were won for this sect by these preachers, yet they evidently did not follow the Münsterites in all their offensive teachings and practices which they adopted in a later period of their history.

In the ensuing persecution the Münsterite Anabaptists of Witmarsum and vicinity sought refuge in a building called the Old Cloister, and took the sword to defend themselves. The place was conquered by government troops and most of the misguided people were put to death. This occurrence made a deep impression upon Menno Simons. Comparing his own attitude with that of the people who had lost their lives at the Old Cloister, he realized that, though they had been in lamentable error, they had erred ignorantly and had indicated that they had the courage of their conviction. He felt keenly that his own conduct was less excusable than theirs. He had pangs of conscience because of his failure to do all within his power by word and example to lead these people in the path of truth.

Menno's Conversion and Baptism.—Reflecting upon these things and upon his failure to obey the Word of the Lord, he says that he became heavily burdened in conscience, and this led finally to his conversion. In sincere repentance he turned to the Lord, and experienced conversion in the true sense. This gave him the willingness to take upon himself the cross of persecution for the sake of Christ.

Evidently Menno Simons had for some time been forming the acquaintance of the evangelical Anabaptist church. In the Netherlands this church had shortly before been organized by Obbe Philips and his brother Dirk Philips, while in Switzerland it had existed for over a decade, having first been organized in 1525 at Zurich, by Conrad Grebel, Felix Manz, and others. Menno Simons publicly renounced Romanism and, soon afterwards, united with this brotherhood. It was in the month of January, 1536, that he was baptized by Obbe Philips. He took this step, notwithstanding the fact that in both the Netherlands and Germany the laws demanded that all Anabaptists be put to death whenever the civil authorities found it possible to lay hands on them. From sincere and compelling conviction he united with a people who had been summarily outlawed and condemned to death.

Menno Simons' Call to the Ministry.—Immediately after his renunciation of Romanism Menno Simons seems to have left Witmarsum. For a number of months he busied himself with study, particularly the study of Scripture, and with writing, somewhere in the province of Groningen, due east of the province of Friesland. The need of laborers for the Lord's vineyard was urgent in that time of religious commotion. The fields were white unto harvest, and the faithful laborers were few. The men needed were such as had the vital Christian message to bring, who had the courage of their convictions and the consecration to labor under the greatest hardships, privations, and dangers. Menno Simons' outstanding talents were recognized, and he had given evidence of his consecration by laying down his position of honor and influence in the world, to follow the dictates of his enlightened conscience. He was called to the ministry by the brotherhood and was ordained by Obbe Philips.

The Emperor's Edict against Menno Simons.—In the years following his call to the ministry Menno Simons labored in various provinces of the Netherlands and Germany. In December of 1542, Emperor Charles V of Germany, who was also the ruler of the Netherlands, published a severe edict of death against him in the Netherlands. This important document shows vividly the untold difficulties and extreme dangers under which Menno labored. It also indicates the severity of the persecution to which his brethren and associates were subjected. In this edict a reward of one hundred golden Karolus guilders was offered for his arrest. Grace and pardon were promised to any Anabaptist or anyone who was guilty of a crime, if he brought about Menno's apprehension by the authorities. All magistrates and officers of the law who failed to put forth their utmost diligence in the efforts to arrest him were threatened with "the most grievous penalties." Anyone who received Menno Simons into his house, or gave him food and shelter, was to be punished with death as a heretic, and the same punishment should be meted out to those who conversed with him, or in whose possession any book written by him would be found.

Menno's Labors in North Germany and Holstein.—In the Netherlands, as we have indicated, very extraordinary efforts were put forth for the apprehension of Menno Simons, endangering not only himself but those as well who showed him kindness and hospitality. It may have been partly for this reason that, after the year 1542, he made northern Germany his principal field of labor. In 1543 he went to East Friesland, a German province, and after 1544 he sojourned for about two years in the Electorate, or province of Cologne in Northwest Germany. After 1546 we find him in various places of the countries bordering the North Sea and the Baltic, including Prussia.

In the year 1555 Menno Simons found a place of refuge in the village of Wüstenfelde in Southern Holstein under the protection of the nobleman, Bartholomew van Ahlefeldt. This nobleman was a staunch friend of the Mennonite people, having been led to see that their persecution was quite unjustifiable. While Menno was absent much of the time, traveling extensively in the interest of the cause, his family could remain in safety at Wüstenfelde. Here he also found time and opportunity to write books and pamphlets for spreading the Christian message and for the more thorough indoctrination of the brotherhood and the defence of the doctrine against the attacks and defamations of the opponents and persecutors.

Menno Simons' Writings.—The particular burden of most of Menno Simons' writings, especially those of the earlier years, is the need of repentance and conversion and of a holy life of divine service in conformity with the standard of the Scriptures. On these subjects Menno Simons wrote more extensively and with greater emphasis than any other of the Reformers, indeed any other writer of that period. His complete works consist of twenty-four books and pamphlets. Menno Simons was the most notable religious writer of his time in the Netherlands. A Mennonite printing office for publishing his writings was established through the kindness of van Ahlefeldt.

But little is known of Menno Simons' family. His wife's name was Gertrude. Two daughters and a son—John—are mentioned. He died in peace in the year 1561.

Menno Simons, during his life, wielded a strong influence for the cause of true New Testament Christianity, and this influence has continued through the centuries to the present day. His message to us is that which is expressed by the apostle Paul: "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1).

Scottdale, Pa.

"I AM THE LORD, I CHANGE NOT"
(Malachi 3:6)

There are changes on the ocean,
Tides go up, and tides go down;
Suns are sometimes bright and smiling,
Sometimes storms and tempests frown.
But the Rock from which the Lighthouse
Casts its constant rays around,
Is established 'mid the billows;
There no changes will be found.

There are changes in the garden!
Flowers come, and bloom, and die;
In succession, blossoms follow,
Then how quickly they pass by!
But the sun-dial in the center,
Stands unchanged through every scene,
And the story of time's passing,
Is as it has always been.

There are changes in our households,
Parents die, and babes have birth;
There are funerals of sorrow,
There are marriages of mirth.
But our Father God in Heaven
Bears a blest unchanging name
As "the Everlasting Father,"
Through eternity the same!

So we face the New Year trusting
In that great assuring word,
As along the unknown future
Its sweet echo shall be heard.
There are changes in the garden,
In the household, and the sea,
But in our eternal Father,
Naught of change can ever be.

—William Luff.

THE UNIMPAIRED ASSETS
(Continued from page 24)

it any distinction of race or color. It is not hindered by ocean nor desert, but makes a way where there is no way that it may minister to the needs of both soul and body of the needy. Such an army is never defeated. All the potentialities and blessings and inspiration of fellowship as disciples of Jesus remain unimpaired.

With this band of consecrated workers, bound together with the strong cords of Christian unity and led by the Holy Spirit in teaching the inspired Word of God to a sinning world, there is a strength that has no comparison in world power because of its unimpaired assets. Herein are the true riches of a poverty stricken world. Here are the assets of a people whose material coffers are well nigh empty. Here are the unimpaired deposits of the bankers of the skies. Here is the currency that purchases the blessings of the soul. They are undiminished and unimpaired. They are ours if we will but take them.—Selected.

Rest, sweet rest is only realized by those who have yielded themselves, spirit, soul and body to the control of Him who is all, and in all. He gives rest in turmoil, comfort in sorrow, peace in the midst of distress, and joy under all circumstances.—P. M.

YOUNG PEOPLE'S BIBLE MEETING TOPICS

Notes and Suggestions

By the Y. P. M. Editor

The Christian has a high calling in the world. The Christian has a high destiny. The Christian has special privileges purchased for him by the blood of Jesus. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet. 2:9).

When men of the world have a high place they feel the importance of their position and endeavor to exercise themselves in such a way as to hold it and fulfill the high obligations which are required to make it a success. How much more should the Christian do this with reference to the Christian calling!

The Christian's life is to show forth the praises of God. What a shame on the Christian's profession if his life misrepresents the One by whose mercies he has been saved and chosen to a high calling! By his contact with others, his life is to be a blessing. In the home, in society, in the Church, by his dress, by his talk, everywhere, by everything, the Christian life is to make such a contribution to the people among whom he moves that they will be instructed in the principles of the Christ-life, and be made to seek to have the blessing in their own life which they see in the Christian. But if the Christian does not abstain from the lusts by which the world is bound, how can he be any better off, or be of any real service to the world, or a glory to God?

The true Church has made a record of lasting light and glory before the world and in the sight of God. The people who have sought to know and do the will of God have a glorious light that follows their history, though the times in which they lived were times of darkness and corruption and evil of every kind. How often has the darkness of the times made men recoil from the corrupted churches of the day, and impelled them to seek from the Word of truth the true way! Happy in their conscience, though scorned and persecuted by the world and the corrupt churches of the day, they have left a record of life and light that shall shine through the ages and shall bring blessings through eternity.

It is the hope of the Committee in the selection of the Topic on Church History that these great truths may be developed and that so far as the struggles of the fathers back of our own church history have contributed to this grand and glorious Gospel, their doings are worthy of our study and exemplification.

THE CHILD IN THE HOME (Jr.).—Psa. 127:3-5; Eph. 6:1-4

Topic for January 12

MOTTO

"Honour thy father and thy mother."

MEDITATIONS ON THE TOPIC

I. **The Child in the Home** is in the training school which God has planned for it. Here those who are by nature nearest and dearest are put in charge to provide for its physical, its social, its intellectual, and its spiritual needs. Lessons at mother's knee are impressions that will remain as a permanent impress of character that will be hard to change. How important that these first years are impressions of the kind that will endure for good rather than evil.

The love of father and mother should be genuine. And its genuineness should be felt by the child. Children should be taught to requite the love that has been bestowed upon them by a return of obedience and service toward their benefactors. It should be a delight to the child to please its parents and make them happy. And as the burdens of life grow and the body of the parent becomes less able to cope with the added burdens, the strength of the child should be enlisted to make the burden lighter by its service.

The child becomes a jewel in the home as it responds to teaching that ennobles its life. If it will receive the training on industry and become efficient in the work of life, if it will receive the lessons on politeness and courtesy toward others, if it will learn the lessons of kindness to its brothers and sisters and playmates, it will become a useful citizen. If it will respond to the teaching of the Word of God and get its training in religion through the sincere example of its parents, it will become a real joy to the parents and a blessing to mankind. Happy is that child who has been privileged to be in a home where its natural teachers are true examples.

II. **The Text.—Psa. 127.**—In this passage the child is regarded as a heritage of the Lord which has been given into the home as a precious reward from His hand. Children are regarded as a means of strength and happiness.

Eph. 6:1-4.—This places the duty of the child to obey its parents as the first obligation. The parent is duty bound to bring it up in the nurture and admonition of the Lord.

III. **Suggestions for Junior Programs.**—The assignments and their development in the meeting should be to the end that the child receives a picture of the ideal conduct of the child in the home. Home should be pictured with all its benefits, so that, even though the home is not ideal in every respect, there is still so much good that every child can recognize in what its parents do for it, that no child can be without a feeling of gratitude for what has been done for it.

The phase of proper treatment of others in the home besides parents should receive its due emphasis. Parents are the home builders. Homes cannot be built as happy places unless love reigns among its inmates. And that love should reach out in the treatment of friends and neighbors who come into it. Even the occasional stranger should feel, after being in the home, that he has been in a place that is like heaven on earth. Especially do children need to have respect for the aged. This may be developed by illustrations from actual life, in which both the disrespect and the reverence due such is exemplified.

OUTLINE STUDY

I. **The Child and Its Parents.**
1. What parents have done to serve the child.
   - a. Cared for it when helpless.—Luke 11:11-13.
   - b. Taught it.—Eph. 6:4; Joel 1:3; Deut. 11:18, 19.
   - c. Trained it in right ways.—Prov. 22:6; 23:13, 14.
   - d. Protected it from harm.—Ex. 2:3.
   - e. Gave it its heritage.—II Tim. 1:5; Prov. 13:22.
   - f. Corrected it when wrong.—Prov. 13:24.
2. What children should do toward parents.
   - a. Make them glad.—Prov. 10:1.
   - b. Obey and respect.—Prov. 23:22; Eph. 6:1, 2.
   - c. Provide for them and help them.—Prov. 23:22.

II. **The Child's Conduct.**
1. Toward old people.—Lev. 19:32.
2. Toward strangers.—III Jno. 5.
3. Toward brothers and sisters.—I Jno. 2:11; 4:7; Psa. 133:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Home."**
2. My Duty toward Father and Mother.
3. How Father and Mother Have Helped Me.
4. How to Act toward Brothers and Sisters.
5. How to Treat the Aged.
6. Growing into Usefulness.

For Seniors.
1. An Ideal Home for Children.
2. Memories of Childhood in the Home.
3. The Place of Religion in Dealing with Children.

PERSONAL THOUGHT

Thank God for a childhood home in which we can learn the first lessons of life.

SEED THOUGHTS

I have seed to raise, and I plow the field,
And I plant the crop with care,
And I thank the Lord for the rain He sends,
As I watch them growing there.
But I don't sit down with a book by day
And let my crops run wild,
For crops won't grow by themselves, I know;
Is it different with a child?
—Edgar A. Guest.

Foundation labor does not always show,
Yet without it these buildings could not grow,
And the foundation which the "world may not see"
Are for temples "built for eternity."—Sel.

Bring your little children to the Savior. Place them in His arms. Devote them to His service. Born in the camp, let them wear from the first His colors. Taking advantage of timely opportunities, and with all tenderness of spirit, seek to endear them to the Friend of sinners, the Good Shepherd of the lambs, the loving Guardian of the little children. And not only teach them, but govern them. And in order to govern them, govern yourself.—Jas. Hamilton.

GLIMPSES OF CHURCH HISTORY.—I Cor. 10:1-14.

Topic for January 19

MOTTO

"Let us run with patience the race that is set before us."

MEDITATIONS ON THE TOPIC

I. **Church History** is a record of what has taken place in the church. God has had a people whom He wrought with in the world. They sometimes became so rebellious and worldly that He cast them off and refused to own them longer. This was especially true in Israel. But there was always a remnant with whom He labored and sought to bring the wandering ones back.

Since the Christian era, the Church has made a similar record. The days of apostasy and corruption brought conditions that caused the true servants of God to mourn. The Church had her dark ages in which the true Church was seemingly under a cloud and the true Christians had to hide in dens and caves of the earth to carry on their worship. Nevertheless as men came to meditate upon the Word of God and that became known through the spreading of the message, reformations began, and the old apostate and corrupted organizations lost their hold upon the consciences of men. Thousands took their stand with the reformation and broke away from the former order of things.

In the reformation there were leaders who carried much error with them. Some of the Anabaptist churches ran off into fanatical errors and destroyed themselves by their evident false interpretations. But true men pitied the shepherdless and misguided sheep and gathered many of them into the fold where they were fed upon the pure pastures of the Gospel.

We do well to study how the bodies who took their stand and maintained a standard of doctrine and life true to the Word. These have stood the tests of time. The churches who believed in a consistent separation from the world, form the history of the people whom God has owned and blessed to the preservation of a true faith.

II. **The Text.—I Cor. 10:1-14.**—A record of the experiences of the fathers is given in the Scriptures for the purpose of admonishing the people of coming generations, especially us of the ends of the age.

III. **Suggestions for Junior Programs.**—The story of God's people is one that can be made of interest to the junior as well as to others. If you desire to make the lesson a general one, as the outline suggests, then use the prominent characters of the times and let the boys and girls tell the story. If the main emphasis of the meeting is to be on later church history and the men who were leaders in reformation and other times, then either let the more apt prepare the story of the church and her leaders, or let some older person tell the story in a way adapted to the interest and edification of the junior mind.

OUTLINE STUDY

I. Glimpses of the Old Testament Church.
  1. In the days of Noah.—Gen. 6, 7, 8, 9.
  2. In the days of Abraham.—Gen. 12:1-3; Gen. 17.
  3. In the days of Moses.—Deut. 5; Acts 7.

II. Glimpses of the New Testament Church—Acts of the Apostles.
  1. The Church in Jerusalem.
  2. The Church of Palestine.
  3. The Church of the Gentiles.

III. The Church Since the Apostles.—Church History.
  1. From John to Constantine.
    a. Corruptions.
    b. Ante-Nicene Fathers.
  2. From Constantine to the Reformation.
    a. Evangelical bodies—Novatians, Catharists, Albigenses, Waldenses.
  3. Reformation times.
    a. Reformers—Huss, Luther, Zwingli, Calvin, Melanchthon, Knox, Grebel, Menno Simons, Philips, Sattler.
    b. Conflicts—Catholics, Protestants, Anabaptists.
  4. Anabaptist offspring.
    a. Mennonites, Hutterites, Quakers, Baptists, Dunkards.

IV. Mennonite History.
  1. Pioneer Anabaptists.
    a. Swiss brethren.
    b. Holland brethren.
    c. How they were called Mennonites.
    d. The Confessions of faith.
  2. Mennonites of the present.
    a. In Europe.
    b. In America.

SUGGESTIVE ASSIGNMENTS

For Juniors.
  1. Text Word, **Church.**
  2. Tell the Story of Noah.
  3. Tell the Story of Abraham.
  4. Tell the Story of Moses.
  5. The Jerusalem Church.
  6. The Samaritan Church.
  7. The Churches of the Gentiles.
  8. The Story of a Reformer.
  9. The Story of the Mennonites.

For Seniors.
  1. The Church of Apostolic Times.
  2. The True Church in the Dark Ages.
  3. The True Church in the Reformation Days.
  4. The Blessings of the Writings and Confessions of Faith.
  5. The Place of the Mennonite Church in History.

PERSONAL THOUGHT

Do we live in a way that our record will be a light to coming generations to guide them in the path God has chosen for His people?

SEED THOUGHTS

The men that history enshrines in her pages, the men whose memories are embalmed in the hearts of their fellows for all ages, were men who placed unfaltering trust in the loftiest convictions of the soul, and consecrated life and death to their realization.—I. T. Hecker.

Religious faith and purpose are the only certain safeguards against the growing perils of life. So far as there has been among educated men a decline of loyalty to Christ and His Gospel, there has been a decline in those qualities which claim confidence and honor, which insure unblemished reputation, which minister to social well-being, and to the integrity and purity of public life.—A. P. Peabody.

Would men know you've been with Jesus,
  Can they feel His presence near?
As with them you joy and labor,
  As with them you journey here?

Would men know by word and action,
  In the small things of this life,
In the daily round of duty,
  In the midst of toil and strife?

Not by word of lip, full often,
  Is the world convinced of truth,
But the deed of loving service,
  From the heart, brings fullest proof.
—E. O. Sellers.

I love Thy kingdom Lord,
  The house of Thine abode—
The Church our blest Redeemer saved
  With His own precious blood.
—T. Dwight.

PRINCIPLES OF CHRISTIAN ATTIRE
I Pet. 3:1-7; I Tim. 2:8-15

Topic for January 26

MOTTO

"Let it be the hidden man of the heart."

MEDITATIONS ON THE TOPIC

I. **Principles of Christian Attire.**—Every action deserving the name Christian, springs from divine principles that have come into the heart by the grace of God. II Pet. 1:2-4. Believers are enjoined to exercise their minds with diligence to add to their faith the virtues of Christian character. II Pet. 1:5-8. Christian attire is an outward expression of inward grace. There may be an outward form without the inward grace, as in the case of "false prophets, which come to you in sheep's clothing," but that does not change the nature of the sheep nor warrant them to put on the appearance of a wolf.

The true Christian is willing to receive the teaching of the Scripture with reference to everything that has to do with his or her conduct in life. And this willingness to accept the teaching with reference to attire declares before men the genuineness of inward grace. I Jno. 1:7. We therefore expect to receive an earnest, prayerful consideration of this subject from all true believers. And if, in the experiences of life, some have developed a disordered state of mind and heart, so that the normal development of their experience of regeneration has been prevented, so that they are set against certain Scriptural subjects and do not want to hear them, we should pray that the Spirit of the Lord may show them the peril and bondage of their heart and enable them to walk into freedom again.

The Outline Study that follows is intended for study by all. We invite you, first of all to cast away every hindrance of prejudice and in all Christian earnestness follow the thoughts of Scripture on Christian attire.

II. **The Text.—I Pet. 3:1-7.**—This passage is a continuation of the subject begun in the preceding chapter, at verse 9, in which Christians are represented as a chosen generation showing forth the praises of the Lord. Here the Christian woman and the Christian man are to co-operate in the home—the woman by a meek and quiet spirit, the man by an understanding benevolence and respect.

The meekness is an inward quality that dispenses with the outward adorning for a display, and depends upon the inward adorning of the priceless virtue of "a meek and quiet spirit."

III. **Suggestions for Junior Programs.**—The subject of dress is one that early occupies the minds of boys and girls. Often the junior age is the beginning of such thoughts concerning the practices of life. The best impressions that could be made in them is to have the models before them in the person of workers who practice the Bible principles of attire. But it will be a good exercise to have the juniors read their Bible and discuss the principles set forth therein so that the practice of true Christian principles in attire will become a fixed conviction with the authority of the Word of God. Much has been done to harm the convictions of the young by the inconsistencies and the damaging discussions at variance to the standards which the Church has stood for. We do well to think of such subjects, with the solemn warnings of our Savior ever before us, against becoming a cause of stumbling, especially to the "little ones" (Matt. 18:6-11). It were better for the boys and girls to hear the confessions of those who have gone astray on this subject than to have some one lead them in the discussions who put forth a pretense of being all right in their attire while they openly are disobedient to some of the principles. Note the Suggestions for Junior Programs.

OUTLINE STUDY

I. The Principle of Decency.
  1. Occasioned by the fall of man.—Gen. 3:7, 21.
  2. Violated by evil suggestion through dress or undress.—Gen. 9:22, 23; Prov. 7:10.
  3. Sex Distinction.—Deut. 22:5; I Cor. 11:1-16.

II. The Principle of Modesty.
  1. Related to decency.—I Tim. 2:9, 10.
  2. The meek and quiet spirit.—I Pet. 3:3, 4.
  3. Opposed to slovenliness, vulgarity, careless exposure, glaring color, etc.—Isa. 47:3.

III. The Principle of Godliness as against Conformity to the World.
  1. Nonconformity.—Rom. 12:2.
  2. Known as being distinctively religious.—Num. 15:38-41; Ex. 38:2; I Cor. 11:1-16; Matt. 5:16.
  3. Professing godliness.—I Tim. 2:10.

4. Unlike the heathen.—Gen. 35:1-4; Ex. 33:4-6; Zeph. 1:8.
5. In the spirit of worshipful humility.—I Tim. 2:8-10.
6. Against costly array.—I Tim. 2:9.

IV. The Principle of Simplicity.
1. Without outward ornamentation.—I Tim. 2:9, 10; I Pet. 3:3, 4.
2. Without paintings.—Jer. 4:30.
3. For the protection and respect of the temple of the Spirit.—I Cor. 6:19; Deut. 14:1.

V. The Principle of Unity and Uniformity.
1. Perfectly joined together.—I Cor. 1:10; Eph. 4:1-6; Rom. 14:19.
2. Not conformed to this world.—Rom. 12:2.
3. Like godly people.—I Pet. 3:5.
4. To avoid caste.—Jas. 2:1-9; Rom. 12:16.
5. To safeguard one another.—Heb. 10:25.

VI. The Principle of Ornamentation.
1. Not outward.—I Pet. 3:3.
2. In the sight of God.—I Pet. 3:4.
3. The inner dictates the outside.—Phil. 2:5-10.

VII. The Principle of Church Responsibility.
1. Regulation.—I Thess. 3:6-11, 12; Acts 6:1-6; 13:1-3; 16:4.
2. Overseers.—Acts 20:28; Heb. 13:7, 17; I Thess. 5:14.
3. The shining light.—Phil. 2:15, 16.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Clothe, Clothed.**
2. How a Christian Should Dress.
   a. So as to cover shame.
   b. Free from vain show.
   c. To let the light of truth shine.
   d. To be obedient to God and the Church.
   e. To be an example to others.
   f. To save expense to help others.

For Seniors.
1. Assign the Various Principles of the Outline Study.
2. The Importance of the Inner Life in Meeting the Question of Christian Attire.

PERSONAL THOUGHT

Are we open to every Christian teaching? Are we ready to respond to convictions and hear without exasperation the discussions of truths that prove our practices wrong? Does the will of God become as welcome a thing as it did when we first were new creatures in Christ Jesus?

SEED THOUGHTS

The plainer the dress with greater lustre does beauty appear. Virtue is the greatest ornament, and good sense the best equipage. —G. Saville.

Beauty gains little, and homeliness and deformity lose much by gaudy attire.—Zimmerman.

Nothing so well becomes true feminine beauty as simplicity.—G. D. Prentis.

The true ornament of matrons is virtue, not apparel.—Justin.

All finery is a sign of littleness.—Lavater.

Excess in apparel is another costly folly. —The very trimming of a vain world would clothe all the naked ones.—Penn.

Ostentation is the signal flag of hypocrisy. . . . The charlatan is verbose and assumptive; the Pharisee is ostentatious, because he is a hypocrite. Pride is the master sin of the devil, and the devil is the father of lies. —E. H. Chapin.

CHRISTIAN SOCIAL STANDARDS

Matt. 5:21-48; Rom. 12:9-21; Col. 3:5-25

Topic for February 2

MOTTO

"Put on charity which is the bond of perfectness."

MEDITATIONS ON THE TOPIC

I. **Social Standards for the Christian.**—God has placed us in the world among other people. The standard of our association together must be such as will tend to the development and uplift of every member of society and will make them mutually happy and godlike and useful.

Certain principles, like love, and truth, and righteousness, and kindness, and patiece, and humility, and self-control, must be the foundations of character that are laid in the lives of those who would bring the very best into society for its abiding peace and happiness and the fulfillment of the purpose of creation.

The tendency of the world is toward selfishness, and all the evils that attend it in society. The great fundamental law contained in the Ten Commandments, if fulfilled, will round out the character of the individual and make him a perfect asset to every virtue and blessing that is possible among men. Christian social standards not only make these virtues real in the individual, by giving him a regenerated character in the likeness of Jesus, but enable him to meet the unregenerate world on the plane of unselfish service that seeks to bring all men into fellowship with the true Master, while he bears the reproaches and injustices of a perverted society, shining as an example of purity and righteousness and love.

Christian social standards are a salt to the earth and a light to the world. We cannot put these standards on in our degenerate state. They must be born in us from above. But, having them, we must let them do their work through us to the welfare and blessing of others.

II. **The Text.—Matt. 5:21-48.**—Jesus laid down principles here that make the Christians who possess these laws in their being, a light to the world and a salt of the earth.

Rom. 12:9-21.—This is another expression of Christian principles having to do with our dealing with fellow men and showing forth a distinct difference between the child of God and the child of the world.

Col. 3:5-25.—This passage sets forth the distinct change from the old life to the new and illustrates how the new life works out in society.

III. **Junior Program Suggestions.**—Children quickly respond to contact with other children. They enjoy friendship and comradeship. But there are few children who have not experienced times when play with others was spoiled by the ugly actions on the part of some in the game. Sometimes two or more selfish ones get together, such who have been used to having their own selfish way, and this brings a clash that ends in a quarrel and hard feelings.

The suggestive assignments will indicate some of the things that may be discussed in the junior meeting. The home, the school, and the different classes of associates will form concrete examples of the right and the wrong kinds of associations. Purity of speech and conduct needs to have an emphasis in this meeting. A consistent separation from the evil company should be taught when it is not possible for boys and girls to effect, by their purity, a change in their companions. They had better separate from them before they become contaminated with the evils found in them.

OUTLINE STUDY

I. Association.
1. Keep pure.—II Tim. 2:19-22; 5:22.
2. Be helpful to all men.—Gal. 6:10; Luke 19:1-10.
3. Condescending to the lowly.—Rom. 12:16.
4. A lover of good men.—Tit. 1:7.

II. Standards of Speech.
1. With grace.—Col. 4:6; Eph. 4:29.
2. Bridled.—Jas. 1:26.
3. Full of kindness.—Eph. 4:31, 32.
4. Meekness of wisdom.—Jas. 3:13-18.

III. Truth.
1. In conduct.—Eph. 4:28.
2. In speech.—Eph. 4:25; I Pet. 3:10.

IV. Love.
1. To brethren.—I Pet. 2:17; 3:8.
2. To friends.—Prov. 18:24.
3. To enemies.—I Pet. 3:9.

V. Home Life.
1. Husbands and Wives.—Eph. 5:25-33.
2. Children and Parents.—Eph. 6:1-4.
3. Servants.—Eph. 6:5-9.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Love."**
2. Living among Others.
   a. Keeping from all evil.
   b. What our talk should be.
   c. Keeping the way of truth.
   d. Loving good people.
   e. How to help evil people.
   f. Loving enemies.
   g. Living at home as a Christian.

For Seniors.
1. Qualities That Make for Christian Friendship.
2. The Christian among the Unsaved.
3. The Christian among Other Christians.
4. The Christian in His Home.
5. The Power for a Christian Social Life.

PERSONAL THOUGHT

Is our life a positive power for righteousness in society?

SEED THOUGHTS

By friendship you mean the greatest love, the greatest usefulness, the most open communication, the noblest sufferings, the severest truth, the heartiest counsel, and the greatest union of minds of which brave men and women are capable.—Jeremy Taylor.

Be more prompt to go to a friend in adversity than in prosperity.—Chilo.

No one can lay himself under obligation to do a wrong thing. Pericles, when one of his friends asked his services in an unjust cause, excused himself, saying, "I am a friend only as far as the altar."—Fuller.

As a vessel is known by the sound, whether it is cracked or not, so men are proved by their speeches whether they be foolish or wise.—Demosthenes.

Every violation of truth is a stab at the health of human society.—Emerson.

A charitable untruth, an uncharitable truth, and an unwise management of truth or love, are all to be carefully avoided of him that would go with a right foot in the narrow way.—Bishop Hall.

Dare to be true; nothing needs a lie; a fault which needs it most grows two thereby.—Herbert.

Wherefore putting away lying, speak every man truth to his neighbor: for we are members one of another.—Eph. 4:25.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

A. D. WENGER—A STALWART DEFENDER OF THE FAITH FALLEN IN OUR RANKS

I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, BUT UNTO ALL OF THEM ALSO THAT **LOVE** HIS APPEARING.—II Tim. 4:7, 8.

When the writer placed those words, from the pen of the Apostle Paul, under the caption, he felt that they were exceedingly appropriate. The Apostle Paul wrote those words prior to his martyrdom. We place them here in respect to the passing of the beloved President of the Eastern Mennonite School, Harrisonburg, Virginia. His death was so sudden that the writer and many of the associates of our brother were stunned into silence. In such an hour a reverent silence is better than many words. Now, that we have had a chance to pass over the first shock, and arrive at the period of meditation and review, we want to pen a few words for the "World News Department" in respect to our brother, who was a traveler around the world. His book, "Around the World," is found upon many of our bookshelves.

Chiefly, he "fought a good fight," he "kept the faith." He was sound. He was orthodox. Better still, he lived what he believed. This is orthodoxy incarnate in flesh and spirit. Orthodoxy, without a corresponding life, is the worst form of heterodoxy—deadly and damning. Brother Wenger's love for the Bible and its truths was one of the chief reasons for his successful life.

"I have finished my course." Brother Wenger was a prodigious worker. His energy was intense. He fairly burned, betimes, when he spoke. In his early days, when he was not suffering from later physical handicaps, he spoke with an unusual zeal and fiery passion. As a boy, the writer, back in his home church in eastern Pennsylvania, enjoyed his living messages. His capacity was seen when we realize that he was a minister, an evangelist, an educator, a book salesman, an author, and a farmer who operated well a first-class vineyard. With these duties he had the normal cares of the Church, and of his home, where he was a real husband and father. One of the marked characteristics of his useful life was his personal interest in **the individual.** He always had time for the one man who needed counsel and help. He was a good personal worker.

His evangelistic tours were very successful. At Kitchener, and other near-by congregations, he had most successful results in 1898. We just called by telephone one of the converts, reached at this time in this city, who told me, "Brother Wenger's revival was one of the greatest evangelistic services held in the Mennonite Church of this city, matching with the results that **Bro. John S. Coffman** had at the same place, a little earlier." It looks as if Bro. Coffman opened the way, and Bro. Wenger entered into those labors and had an abundant harvest of souls, over a hundred confessing their faith in Christ.

Brother Wenger's connections with the Eastern Mennonite School were fruitful of much good. His earnest disposition and loving interest in the School made him appreciated by the student body. His counsel was worthy of the man. His guidance of the School during these days of financial stress were noteworthy. His care to make safe footprints for his successors is evident. His concern for the welfare of the School manifested itself deeply in his being, and it came out in his prayers.

Brother Wenger was favorably known throughout the Church. He was known as a "defender of the faith." Like all such men, they make enemies, but these usually respected him, when the heat of the battle cleared. From the standpoint of the welfare of the Church, we are sorry that he has passed. However the Lord, who gave Israel a Moses, also gave her a Joshua. These Joshuas may not be the same when it comes to personality and otherwise, but the Lord usually has a way all His own, to use them in caring for His cause. Personally, we feel safe for the welfare of Eastern Mennonite School with Bro. J. L. Stauffer at the helm, as acting President. God bless him in his new responsibility.

A. D. Wenger was also a pioneer in Bible conference work. He, with J. C. Coffman, D. H. Bender, M. S. Steiner, Daniel Kauffman, and others conducted one of the first Bible Conferences held in the Mennonite Church at Johnstown, Pa., holiday week and week following, 1897-1898. With Paul, Bro. Wenger loved **the appearing of the Lord.** For this he waited, during his lifetime. May the crown be his. Farewell, till we meet in the morning.

BILLY SUNDAY—AN EVALUATION OF THE MOST NOTED, AND MOST CRITICIZED PREACHER IN THE WORLD

"Prove all things; hold fast that which is good."—Apostle Paul.

The above quotation from the inspired apostle gives us the privilege of surveying the life, and ministry of William Ashley Sunday. The Bible gives us no right to "judge" him. We are urged to put teaching and life to test, and then **"hold fast that which is** GOOD." All too often men are like the one who criticized an evangelist who came to Kitchener some years ago. He could hardly find enough adjectives to tell his opposition to this man. All this because he preached one thing to his dislike. An aged brother rebuked him thus, "Du bist kein Krisht (You're no Christian)." He asked, "Why not?" "Well the Bible says we are to prove all things, AND HOLD FAST THAT WHICH IS **GOOD.** All you held fast to was that which you thought was evil."

Wm. Sunday was one of the most picturesque and aggressive figures in modern evangelism. His methods of preaching were essentially his own, and dissociated from his personality were ridiculous, but in his hands stirred thousands to better living and an acceptance of the Lord Jesus Christ. No person could be the defender of these methods and many of his utterances, but to say that the Lord could not use him because of them, would be senseless. Personally, I have met men, soundly converted in his meetings, some who today are faithful members of nonresistant churches.

It is said that he preached to at least 18,000,000 people in his time. If this be true, there is no other evangelist who has done so. Many have covered a larger territory, under greater handicaps, such as the Apostle Paul in Asia Minor, Livingstone in Africa, and others elsewhere.

Mr. Sunday was widely known as a defender of the faith. By this we mean the inspiration of the Bible, the deity of Christ, the atonement of Christ, the great doctrines of grace, the resurrection of Christ, His second coming, and other evangelical doctrines. As loyal members of the Mennonite Church, we feel he should have gone further than these essentials of the faith. There are other Bible doctrines that he failed to teach.

He rendered yeoman service in the cause of temperance, and few that heard him will ever forget his terrific indictment of the liquor traffic. He hated the whole business, even to the "Brewer's Big Horses." He could have gotten much wealth if he had remained silent. It may be that the world will not see his like again. He was different.

A friend wrote the following:

> **"Billy" Sunday was a master of words, and it was said that he never made a slip in his grammar. He had a rather unpleasant voice, and lacked that which gave so many popular orators added appeal and power. His energy went into his sermon to the last ounce, leaving him well nigh exhausted when he closed his discourse. He was vehement, he used strong language, he acted as he spoke, and often did marvelous things with his agile body. He often lacked dignity, especially during the preaching of his sermons. This was to awaken attention. He gave a larger number of discourses that were models of dignity and decorum. We heard his sermon on "Christ on the Cross," and will never lose the vividness of it. In spite of features which some would call faults, he preached the true Gospel and won thousands to his Lord. His unflinching faith in the Bible and in the cross of Christ was one reason for his great success.**

Mr. Sunday was born at Ames, Iowa, later graduated from Northwestern University, Evanston, Ill. When twenty years of age he entered the field of professional baseball. He was converted to Jesus Christ, while he sat on a curbstone in Chicago, listening to a street preacher. He quit baseball and entered the sphere of Christian work. In 1896 he began his evangelistic work which continued until death. His last meetings were held at Mishawaka, Ind., shortly before his death, Nov. 6, in Chicago. He died, as he had requested the Lord, **in many of his** prayers, "When the time comes to go, Lord make it quick." Thus it was, he died suddenly of angina pectoris of the heart.

The writer heard him numbers of times, but no time quite so effectively as when he spoke to 10,000 ministers and Christian workers, in which he used none of his "antics" except his dynamic energy, which left him wringing wet at the close of his discourse.

His text was, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." Whatever might still be said of this man, this is true, "He was not ashamed." His testimony to millions declared that.

"SMOKING WITHOUT A HOME, OR A HOME WITHOUT SMOKING?"

Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—II Cor. 7:1.

Millions today are bowing down at the feet of the **"Tobacco King."** In that multitude you will see all ages and both sexes. For their slavery to the habit of smoking and chewing they are paying a staggering sum. The monetary losses seem, to the writer, to be the lesser of them. The chief loss lies in the direction of the body, mind, and soul; in the loss of contributing this enormous sum to better projects, which would serve more noble purposes, such as feeding the hungry, clothing the naked, the building of institutions which bless mankind, and the preaching of the Gospel, both at home and abroad.

What brought the above editorial into being was the write-up in the "Young People's Delight," on **"What the Tobacco Money Bought."**

There are thousands of young men between fifteen and twenty-one years of age who are damaging themselves irretrievably by tobacco. They are stunting themselves physically, mentally, and morally; and, besides, they are literally wasting what might in the end become a valuable fortune. If these boys and young men would take what they are spending, and what they will spend if they keep up the habit all through their life, and put it aside, it will buy a fine house, and it will buy them a fine farm to make them comfortable in the afternoon of life. For this reason, if for no other, young tobacco users should break the habit and save their money. Certainly they can get comfort of it if used in providing substantial things.

A merchant of New York gives this testimony: "In early life I smoked six cigars a day, at six and a half cents each— they averaged that. I thought to myself one day: 'I'll put aside all the money I am consuming in cigars, and all I would consume if I kept on in the habit, and I will see what it will come to by compound interest.'" And he gives this tremendous statistic: "Last July completed thirty-nine years since, by the grace of God, I was emancipated from the filthy habit, and the saving amounted to the enormous sum of $29,103.03 by compound interest. We lived in the city, but the children who had learned something of the enjoyment of country life from their annual visits to their grandparents, longed for a home among the green fields. I found a very pleasant place in the country for sale. The cigar money now came into requisition, and found that it amounted to a sufficient sum to purchase the place, and it is mine. Now, boys, take your choice—smoking without a home, or a home without smoking."

"THE PRESIDENT'S THANKSGIVING PROCLAMATION"

I exhort therefore, that, first of all, supplications, prayers, intercessions, and GIVING OF THANKS, be made for all men.—I Tim. 2:1.

There may be a time for criticizing one's country and to try to check dangerous tendencies in life. To shut our eyes blindly, and to believe that everything that is American is right would be foolish. Such an attitude but irritates other nations, and deceives ourselves. The truest criticism usually comes from those who have eyes to see the good, as well as the evil, and whose love leads them into sacrificial services to make the good triumphant. This is what inspired this editorial on the President's Thanksgiving Proclamation. Frankly, the writer appreciated the President's message, and thanked God that he wrote it, called the nation's attention to its obligation, and set the day apart as a holiday for this purpose. How the individual Americans used the day will be their responsibility. It will do you good to **read it**; and if you have read it, to **read it again:**

> I, Franklin D. Roosevelt, President of the United States of America, hereby designate Thursday, the twenty-eighth of November, 1935, as a day of national thanksgiving.
>
> In traversing a period of national stress our country has been knit together in a closer fellowship of mutual interest and common purpose. We can well be grateful that more and more of our people understand and seek the greater good of the greater number. We can be grateful that selfish purpose of personal gain, at our neighbor's loss, less strongly asserts itself. We can be grateful that peace at home is strengthened by a growing willingness to common counsel. We can be grateful that our peace with other nations continues through recognition of our own peaceful purpose.
>
> But in appreciation of the blessings that Divine Providence has bestowed upon us in America, we shall not rejoice as the Pharisee rejoiced. War and strife still live in the world. Rather, must America by example and in practice help to bind the wounds of others, strive against disorder and aggression, encourage the lessening of distress among peoples and advance peaceful trade and friendship.
>
> The future of manly generations of mankind will be greatly guided by our acts in these present years. We have a new trail.
>
> Let us then on the day appointed offer our devotions and our humble thanks to Almighty God and pray that the people of America will be guided by him in helping their fellowmen.
>
> In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.
>
> Done at the City of Washington this 12th day of November, in the year of our Lord nineteen hundred and thirty-five, and of the independence of the United States of America the one hundred and **sixteenth.**
>
> (Signed) FRANKLIN D. ROOSEVELT,
> President.

Thank God for the natural beauty of our land, its fertility, its waving wheat fields, rolling prairies, unending miles of corn, its mountain majesties, its fertile valleys, its beautiful lakes, its wooded forests, its blooming, fragrant flowers, its singing birds, its azure sky, its moderate climate, its orchards of tasty fruit, its vineyards of luscious grapes, and our homes.

Thank God for the nation's traditions, the Pilgrim Fathers, the beauty of their faith, in spite of its weaknesses. Thank God for the thousands who left their native land for God, for conscience, for the finer things of the soul. They blazed a new track, they were the forerunners of a better civilization. The old world's civilization was corrupted and dying. These men and women survived the heart-breaking tragedies of those early days. They built better than they, or we, know. They made deep footprints upon the sands of time. Thank God but once a year? NAY, THANK GOD DAILY.

Thank God for freedom. So costly in its birth, so easily lost. This blessing all too soon becomes a temptation to seek an easier road, lighter labor, more sensual amusement. With this self-restraint dies and we become lawless. As you thank God throughout the year for the benefits of freedom, pray God that the nation's soul may be confirmed by **self-control**—which in the final analysis means **God-control.**

With your reading of this official document, for the year of our Lord, 1935, may there be a fresh resolve to **thank God** daily for these blessings, and pray for firmer resolves to work to the end that these blessings may not be lost for us and our posterity, if the Lord tarry. All this for both countries, Canada, as well as America.

EVERY SUNDAY SCHOOL TEACHER IS IN DEBT $1000

All scripture is given by inspiration of God and is profitable.—II Tim. 3:16.

The statements of a Boston University School of Religious Education have been given such wide publicity that we feel like giving them some wider range, with a few notations.

> It is said that every Sunday school teacher should pay $1,000 toward Christian work for the privilege of teaching the Bible in any well organized Sinday school. Here is his logic: It is worth $250 to acquire a pure English vocabulary, such as any habitual Bible student will acquire. The habit of careful, systematic study is worth $250 more; and still another $250 represents the value of practicing the precepts of the Bible which lengthens one's life. Finally, $250 is owed by the teacher who develops high moral ideals, consistent with acceptance of Bible teachings.

The first notation we want to make is that the last figure is all out of proportion with the true value. Not a quarter, but nine-tenths of the amount is owed because of **the spiritual value** one can attain in teaching the Word of God. Actually, no monetary figure can tell the value of Bible study.

The second notation will be in the form of a testimony. The writer shall always feel a deep and lasting debt of gratitude to the superintendent of our Sunday school back in the home town of Souderton, Pa., for asking him to teach a class of grammar and high schools boys, two weeks after conversion and some time before baptism. This at once helped to break the spell which the world had upon him. It occupied his mind with spiritual things. It placed into his hands a spiritual responsibility. This practically forced the writer to study the Bible systematically.

With our world fast hasting upon the rocks, a world falling to pieces internationally, racially, industrially, religiously, and morally, we teachers must stay on the job. Even a former liberalist said this:

> A great sense of failure has come to all of us. God himself has convicted us of sin. We have been glibly saying for years that this was a lost world, but the terrible truth of this statement had never been driven home to us. Now we know civilization for what it is,—spiritually hollow, cruel, blind, literally sliding toward hell. Unless Christ's Gospel is preached quickly, fearlessly, passionately, ours is a lost world. Even now it may be too late.

A "SAFE DRIVING" PLEDGE

The Washington "Evening Star" has printed the following rules to which drivers in the national city capital will be asked to adhere. President Roosevelt himself, it is stated, is one of the signers. The pledge reads:

"In the interest of accident prevention and safer conditions on the streets and highways, and in co-operation with the Safety Council of the "Evening Star," I promise to:

"1. Never operate at reckless speed.
2. Drive on right of highway.
3. Stop at all S-T-O-P signs.
4. Refrain from jumping traffic lights.
5. Make turns from the proper lanes.
6. Signal before turning or stopping.
7. Give right of way in doubtful cases.
8. Heed pedestrians' rights.
9. Never pass on curve or top of hill.
10. Slow down at intersections and schools.
11. Keep my vehicle in safe condition.
12. Be courteous and considerate of others."

"If we had only fair weather we should never learn how to sail the boat."

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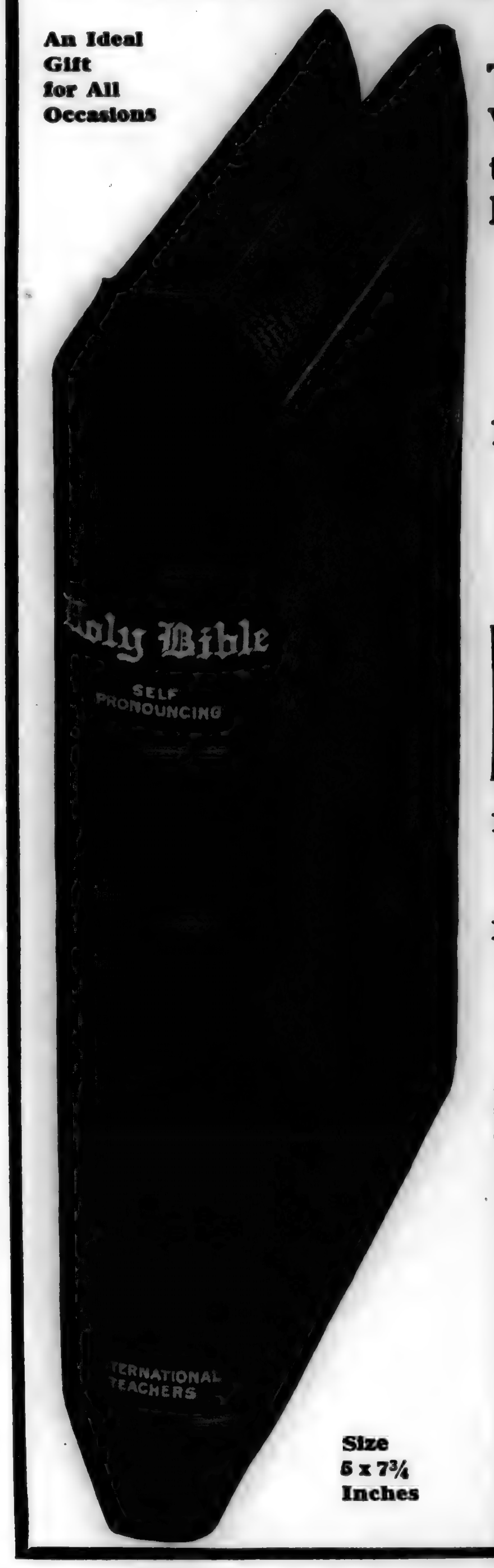

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THEN A-grip'pȧ said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: 2 I think myself happy, king A-grip'- | Deut. 18. 15. 2 Sam. 7. 12. Ps. 132. 11. Isa. 4. 2. Ezek. 21. 7. Dan. 9. 24. Mal. 3. 1. | a a n

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A COMPLETE SURRENDER

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God. —Romans 12:1.

John Wesley once said, "Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not whether they be clergymen or laymen, they alone will shake the gates of hell and set up the kingdom upon the earth."

A full surrender to God will be an invincible life, while the life only partly surrendered will know nothing but defeat. A lawyer once said, "In the transfer of property, any reservation implies, also, reserved rights." For illustration, if a man sells a five acre farm, and keeps a yard square in the center for himself, he has a right of way across what he has sold to get to his piece of land. So if in our surrender to God, we keep back anything, that constitutes the devil's territory, and he will trample over all we call consecrated to get to his own, that will be bad for the individual. Therefore a complete surrender of the life to God is absolutely necessary.

To the rich young man who came to Him, Jesus said, "One thing thou lackest." He demanded an unconditional surrender of every interest of his life. But the young man was not willing and so went away sorrowful.

Of every man and woman Jesus asks the same thing, but many are wandering off in the darkness of isms, formality and doubt because they are not willing.

There are three important things implied in a complete surrender to God—1. An acknowledgment of divine ownership and human stewardship in all temporal affairs. 2. A complete submission of our will to God's will, and 3. The supremacy of Jesus Christ in the heart and life, so that the interests of His kingdom are first, always and everywhere.

"If Christ would live and reign in me,
I must die.
Like Him I crucified must be,
I must die.
So dead, that no desire may rise,
To pass for good, or great or wise,
To any but my Saviour's eyes,—
Let me die."

—J. W. Edwards in The United Evangelical.

He hath put a new song in my mouth, even praise unto our God (Psa. 40:3).

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WHOM THE SON MAKES FREE

By Nadine S. Roth

THE clanging bells sounded their harsh metallic sound, and the workers filed out of the high wall-foundry into the huge cement building with its iron grated windows. Each man kept perfect, though weary step, as he filed into a hallway with its strong smell of antiseptics.

"Number 665!" The officer's voice was curt, and number 665, who had in the distant long ago been Alonzo Lucas, stepped out of rank with a distinct straightening of his shoulders, as he answered,

"Yes sir."

"Come with me," was the curt command, and with another respectful, "Yes Sir," 665 followed, in the wake of the officer, to the chaplain's office.

The officer stood quietly by the door while the kindly faced chaplain talked to the prisoner. At last, after what seemed to 665 a most mystical talk out of which he could get no sense whatever, the chaplain told him that instead of going out to the foundry in the morning he was to prepare to come to his office. Then he was dismissed, and the policeman conducted him back to his cell. The locks on the double doors were opened, the doors swung apart with a clanking sound. Then they again swung into place and were locked and bolted, leaving number 665 to ponder over what had just transpired. Of all the mysterious, weird dealings in this unnatural place! He half wondered if he was in his right mind or had become slightly demented. What was it all about, why was he to be taken to the chaplain's office instead of going to work, and why had they called him into the office to tell him that tonight? It was really unnecessary, for prisoners do as they are told or take the consequences. Oh well, at any rate, there would be a break in the long dull monotony—perhaps he might be moved to another prison. He would welcome even that, for eighteen long years in one dreary place with its same gray walls pall on one.

Eighteen years, and such years! First there had been one form of punishment following another, each more severe than the preceding one. Out of each, number 665 had emerged with a more deep-seated, burning hatred in his heart; each had intensified the desire for and the determination to get revenge. Vengeance at any cost! He would gladly die getting it. This the officers seemed to sense, used as they were to prisoners, and they increased their vigilance. Number 665 never got his revenge, and it continued to torture him with its hot, smoldering, bitter, vitriolic flame. One day there came a little group of earnest Christian workers to sing and pray and preach to the prisoners. Their leader aroused the admiration of number 665. Oh to be a man like that—strong, upright, noble, kindly! If only he could but brush the garments of this prince among men! He listened in rapt attention to all he had to say, though it was a strange talk about Jesus being able to save and clean up a man and to keep him clean, and of His dying to set men free from their evil passions and desires. To the Catholic educated brain of number 665 Jesus had always meant an image in the church—not someone who was vitally interested in one. Could it be that Jesus was not just a statue that he had seen pictured in churches from his earliest recollection? In the convent back in the old country, he had often knelt before the statue of Jesus or Mary to say his prayers, the rosary beads slipping through his fingers. But after he had run away from the convent and took shipping to America (where his life had been divided between dodging the police and doing time), the thought of religious devotions never entered his mind except to cross himself when he passed a church.

Now he wondered, could it be possible that this Jesus they were telling about had cared for the willful often bewildered lad on the city street—and that **he was still caring** for number 665? But no! That could not be—he knew he was bad, all bad—one of the most dangerous men in the state.

Then, although he never quite knew how it happened, that prince of men, the leader of the Christian workers' band, came down the aisle of that prison chapel, and putting his arm around the notorious 665, asked that all important question, "Wouldn't you like to be saved, wouldn't you like to know the Lord?"

DO YOUR BEST

When the days are dark and dreary,
And the heart is sad and weary,
Look to Him, keep sweet and cheery.
Do your best!

Be the duties great or small
Though you falter, often fall,
He will hear whene'er you call.
Do your best!

Give a loving word of cheer;
Bear your burdens, never fear,
He will strengthen. He is near.
Do your best!

Look to Him in all you do,
For some work He's planned for you,
And be faithful, loyal, true.
Do your best!

—Publisher Unknown.

The abashed prisoner hesitated, and tears of earnestness came to the eyes of the man dealing with him as he persisted, "Wouldn't you like to have the Lord clean you up?"

Number 665 had never before been asked these questions, and didn't yet quite understand, but he knew he wanted to be cleaned up and made free, so he eagerly answered in the affirmative. From that day forward the Christian leader, Mr. Jorgenson, was the prisoner's friend, and gradually 665 learned more of the one who came to make men free. He became a changed man. All the vitriolic hatred of everybody had changed to love; all the bitter fightings were gone. He no longer thought of himself as number 665, nor even as Alonzo Lucas, but as Lazarus, for truly Christ had raised him from the dead. His Bible became his companion in the dreary prison, and because he studied only this Book, he became better versed in the Scriptures than many a seminary student. Even the skeptical keepers and the mocking, jeering prisoners had to admit it was real.

"But it won't last," they predicted. "He has a criminal bent. Look at his ears; they are the ears of a criminal, and those eyes—they shoot fire. You can never tame that man. He has lived his life too long."

But it had lasted. That was six years ago, and it still held—the Lord had kept him from making a slip, even though all kinds of traps were laid to entangle him, and the sceptical had to admit its lasting quality.

Now what would the morrow hold? Oh well, Christ was in the morrow as He had been in the past, and whatever came would be all right. In the morning, after a long time of nervous waiting, 665 was again taken to the chaplain's office. Mr. Jorgenson was there. They greeted him pleasantly, yes joyously. Then the warden handed number 665 a long envelope saying,

"Alonzo Lucas, here is your pardon. You are a free man." The chaplain's smile began to dance up and down dizzily. The furniture in the room spun around. Some one helped him to a chair where he continued to stare at the men in bewilderment, muttering, "Pardoned—free—free—pardoned."

At last they took him to a dressing room where he exchanged his prison garb for civilian clothes, and, still in a daze, he walked out of the prison with Mr. Jorgenson. Mr. Jorgenson took him to his father's home, where Lazarus stayed till he got somewhat adjusted. Lazarus probably would never get quite used to being free. In the mornings he would wake up, often with a start, expecting to see gray walls and hear the clang of the rising gong. Then he would remember and murmur, "I am free—free—free."

And God had a work for the newly freed Lazarus. His story of how Christ had saved **a habitual criminal had its effect—people listened spellbound.** Some decided that if Christ could do for a man all that he had done for Lazarus, they too wanted Him. Always people were moved by the broken, foreign-accented testimony of one whose spirit the Son had made free, even though he had to serve six years in prison before he was freed from his earthly bondage. Today Lazarus has traveled more than halfway across the continent, thrilling people everywhere with the story of what the Lord has done for a poor, lost prisoner.

THE WORST CALAMITY

The very worst calamity, said Charles Kingsley, "which could befall any human being would be this—to have his own way from the cradle to his grave; to have everything he liked for the asking, or even for the buying: never forced to say, 'I should like that, but I can't afford it. I should like this, but I must not do it.' Never to deny himself, never to exert himself, never to work, and never to want. That man's soul would be in as great danger as if he were committing great crimes."

CHRISTIAN MONITOR

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A MINISTER'S DAUGHTER

By Stella Kauffman

THE softly falling snow clung to the drab wintry face of the Chicago streets, transforming the grey bleakness of February's slush and soot into a white fairyland of color and brilliant lights. Through the streets the throng of shoppers, matinee-goers, working men and women hurried homeward. The roar of the elevated, the cries of the newsboys, and the blare of music from a radio shop mingled into the busy hum of the city. To the left the Tribune tower rose high into the soft whiteness. The wind had died down. The snow fell quietly, covering all it touched like a blanket, as if it would put the city to sleep. But as an unruly child, the city squirmed and clamored, noisy and playful.

Charlotte Davis turned her eager young face up to meet the snow. Almost a year had passed since she had first come to Chicago, and yet tonight she still felt the same thrilling excitement at the color, the noise, and the throbbing industry of the city. With the falling snow the winter's drabness was being covered, and the lights seemed brighter. Charlotte's feet were light, and she hummed a tune softly as she walked. She was alive to everything about her. She watched the faces of the persons passing her, watched the shop windows, dodged the traffic. She wouldn't take the bus or the street car tonight. It would be too much fun tramping through the snow, feeling its wet softness against her face, feeling it under her boots. Vera would be getting supper, and she would not need to hurry. Supper would be ten times better for the walk.

It was nice having Vera with her. Living in the "Y" was nice, but when Vera came she was only too glad when they found an apartment. Vera was a dear. She had made the rooms cheery and cozy at once. She knew the right colors, the right thing for window decorations. Here and there she added touches of reds and blues. She did the planning and thought of the little things that made the rooms pleasant and homelike. It was Charlotte who indulged in the extravagances —the radio, the great chair beside it, the new studio couch. They had laughed at her furniture "spree," and Vera had asked if Sandy was buying furniture too. She couldn't tell Vera then that Sandy was just out of the question. Instead they talked of college days and other friends. It had been so easy to forget the cares and even the joys of college. Work that you liked, new friends, and the excitement of the city made it easy enough to forget. But when Vera talked of the grand times they had shared, the girls and the college fellows, it was just as easy to remember.

Past Pete's fruit store and the barber shop, it was only one more block. What a delicious day! This afternoon Dick Thompson had brought his aunt in for an introduction. She had seemed casual enough and had bought Sol Hall's "Winter Green," but Charlotte knew Mrs. Raymond had wondered what she would be like, and Charlotte felt she had at least passed the inspection. From now on she could expect invitations. Teas, dinners, an occasional week-end, perhaps. At last she would have the things she had dreamed of. She would have to get a formal dress and evening slippers to match. She wondered what Vera would think, but it would not matter. All her life she had been wearing dull, unattractive clothes because she was a minister's daughter. Always Aunt Vera had made her remember who she was if she bought a new dress. Father hadn't bothered. All cautions came from Aunt Vera. Nothing bright or unusual. Always the same browns, pinks, and blues.

At the thought of her youthful restraint, Vera lapsed into a mood of defiance. Always, always a minister's daughter. Quiet clothes, quiet manners; never the colors or the freedom which was the right of attractive girlhood. Always, "Remember you are a minister's daughter." Could she be blamed if she wanted those things now, or if she took them?

A light burned in the hall of the apartment house. There was mail in the box, a letter from Father and one from Sandy. He wrote as soon as she answered his letters. It was her fault, of course, that his were more and more infrequent. She only hoped she would not need to hurt him—she wouldn't want to. But Sandy seemed so far away.

Up the steps. The tantalizing odor of supper floated down to meet her. Better leave her wet boots in the hall. Opening the door Charlotte found a fire burning in the gas grate. A soft light from the floor lamp gave a cozy glow to the room, tastefully done in browns and yellows. A small bookcase was almost filled with brightly bound books. Colorful prints and pictures hung on the walls.

Charlotte pulled off her gloves, flung her coat over a chair, and turned on the radio. Then opening her letters she went to the kitchen.

"Hi, Vera, what's for supper?"

"Swiss steak, cheerie. What rosy cheeks you have! Did you walk out?"

"You bet. It's snowing, and it was glorious walking. I got all white, but I love it."

"And did you hang up your coat to dry?" Vera asked, knowing Charlotte.

"O Vera, I'll do it this very minute before I read my letters."

She was back in a minute and sat down to read her letters, while Vera set the table and put the finishing touches on the salad. The girls took weeks about getting the evening meal. At noon they ate downtown near their work. Vera had everything ready when Charlotte finished her letters and drew up her chair.

"I had a hope-you-are-well and take-good-care-of-yourself note from Father and sort of a wistful epistle from Sandy. Here you may read this," and she tossed her father's letter to Vera.

She watched Vera's face as she read the familiar handwriting. A half smile played around Vera's mouth. Vera was hearing the voice, seeing the earnestness of Charlotte's professor-father as she read the brief, sober lines. She had known him as a teacher, a friend, and a counselor. She admired him; he had inspired her with ideals which were now deeply rooted in her very life. Vera could not have explained the feeling she had for this professor-friend, but when she thought of him she felt as if this was one to whom she owed a great deal; a man who had given her new aims and purposes in life.

"You think a lot of my father, don't you Vera?"

Vera nodded her head and looked into Charlotte's brown eyes. "Yes, Charlotte, I should be very proud of a father like yours."

Charlotte was quiet. She knew there were others who said the same thing, who loved her father in a way she could not understand. Was it possible that she had missed something as a daughter that others had gained as friends and students? Had her everyday acceptance of him blinded her to the real man who was her father?

Sandy Harkness had loved her father before he had even noticed her. He had first been brought to her father's study by his brother Phil who had in the three years before frequently come to talk to her father. He was only one of the many who came to the house, sitting in the study with the kindly minister-professor. Her father always had time for those chats. One of the students would come in, defeated and weary, and when he went again, he would be smiling and walk out of the room and over the front porch with a spring in his step once more.

Sandy came from the very first when he was a freshman and Phil a senior. One evening after Sandy had had a long talk with her father about the coming young people's Christian conference, he stopped on his way to the door to talk to Charlotte in the living room. He had asked then to take her to the Friday evening program, and she had accepted. After that he came more frequently, more often talking to Charlotte, and often taking her to the college activities. She couldn't help liking Sandy. He was the sort of person everyone liked. Always friendly, capable, a good speaker, and even handsome.

But they were such good friends, it was difficult to imagine herself in love with Sandy. Dick Thompson, for instance, was different. Sandy was a child compared to Dick. Dick had traveled, had university training; he had experiences, knew places and people that counted. He had impressed her the first day he had walked into her department at the Mason-Currie store. She had seen him with his back turned toward her, browsing in a shelf of new books that had just been put out. She had watched him from time to time as she waited on a double-chinned dowager. By that time the young man had decided on two books, and she wrapped them for him. But he was not going right away. There was an attractive young lady waiting on him. What did she know about her books? So he ventured to ask when she would have the new book by Van Doon, just off the press. It should be here in a few days she thought. What was this book with the yellow binding about?

So Charlotte had begun talking of books and literature, men and women, travel, fiction, drama and poetry, and soon Dick Thompson knew here was some one who appreciated the same books he read and enjoyed. Perhaps she didn't dance like Mariana or Helen. She certainly was the most unsophisticated young person he had ever met that he had liked. Yes, he admitted he liked her. There was something decent, unaffected about her—she was different from any one of the many girls he knew.

To Charlotte this young man was interesting at once. Attractive, well-dressed, and intelligently interested in books, he was a decided relief after hours with undecided mothers who were uncertain as to what books their children should read. She was not unpleased to have him drop in frequently, often only to look over the newly arrived lot on display and to talk about something he had just read. She wondered for a time who he was and what he did. One day, after he had gone, she went to the window and saw him climb into a large blue roadster below and drive away. And soon from their conversations about books, they turned to experiences and themselves. He was practicing law in his uncle's office, not however, in any seriousness. She remembered the name Thompson and Thompson, lawyers. He really wasn't in love with his profession. Some time he would give it up all together and travel and write instead. She should see Rome in the spring, Switzerland in winter, the Eiffel Tower at the dusk of evening.

When he talked of his travels, Charlotte thought here was the romance and beauty of living. To visit strange places, to sail the seas, to live in the beauty of old scenes and the glamour of foreign cities. She would save until she could start on her own adventure. But she knew it would be a long time, even if she was very anxious, for every day she saw things in the shop windows that she craved and finally carried home. Last week it had been a new desk, today it was a pair of unusual bookends. Perhaps she would marry some one who would travel with her. Sandy? He was plodding away on his Ph. D. at Michigan University. He'd be years paying his debts and probably take a poorly paid position at that. Some one like Dick? But she was not of his society. Their acquaintance was casual. She couldn't take him seriously; she knew better than that.

But today he had brought his aunt to introduce to her. Perhaps their friendship was not so impossible after all. Her background certainly was different from theirs, but they were democratic. She was the head of a well appointed book department of the fashionable Mason-Currie department store. Employed, of course, but not just a clerk. Her college education had been a prerequisite for the position. She met and conversed with the "best" people. They consulted her for advice in selecting their books. She had a cultured, decent position and a fairly decent salary.

The written invitation she received a few days later to an afternoon tea at Mrs. Raymond's brought her dream a little nearer. She wrote an acceptance note and that afternoon Dick was in to make a date for the tea. He would be there to take her at four, Friday afternoon. She had made arrangements to be off for that one hour before closing. She would bring her black velvet to the store and change just before time to go.

The evening before she spent manicuring her nails and getting her clothes pressed and in readiness. She had had her hair waved after work at Anne's Salon. Sitting in her chair while madame pulled the waves in place with her fingers, Charlotte had had a delightful feeling of luxury. All evening, as she went about her work, she kept thinking of the next afternoon.

In the midst of her anticipation, the door bell rang and in a moment Phil Harkness was saying, "Why don't you tell a fellow when you move, Charlotte?" His eyes, however, took in the room appreciatively. Sandy had written that Charlotte had moved, and this was the first Phil had gotten over.

Phil soon remembered having met Vera. He had been back several times at the college after graduating while Vera was in school. They were soon talking of mutual friends, of the old campus haunts, and of their ambitions.

Vera was a dietitian at the Alden Hotel. She had just come to the city two weeks ago. Professor Davis had suggested that the girls room together when he had heard of her plans. She hoped he would come to see them some time soon.

Phil was planning to go back to his home town and start practicing just as soon as he had finished his interneship at the South Side Hospital. Sandy was to go back to teach in the biological department at their alma mater if plans went through. If he had a chance there he'd take it regardless of all other offers.

Vera listened with sympathy. She dreamed of going on for graduate work in home economics. There would be no place quite so satisfying as a position back on the campus.

But to Charlotte the idea of a position on the hard-working, poorly salaried staff was unthinkable. She might have known Sandy would jump at the chance to go back. Hadn't her father worked slavishly for years, and what was his reward? Other men with the same training worked less, enjoyed life, traveled, and had the comforts of beautiful homes. Instead her father was teaching a full load and served as a minister of the college congregation. Long hours, hard work, trying moments. Not even a salary that allowed the few escapes he should have had. As for Charlotte, she'd stay out of it. Sandy was like that, crazy to do things for people, not caring about the pay. She was tired of the skimping, economizing she had endured at home. She was glad to have a chance to break away. With Dick Thompson as a friend she had just that.

The tea went off nicely for Charlotte. Dick came for her and drove her to his aunt's in his smooth running roadster. No matter if she was not used to its luxury, to the butler at the door, to the talk of the new opera. She listened attentively and well. Dick and Mrs. Raymond loved to talk. The two guests besides herself filled in the conversation, and when they talked of books she was more than at ease. She felt, riding home again in the car beside Dick, that she had done quite well; she'd be invited another time.

Days passed quickly for both of the girls. Vera was getting used to her work and liked it. Charlotte read incessantly and looked forward to having Dick Thompson drop in to the shop. He had taken her out for lunch several times. She felt a certain embarrassment when Dick had ordered a drink, but she had covered it by ordering a lime drink. Cigarettes she refused. He laughed at her unsophistication, was puzzled perhaps, but liked her nevertheless.

Occasionally they met some of his friends. One girl whom they frequently saw with a tall, dark man always stopped to say something to Dick. Charlotte felt a vague jealousy at their gay intimacy. The girl was "Pat" to Dick; he introduced her as Miss Wheeler, but explained later she had been Mrs. Tom Atkins until she had been divorced.

Charlotte bought her first formal after Dick asked her to see "Madame Butterfly" at the civic opera. She loved music but had not been used to attending the opera. They had dinner together at the Carleton and saw the opera afterwards.

That evening Phil had come over again. He had been coming more often lately. He found the homey little apartment a nice place to chat. He liked the girls' company. Besides he sensed that things were not so good between Sandy and Charlotte. Sandy had written that Charlotte was changing. What was happening to her?

Phil arrived just as Dick and Charlotte were coming down the apartment steps. They paused while Charlotte introduced the men, and then Phil went on up to see Vera.

"Whew!" he exclaimed as he drew off his coat, "was the lady ever dressed up!"

But he was grave, and as he caught the answering anxiety in Vera's eyes, he said, "Well, Vera, what are we going to do about it? Are we going to let Professor Davis' daughter go to the dogs without a struggle?"

"Oh, Phil, what can we do? She says all her life she's had to wear things and do things she hated because she was a minister's daughter. Now she feels as if she is free for the first time. She met this Dick Thompson, and since then it's been worse. She literally hangs on his very words and swallows his line. Travel is his main line, and she's crazy about it. You saw her formal. She bought that for the opera tonight, and she's simply living in anticipation of invitations from those people."

"We'll have to do something, Vera. Professor Davis has faith in his daughter. It's up to us to keep it unbroken. And Sandy—poor kid. He feels like he's lost her already. You see it's for me to help Sandy in this too."

"You know, Phil, I don't see how a girl with a father like Charlotte's can hurt him. She can't help but know he'd be hurt if he knew."

"I don't believe she knows him as we know him, Vera. To you and me and a lot of others he is the person who has helped us in our most difficult decisions. I never was an honest-to-goodness Christian until after he got hold of me and made me see what it meant. To Charlotte he was always busy, occupied in everything else but his home life. She loved him, of course, but always she was reminded by her aunt to conduct herself as a minister's daughter, until she looked upon her father as cold and exacting."

Vera's forehead was puckered in thought. "If she could only know him as we do."

"If she did she wouldn't care about her petty little luxuries. She'd see how little those things count in a Christian life."

"Phil, I've just remembered that Charlotte's birthday is in two weeks. Why don't we ask her father to come up. It wouldn't have to be a surprise for her. But just having him here might help."

When Vera suggested to Charlotte, however, that they invite her father for that week-end, Charlotte was not entirely enthusiastic. She would hate the fussing Vera and Phil would make over her father. How was it that he meant more to them than he did to her? And the thought came unconsciously, what would Dick think of her father? He would be surprised when he found out her father was a minister, because she hadn't told him. She knew her father wouldn't like Dick. He was too sophisticated, too much a man of the world for Father. Of course, Father wouldn't understand. He still asked about Sandy in his letters. Sandy was a man after his own heart.

Charlotte's father was to come on Friday and stay until Sunday night. They would spend Sunday at the Mission, where father would preach. On Friday night, Charlotte's birthday, they would have a little dinner. Vera was going to bake a cake, and Phil was coming.

On Tuesday evening Charlotte came home to find a square white envelope in her box. Her sixth sense told her it was an invitation. It was for Friday night dinner at Mrs. Raymond's. The first dinner invitation, and what was she to do? She had to go, she couldn't refuse the invitation. But what about Vera . . . her father?

During supper she was restless. Vera watching her, keeping up their conversation, wondered what was on her mind. At last Charlotte spoke her decision.

"Vera, Mrs. Raymond has invited me to dinner Friday night. I can't refuse; I might spoil all my chances. I've never met real people or done things before, and I'm not doing anything to spoil this. I'll wire father not to come until Saturday, and we'll have Phil over Saturday night instead."

Vera felt as if all her efforts were failing. "I'm sorry, Charlotte, but if you can't be here we'll wait to have it, of course. I wish Sandy could be here too for your birthday party."

"I don't," Charlotte answered quickly. But in her mind she was not so sure. The ease and the security she felt with Sandy came over her for a moment. Dick was friendly and gay, but she never felt the same with him. But of course, the two were not to be compared. She was lucky to have Dick for a friend.

So the telegram was sent telling Professor Davis to come on Saturday, and Charlotte looked forward to Friday night. But no matter how much she had anticipated the event before she had received the invitation, her enthusiasm had been chilled. Just knowing she had put her own plans and ambitions first had made her feel selfish and hard-hearted.

WINTER

Sweet autumn is no longer bright,
And snow has wrapped the fields in white;
The little babbling rill,
That, when the summer days were long,
Did cheer our hearts with merry song,
Is icy, hushed, and still.

Upon the meadow's rounded side,
The dainty flowers have drooped and died;
Those messengers of song,
That, when the summer days were bright,
Have cheered us all with music light
To warmer climes have gone.

The icicles now fringe the trees
That swayed in summer's gentle breeze,
When summer days were fair;
That spread their branches far and high
Against her sunny, azure sky—
Now they are brown and bare.

Now sunlight glimmers, pale and shy.
And now the winter winds are high,
The winter winds are bold;
We loved the springtime's sun and rain,
We longed for summer's rose again,
We loved the autumn's golden grain—
We love the winter's cold!

—Dora Read Goodale.

But Friday evening came, and she was ready for Dick to come for her. Her evening gown, cut low in the back was high about the neck and the sleeves fell in long, graceful folds. As she looked in the mirror of her dressing table, she had a sense of being dressed in another woman's clothes. For a moment she had a glimpse of herself as she was—too modest for extremeness, beautiful, but above all unsophisticated. Not like the women she met when she was with Dick.

In the gray roadster, the radio orchestra playing gaily as they rode through the city, Charlotte felt again the thrill of excitement. She was going to lose herself in an evening of enjoyment. New scenes, new friends, brilliant conversation and good music.

There were other guests, of course, and among them was Miss Wheeler, escorted by her dark friend. From the first, after she had entered the spacious room where the guests had assembled, Charlotte felt that this dinner was going to be different from the quiet, chatty dinners she had had alone with Dick. The crowd was already gay. Cocktails were being served. She wished she would not need to take the drink, but Dick handed it to her as a matter of course. She sipped it lightly. She could not help but notice that Dick soon had two, then three, and after that she was too disgusted with him to care. None of them noticed she was not drinking with them. To Charlotte the whole scene, the entire group of guests had suddenly become repulsive. Here was the sophistication she had been striving for. Here was luxury and wealth, but it was repellent. She did not know how many cocktails Dick had had before he became noisy. Charlotte felt as though she must be the only person in the crowd who was sober.

Sitting at the long, well-appointed table with its shining silver and beautiful roses, she felt a disgust for everything about her. Why had she given up the dinner at home with Vera and Father and Phil? She barely spoke to Dick beside her. The glamour had gone; the disillusionment had come. Laughter, talk, what did it mean to her? It was silly, foolish. Dick was talking baby talk with Miss Wheeler on the other side.

How could she endure the whole evening? Why should she? Suddenly she wanted to be free, to run from the room, from these people and never come back. Vera, Phil, Father, Sandy—they were her people. They were the only ones who counted. They were straight and decent and genuine.

Some one suggested dancing—others the theatre. Charlotte didn't dance. She would have been embarrassed before at the thought of saying so when she was sure to be asked. But now she didn't care. She might beg a headache or a telephone call. Anything to get away. She wouldn't care how, if she only had a chance.

The chance came in the lobby of the Plaza ballroom where they went after dinner. Dick had driven them there recklessly, talking so much himself that he failed to notice her silence.

There in the lobby he left her for a minute to go for cigarettes. It was her moment to escape. There would be a taxi outside. Down the steps, through a door, and she was away and outside. In the taxi headed toward her apartment, she drew a breath of relief. What if Dick would not find her, he would soon join the others. In the morning when he was sober he would have forgotten.

Going home! What need she care if there were no more dinners or invitations? The glamour that had dazzled her at first was only a gilt coating. How could she think she could make herself one of these people? Why should she ever have envied them?

A happy feeling this. To forget the foolish longing for sophistication and luxury. What was Dick's empty talk to the ease and security she felt with Sandy? She was glad now that she had not broken with Sandy altogether. If he would only forgive her for her indifference and her long waits in answering. She would write tonight.

At the apartment, on her way up the stairs, she heard Phil's voice. Phil was coming more and more, and Vera's bright eyes at the mention of his name told her the reason. But there was another familiar voice.

"Father!" she exclaimed as she opened the door. But in the next minute she was conscious of her formal dress under her coat trailing over her silver slippers.

But there was tenderness in her father's voice. "I didn't get your telegram," he explained, "because I spent yesterday in Peoria. Vera made supper for me, though, and I was glad to find Phil here."

It was Charlotte's turn now to do some explaining. "Listen folks," she said with earnestness," from now on I'm no social climber. I'm thoroughly disgusted and I've just run away from the party. I can't tell you how ashamed I am that I tried to change your plans in the first place. But the prodigal daughter has returned! From now on I'm going to be a better minister's daughter."

Champaign, Ill.

THE MENNONITES OF HOLLAND

III

By John Horsch

State Church Synods Urging Oppression by Government

As already stated, the Mennonites of Holland have enjoyed toleration since the beginning of the reign of Prince William of Orange as sole ruler (1576), though oppression and at times even persecution were not entirely absent. The synods of the state church often protested to the authorities against the liberties granted the Mennonites. These protests urged the supposed need of enforcing various obstacles to the spread of the Mennonite Church, such as forbidding any increase in the number of their ministers and of their places of worship, and permitting ministers to preach only in their home congregations. Various synods petitioned the authorities that Mennonite meetings be forbidden. A curtailment of Mennonite liberties was demanded in fifty-three sessions of the synods. The ministers of the state church were salaried by the state from funds raised by general taxation, hence the Mennonites' share in providing the support of the ministers of the state church was as great as that of the members of that church. The preachers of the state church had the right to interrupt sermons of Mennonite preachers at any time by questions and contradictions.

Measures of Persecution

In the town of Sneek in Friesland a persecution took place in the year 1600. Two ministers of the state church of this town with the permission of the magistrates entered the Mennonite meeting to give instruction, as they said. The congregation refused to hear them. Shortly afterwards the ministers of this congregation were forbidden to preach their doctrine, hence they refrained from attending the meetings, though the congregation met as usual. Their efforts were entirely fruitless.

In the year 1601 the same ministers translated into the Dutch language a part of a Latin work by Theodore Beza (1519-1605), the successor of Calvin in Geneva, in which he advocated the severest punishment of heretics by the magistrates of the land. In this booklet, which appeared in print in the same year, the contemporary Anabaptists (Mennonites) were charged with scandalous errors and misdeeds. The ministers who published the booklet wrote a preface for it in which they defended the view that only one creed should be tolerated by the state. To take such an attitude toward those who taught heresies would be not to rule over consciences, but to carry out God's command. To exile the heretics, they said, may mean a loss to the prosperity of the town, but "it were better to have a desolate, uninhabited town, than a place full of heretics." A copy of this booklet was presented to the magistrates of the town of Sneek which immediately issued an order forbidding all meetings of the Mennonites.

In a few other places, also, Mennonite meetings were forbidden. Preachers were sentenced to pay heavy fines, and a few were even exiled, as was the case at Leeuwarden. This outbreak on the part of local magistrates was of short duration, however. For some time marriages among the Mennonite membership had to be solemnized by state church ministers, but this restriction was withdrawn in 1672. Somewhat later the central government of Holland intervened for the persecuted Mennonites in Switzerland, addressing a letter to the authorities of the canton Bern in which they had only praise for these persecuted people.

Two Notable Debates

A great debate between representatives of the Mennonite Church and the Reformed state church took place in Emden in East Friesland in 1578. In this city a number of placards had been published against the Mennonites, some of them demanding their banishment while others merely forbade their meetings. In 1577 a Mennonite minister was imprisoned because he had held religious services. He addressed the magistrates saying that it did not seem altogether just to forbid him and his friends to teach without having heard their teaching, and an investigation might lead the authorities to take a more lenient attitude toward his people. He offered to meet the ministers of the state church and give them an account of his faith. He was released.

In the following year a number of Flemish, and Friesian and Waterlandian Mennonite preachers met in Emden for the purpose of conferring about the possibility of a union of these branches or groups of Mennonites. The Reformed preachers of the city together with the magistrates suggested a public debate with Mennonite ministers. The Friesians and Waterlandians doubted the expediency of debating such questions. They declined the offer while the Flemish accepted it. The debate began on February 27, 1578. The number of sessions held between this date and May 17 was 124. The leading speakers on the Mennonite side were the bishops Peter von Cologne, Hans Buschert, and Gerrit Brixius, who proved themselves able defenders of the doctrine. While the greater number of their opponents surpassed them in scholarship, Gerrit Brixius who was well versed in the Latin, Greek, and Hebrew languages, was probably the equal of any in this regard. In all probability the translation of the Mennonite version of the Scriptures, called the Brestkens Bible, was at least partly his work. Peter von Cologne was a man of wide information and extraordinary mental vigor and penetration. The report of this debate was published and was valued by both parties, since it defended the position of each. A disputation of similar nature was held at Leeuwarden in 1596. Ruardus Acronius, a prominent Reformed minister, debated here with Peter von Cologne. Like the former debate it passed off without noticeable results.

Mennonite Confessions of Faith

The first Confession of Faith composed by Mennonites in Holland is the Waterlandian Confession of 1577. Two years later a number of Articles of Agreement were drawn up at Emden, probably by Hans de Ries, and were subscribed to by ministers of various congregations. These articles would scarcely deserve the designation of a confession of faith. The confession called "The Concept of Cologne," of the year 1591, was the result of an effort for a union between Friesian and Flemish with High German Mennonites (Swiss Brethren). It was signed by representatives of churches in the Rhine country, Alsace, Strasburg, Wurttemberg, Holland, etc. The Friesian Confession, consisting of thirty-three articles, by Peter Janz Twisck, was printed about 1600 and the second Waterlandian Confession, forty articles, by Hans de Ries, in 1610. The confession of 1627, named "Olive Branch," was written with a view of bringing about a union between the Friesian and Flemish churches. It is printed in the Martyrs' Mirror, pp. 26-32. In the same work (pp. 32-36) is found the confession of a group of United Friesian and High German churches, prepared by Jan Centsen. It was published after its adoption by fourteen representatives of Mennonite congregations.

The Dortrecht Confession of 1632

The Dortrecht Confession of Faith, the confession quite generally recognized and used by conservative Mennonites, was drawn up by Adrian Cornelis, a bishop of the Flemish Mennonite church at Dortrecht in Holland. The brotherhood at Dortrecht and many other places, deploring the existing divisions between those who did not differ from one another in faith and practice, decided to put forth efforts toward union. Adrian Cornelis wrote the first draft for a confession in the hope that it would prove an instrument for unity. Upon his invitation many Mennonite bishops and ministers gathered about the middle of April, 1632, at Dortrecht, despite the protests of the state church clergy of the city who demanded of the authorities to forbid "this extraordinary gathering of Anabaptists from all provinces."

The archives of the Mennonite Church in Dortrecht contain the following account of the results of the work of this gathering: "On April 21, 1632, a general union was brought about in the holy name of the Lord among those who had gathered here in Dortrecht through the efforts of the beloved bishop Adrian Cornelis and others. The deliberations were concluded by giving the right hand of fellowship, the kiss of peace and the observance of the communion. Thus they recognized each other as a united brotherhood to the great joy and delight of many."

Extent of the Acceptance of This Confession

Of the fifty-two Flemish and Friesian ministers who signed this confession at this date or soon after, two were of Crefeld in Germany and two of "the upper country" (central or south Germany). This Confession was translated into the German language and printed in 1658 at Rotterdam. On February 4, 1660, the Dortrecht Confession was approved and signed by the ministry of the congregations in Alsace, France, assembled at Ohnenheim. It is worthy of note that this was before the division in which Jacob Amman figured most prominently. In a note found in the Martyrs' Mirror it is stated that this confession was unanimously adopted by the congregations in Alsace, the Palatinate, and Upper Germany. The date when this took place is not given, but it may be observed that in 1660 the immigration of Swiss Mennonite refugees to the Palatinate had scarcely begun. The Dortrecht Confession is doubtless the best written and most concise of the Mennonite Confessions. It was printed in the English language for the first time in 1837.

A Point of Difference in the Confessions

These confessions differ from each other principally on the matter of avoidance of the excommunicated. While they all, like the Dortrecht Confession, teach avoidance in a general way, only one, namely the Friesian Confession of thirty-three articles, demands avoidance in the case of children and parents and between husband and wife (marital avoidance). The "Concept of Cologne," the Waterlandian Confession of 1610, and the "Olive Branch" (1627) expressly disapprove of such avoidance. The Confession of Jan Centsen (1630) contains a warning against contentions and disputings in case of differences of opinion among church members in this regard; it demands the exercise of forbearance in case of differences on this point. As concerns the peculiar opinion on the Incarnation, namely that Mary contributed nothing to the origin of Jesus' human body, is taught only in the Friesian Confession just mentioned. Of the confession by John Centsen there is a version containing an approving sentence concerning this opinion. The same confession as contained in the Martyrs' Mirror, however, does not have this sentence. In most of the Mennonite Confessions this opinion is declared to be nonessential, and in one or two instances warnings are expressed against controversy on this point.

The Waterlandian Mennonite Confessions

The particular value of the Waterlandian confessions consists in indicating the erroneousness of the view that the Waterlandians were theologically less conservative than the other Mennonite bodies, a view which has been generally defended by liberalistic Mennonite writers. On a number of articles the larger Waterlandian Confession is more full and explicit, and, therefore, from the conservative point of view, more satisfactory than the Dortrecht Confession.

(To be continued)

Scottdale, Pa.

AFRAID FOLLOWERS

In the tenth chapter of Mark we read that they that followed Him were afraid. It is possible then to follow the Son of God, the Saviour of the world, and be afraid. Afraid of what?

In their case it was fear of man. They had waited for the kingdom. They had met the king. They were looking for the coronation and before them loomed the ominous shadow of the Cross. Their vision did not go beyond that. They feared the present, because they could not see it as a door for tomorrow, as a necessary link in the unbreakable chain of God's eternal purpose.

We—who are so much wiser, who think we know the meaning of the Cross, who have seen greater manifestations of God's power—wonder over their fear, yet, who amongst us is not afraid?

Youth is afraid of the shadows of the Cross, maturity of its pain, and old age of its darkness. And we forget that the Cross is the only portal to the coronation scene.

Yes, it is possible to follow the triumphant Christ and be afraid, but it is not necessary. "Fear not" is His greeting. To silence their fears He does not go about trying to make matters appear better. He speaks of no escape from the storm. The shadows must fall. The pain is unavoidable. The darkness is in the nature of things. Sin brought the night, death and pain. Victory lies not in escape—but in endurance. And facing it all, I need not be afraid. He shows the way: "Perfect love casteth out fear." Love took Him to the Cross—and through it. Love for Him will make each one of us a visionary, glimpsing such ecstasies of joy beyond the Cross that we—even as He—shall endure, despising the shame.

Would it not please Him immeasurably, if, in following Him, my pathway should run through a hell of loneliness, suffering and misunderstanding, and I with a trustful smile would whisper in His ear, "I will fear no evil, for thou art with me"?

Are you afraid? Then yours is the opportunity of making glad His heart with a trust that leaves fear a million miles behind.

"I will trust in the Lord and NOT be afraid"!—Anna J. Lindgren.

"Consideration for others may not pay cash dividends, but it puts a lot of happiness in circulation."

"A man may need more help when he is up than when he is down."

THE PRICE OF A DRINK

"Five cents a glass!" Does any one think
That that is really the price of a drink?
Ah, no, indeed, 'tis a very small sum
You are passing over 'twixt finger and thumb;
"Five cents a glass," I heard you say,
And if that were all that you gave away,
It wouldn't be very much to pay.

The price of a drink! Let him decide
Who has lost his courage and lost his pride;
And lies a groveling heap of clay,
Not far removed from a beast today.

The price of a drink! Let that one tell
Who sleeps tonight in a murderer's cell,
And feels within him the fires of hell.
Honor and virtue, love and truth,
All the glory and pride of youth,
Hopes of manhood, the wreath of fame,
High endeavor and noble aim—
These are the treasures thrown away
As the price of a drink, from day to day.

"Five cents a glass!" how Satan laughed,
As over the bar the young man quaffed
The beaded liquor; the demon knew
The terrible work that drink would do!
And before morning the victim lay
With his life blood swiftly ebbing away;
And that was the price he paid, alas!
For the pleasure of taking a social glass.

The price of a drink! If you want to know
What some are willing to pay for it, go
Through that wretched tenement over there,
With dingy windows and broken stair,
Where foul disease, like a vampire, crawls,
With outstretched wings o'er the mouldly
walls.

There poverty dwells with her hungry brood,
Wild-eyed as demons for lack of food;
There shame, in a corner, crouches low;
There violence deals its cruel blow;
The innocent ones are thus accursed
To pay the price of another's thirst.

"Five cents a glass!" Oh, if that were all,
The sacrifice would indeed be small!
But the money's worth is the least amount
We pay, and whoever will keep account
Will learn the terrible waste and blight
That follows the ruinous appetite.
"Five cents a glass!" Does any one think
That is really the price of a drink?

—Josephine Pollard.

Editorials

Jottings

"Seek ye first the kingdom of God, and his righteousness" (Matt. 6:33). Would that not make a good motto to take with us through the year? We will always be right and safe if we put first things first.

* * * *

Decision.—Recent decisions of the Supreme Court of the United States drew the attention of the civilized world. The opinions of the Court were of tremendous importance, and it is no wonder that screaming headlines announced the decisions from the front pages of newspapers. The Supreme Court gives the final word on matters which come before it. There is no appeal. The decisions are final. But there is a tribunal which is infinitely higher than that of the Supreme Court of the United States. It is the judgment seat of Christ. Few of us will ever have to appear before the Supreme Court, but "we must all appear before the judgment seat of Christ." What decisions will be rendered concerning us there? That will depend upon our record here and now. Every one will be judged "according to that he hath done, whether it be good or bad" (II Cor. 5:10).

* * * *

"Helps to a Better Young People's Meeting."—This is the title of the Young People's Meeting subject for March 1. We trust that each meeting will in the discussions bring out helpful and practical ways in which the Young People's Meeting may be made a better and more useful servant of the Church in teaching and training our youth. The Young People's Meeting has had an interesting history and a record of great usefulness in the past. But like many other things, unless its ministry is kept alive and fresh, it will become formal and commonplace and fail to render the high degree of service of which it is capable. We are not aiming to make suggestions here, but we do wish to call especial attention to this subject in order that it may be used by our local meetings to discuss plans for injecting new life and spirit into our Young People's Meetings, so that they may become more interesting, more instructive, more devotional, more spiritual, and more helpful in every way.

* * * *

Winter is here with its beauties and charms, as well as its rigors and inconveniences. Many people prefer the warmer seasons, but winter has many good points and brings us blessings that we do not have at other times. An all-wise Creator planned the different seasons, and we are thankful for all of them and for the peculiar beauties and benefits which each one brings. "Thou hast set all the borders of the earth: thou hast made summer and winter" (Psa. 74:17). As the different seasons come and go, we are reminded of the Great Creator who ordained them and who preserves the universe so that it maintains its movements and seasons with unerring accuracy.

Not the least of the blessings of winter are the long evenings which afford an excellent opportunity for reading and studying the Bible and other good books. Bible correspondence courses can profitably be taken by individuals or groups. Mission study or teacher training classes may meet at frequent intervals, and thus the extra leisure time of winter in rural sections may be profitably made use of. Not the least of the blessings of winter are the extended list of Short Term Bible Schools which are being held by the Church in many different sections of the country. They are doing an excellent work in giving Bible instruction and Christian training of various kinds. Let us then think about and take advantage of the blessings and opportunities of winter rather than to complain about the cold and the inconveniences, and let us not forget to thank our all-provident Heavenly Father for giving us the cold as well as the heat.

"Don't Forget the Best"

An old German legend tells of a boy who, after diligent searching, found the keyflower to a mountainside cave, which was filled with diamonds and precious stones of all kinds. As the story goes, whenever someone plucked a certain very rare flower the cave would automatically open before him. Now that the youth had found the keyflower he was, of course, at once admitted into the fabled store-house of treasures. A queer-looking man told him to help himself but not to forget the best. He filled his pockets with rubies and diamonds and pearls and all manner of jewels. As he was about to leave the man called out, "Don't forget the best!" He went back and filled his pockets until he thought he could carry no more. Again as he was leaving the little old man shouted, "Don't forget the best!" And so he went back and tried to carry still larger and finer diamonds and other jewels. But each time as he was leaving the man called out the same message, "Don't forget the best!" Finally he was satisfied that he could carry no more, and left the place laden with treasures.

As soon as the boy left the cave the mountainside closed behind him, and to his surprise the heavy burden of treasures which he was carrying became light as chaff, and his pockets were filled with something that seemed like dry leaves. He had after all, forgotten the best. He had left the keyflower inside the cave, and thus he could receive no benefit from his visit to the treasure-trove.

All of this reminds us that in our anxiety to get what we think are some of the good things of life, we often forget or neglect that which is best. In our national life Herculean efforts are made to relieve the distress which has come upon millions of people because of unemployment. The cause is certainly a worthy one, whether the methods are always the best or not. But with all the efforts for the betterment of industrial conditions the best is apparently forgotten and largely neglected by the masses of the people. They forget that the key to real improvement of conditions in America, as well as in any other nation, is spiritual betterment, a turning to God and Christ and the moral precepts of the Bible. In working for that which is good the best is forgotten or neglected.

How true this is of people in many ways! And how few of us are free from the error of making the good the enemy of the best! There are those, of course, and entirely too many of them, who follow after the things of the world—its vice, its pleasures, its sins of all kinds. They give themselves over to the excitement and pleasure of the moment and forget that there are better and nobler aspects to life than those which they pursue. What a rude awakening such will have some day when they quaff the bitter dregs at the bottom of the cup of sin!

But we are thinking more particularly of well-meaning, but often misguided, people who forget the best things in life. We might enumerate a number of things. First, our reading. We are apt to spend so much time reading the newspapers and worldly magazines that we have little time or desire to read the Bible and religious books and periodicals. How often it is that everything on the reading table is used more than the best Book of all! Again in our conversation. We may not indulge in vile language or be guilty of evil speaking or gossip, but our conversation is the light kind that is of little value. We neglect to talk about the highest and best things of life. We fail to speak a word for Jesus in our everyday business contacts or in our social hours at home and with friends. And how many hours are wasted away in listening to something on the radio that has no value of any kind, if it is not silly and harmful! In the utilization of our time we forget to use it in the best way.

And so we could go on, but we feel sure the reader has caught the point and can make many more applications. For us Jesus is the Keyflower. If we keep Him and His glory in mind constantly we will have the key to all that is best in this life and in the life to come. We will have the best in reading, in conversation, in association and friendships, in work and service. And so we say once more in the language of the old German legend, "Don't forget the Best!" in the busy rush of life, with all its duties and distractions.

New Articles—New Readers

In addition to the regular features of the Monitor, and some just recently begun, two new series of articles are started in this issue. The first is a series on "The Family Altar" by Lenora Harkins Wenger. We feel sure that you will want to read these articles carefully as they appear for the next few months. It is said that in American homes in general the Family Altar is almost an unknown thing. This is all the more reason why we should, with all our power, urge that people set up and maintain regular periods of worship in the home. We do not believe that in our own church the Family Altar has reached the low ebb that it is said to have struck in the American home in general. But we need to keep up constant teaching concerning it, or it will also rapidly be on its way out. Let us strive to inculcate the spirit of worship in our people to such an extent that everywhere altars will be springing up in homes where family prayer has not been practiced.

Another new series of articles is that by Bro. Martin Z. Miller on "Jewish Evangelism." The Jews are a remarkable people. They have had the most unique history of any race that has ever existed. Bue as a nation they rejected the Lord of glory who came to redeem them. As individuals, however, they have the same opportunity of receiving salvation in Christ as any one else. As Christian people and as a Church we have the same obligation to bring them the message of salvation as we have to bring it to people of Gentile blood. Bro. Miller is well qualified to write upon the subject of evangelizing the Jews. He has been authorized by Lancaster Conference to work among these people, and is one of the all too few workers in our church who devote any time to missionary work among the Jews. His article supplements the Young People's Meeting topic for February 16.

We shall aim during the coming year to bring new things to our readers constantly. And we are glad to know also that we are having an increasingly larger number of new readers. As subscriptions are being renewed at this time of the year, especially the clubs, we are gratified to see the increases that are coming in from many quarters. We welcome these new readers and trust that they will find it most profitable to join our circle of subscribers. It is our constant endeavor to make the Monitor helpful to the Christian worker in the home, in the Church, the Sunday school, in the Young People's Meeting, in the school, in the mission station, and in every phase of Christian life.

To all of our subscribers we would say, Let the good work go on. Help us to enlarge still more our sphere of usefulness, so that we may touch an increasingly larger circle of readers, to help build a deeper and more victorious Christian life, to foster a more zealous missionary spirit, and to reach out to the army of unsaved. To Church, Sunday school and Young People's Meeting workers, we would especially call attention to our liberal club offers as listed on the last page. Thank you very much for your help in sending in new subscribers.

The Ministry of Teaching

In a recent study of this subject we were impressed with the importance which the Bible attaches to the work of teaching. Jesus, as we all know, was the Master Teacher, and much of His work consisted of teaching individuals or small groups, such as the Twelve, as well as preaching to the multitudes and larger groups. And in His ministry, especially at the close, He laid great stress upon the work of teaching which the disciples were to accomplish after His departure. In the Great Commission of Matt. 28:19, 20 He twice refers to the work of teaching.

Also in the work of the early Church we find constant allusion to the teaching of the apostles, as well as to their preaching. Again in the work of the great Apostle Paul a little study reveals that his work as a teacher was evidently of equal importance with that of his preaching ministry. In the epistolary writings we find teaching listed in the forefront with the other agencies and gifts in the work of nurturing and edifying the church. See I Cor. 12:28, 29; Eph. 3:11-16. The work of the Church today centers largely around three officers: The minister, or pastor, the evangelist, and the teacher. Each has a most important place to fill, and in many ways the teacher can touch lives and wield influences for the right which neither of the others can do.

The ministry of teaching fills a large and most important place. It has been too much neglected in the past. As our Church has taken up this work more largely in comparatively recent years she has grown and developed in many ways. There is yet much work to be done in enlarging and improving the teaching ministry in the Mennonite Church. The Teacher Training program which is now being actively sponsored throughout the Church we trust will, under the blessing of God, do great things for the betterment of our teaching activities. May the Lord bless our army of teachers that they may constantly strive to be both more faithful and more able. II Tim. 2:2.

Christian Life

THE FAMILY ALTAR

I. The Need

By Lenora Harkins Wenger

This is the first of a series of articles on this subject by Sister Wenger. There is great need of teaching along the line of the importance of having a family altar in every home. Be sure to follow up these articles from month to month.

"The cheerful supper done, with serious face,
They round the ingle, form a circle wide;
The sire turns o'er with patriarchal grace,
The family Bible, once his father's pride;
His cap reverently is laid aside,

* * * *

And let us worship God! he says with solemn air."

"The priest-like father reads the sacred page,
How Abram was the friend of God on high;
Or Moses bade eternal warfare wage
With Amalek's ungracious progeny;

* * * *

"Perhaps the Christian volume is the theme,
How guiltless blood for guilty man was shed.
How He, who bore in Heaven the second name,
Had not on earth whereon to lay His head;

* * * *

"Then kneeling down, to Heaven's eternal King,
The saint, the father, and the husband prays.
Hope springs exulting on triumphant wing,
That thus they all shall meet in future days,
There ever bask in uncreated rays.
No more to sigh, or shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear;
While circling Time moves round in an eternal sphere.
Then homeward all take off their sev'ral way;
The youngling cottagers retire to rest.
The parent-pair their secret homage pay,
And proffer up to Heaven the warm request,
That He who stills the raven's clam'rous nest,
And decks the lily fair in flow'ry pride
Would in the way His wisdom sees the best,
For them and for their little ones provide:
But chiefly in their hearts with grace divine preside."

This is a beautiful picture of a Scottish family's hour with God. Vividly we see the picture: the family gathered in a circle; the saintly grey-haired father reverently reading from the Book and then drawing near in prayer to the Unchangeable Father in whom he has learned to trust. With each member of the family our spirits soar on the wings of prayer till Faith catches a glimpse of that Fairer Land. Quietly as in the hush that follows prayer the children's good-nights are said. Then alone the father and mother kneel and once more pray for the family group.

Happy the parents who thus co-operate with the All-sufficient Father! Blessed are the children who know the benefits of a truly Christian home!

"Have you ever built an altar in your home,
Where you daily bring your load of care,
Where you praise the God of mercy and of grace,
Where you prove the joy of family prayer?"

Without the family altar the home cannot withstand the onset of the world, the flesh, and the devil. It is essentially important to build a family altar, because:

1. **Homemakers are building for eternity.** The home is an institution of God Himself. "God setteth the solitary in families" that He may preserve to Himself a righteous seed upon the earth. He is definitely concerned about the honor, the sanctity, the prosperity of our homes. Because, like the souls in whom it began, like God its founder, it abides without end. There the moral character of children is determined, the eternal destiny. What a tremendous responsibility rests upon the home builders! Can we ourselves build a Home for eternity?

"Except the Lord build the house, they labour in vain that build it" (Psa. 127:1). If we do not serve God in our homes we defeat the Lord's highest purpose in homemaking. Aptly it has been said, "The home is the cradle and nursery where human immortals begin a life which shall last forever; therefore in the home, preparations should be made for that immortal life." Surely then the family altar is most important in our homes as a means of bringing to our children the best there is in life. Early impressions and home impressions are usually more strong and lasting than any others; while as we owe our children the very best that we can do for them, we should not, while trying to prepare them for this earthly life which may end at any moment, fail to prepare them for the life which shall never end. It should be our highest privilege, our greatest responsibility, to inspire in the heart of each of our children a devoted love for God and His Word, to turn each loved face God-ward. Thus consecrated to God in youth, and taught daily from the Word, and in the school of prayer by loving parents, they will be prepared for time and eternity. A trust in God will give courage in disappointment, vigor in defeat, strength against temptation, wisdom in success, perpetuity in love, and **faith to conquer death." What can be more** inspiring than the contemplation of a whole family in heaven; the home transplanted for still more excellent bloom and fruitage in the beyond! The family altar will help us make this a glorious reality.

On this theme let me quote briefly from Coulins, "With the eye of faith I see but one profound distinction among all earth's families, one privilege and one misery—the misery, immense and unfathomable of being out of Christ—the privilege, immense and unfathomable of being heir to redemption in Him. A Family Lost! A Family Saved! That family which has been called by that only name whereby we may be saved."

2. **The cultivation of a Jesus-consciousness makes for holy living in the family.** There is a book of recent times which tells the story of a man who made it a practice to realize the presence of Christ. He took it for granted that Jesus Christ was true to His Word, and he prepared always the best place for the Lord at the table; the best chair was for the Master. He knew the Master would be present, so through all his life he acted in the absolute and full assurance that the Lord was there. This consciousness of Jesus transformed his life. Little by little the Lord became more and more manifest to him, until his house became a veritable temple, shining with the Master's presence, and every household meal was a sacrament.

To cultivate a consciousness of Jesus' abiding presence is a transforming power in the life of any Christian. Around the family altar parents and children can daily catch a new glimpse of the Blessed Jesus, and a fresh realization of the Christ who abides. The sanctity of that hour remains through the day. The atmosphere of the home is sanctified and elevated. The Master walks side by side with father, mother, brothers and sisters. He is power, refuge, and shelter.

"Closer is He than breathing,
And nearer than hands and feet."

Just to remember that "Thou art with me" is a safe escape from temptation, a cure for fears, disappointments, loneliness. "That I might know him!" a worthy ideal for every parent to desire personally and for each child.

"Be Thou, dear Lord, my constant Guest,
And make me wholly Thine."

3. **There is need of a daily trysting time with God.** Psa. 5:3, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." "At Jesus' feet—that is our place of privilege and of blessing, and here it is that we are to be educated and fitted for the practical duties of life. Here we are to renew our strength while we wait on Him, and to learn how to mount on wings as eagles; and here we are to become possessed of that true knowledge which is power. Here we are to learn how real work is to be done, and to be armed with the true motive to do it. Here we are to find solace amidst both the trials of work—and they are not few—and the trials of life in general."

The future lies before us ever unknown. Each new day stretches ahead untraversed, unknown. Some joy, some sorrow, some disappointment, some pain, some heartache, some problem, some weariness, will be the lot of father, mother, or child.

"I cannot do it alone,
The waves run fast and high,
The fogs close chill around,
And the light goes out in the sky;
But I know that we two
Shall win in the end,
Jesus and I.

"Coward and wayward and weak,
I change with the changing sky,
Today so safe and brave,

Tomorrow too weak to try;
But He never gives in,
And I know that we two shall win,
Jesus and I".

At the family altar His Word creeps into our hearts with new meaning and new strength. "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9). But we must take time to meet God. We need a fresh touch from God each day. "My soul, wait thou upon God, for my expectation is from him" (Psa. 62:5). "All my springs are in thee" (Psa. 87:7). "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary . . . but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" (Isa. 40:29-31).

"It is sweet to have an altar in your home,
There to meet with Jesus face to face,
There to tell to Him your sorrow and your fears,
And receive from Him abundant grace."

4. **Parents and children are in a great spiritual conflict.** "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

The Evil One is doing his best to undermine the home and to destroy it. Evil influences press in on every hand. Godly parents tremble for their children because of the evils they must contact in the public schools. How can we save our girls and boys for purity and right, for the church and for God? Who can solve our many problems?

"There is great satisfaction in bringing our questions to a real authority. There are those who know their subjects and, when we ask them questions, their replies are convincing. Yet even their knowledge has its limits, and there may be questions to which they have to answer honestly, 'I do not know.' Then we may feel somewhat as did the little boy of whom that great preacher, Dr. N. L. Watkinson told, who plied his mother with questions and could not get satisfactory answers. Finally he exclaimed, 'I wish I could have five minutes with God.'"

"If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not" (Jas. 1:5).

"In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry did enter into his ears." The conflict is hard and long, but Satan must yield his ground when we claim victory in Jesus' name.

"It means conquest with an altar in your home;
Enemies must quit their ground and yield:
Victory is yours through Jesus Christ our Lord,
If you're first in prayer upon the field.

"Will you build today the altar in your home?
Will you break all other idols down,
Worship God together at the throne of grace
Praise the Lord and all His mercies own?

"Build today the family altar,
Gather round the mercy seat,
Bring your burdens, fears and troubles,
Lay them at the Master's feet."
Fentress, Virginia.

LAYING FOUNDATIONS FOR THE HOME BEAUTIFUL

I. Ideals to be Upheld by a Young Man

By Chester K. Lehman

1. **A young woman who appreciates the calling of homemaking.** The natural and God-ordained sphere of woman is in the home. Here is where she wields her influence in the manner planned by God. On this account homemaking is in every sense a calling of God. A young man seeking for a life companion has the right to expect this natural trait. It is an index to the character of a woman.

It is popular these days for women to think that homemaking is secondary and a limitation to a wider and more prominent activity such as is exercised by men. The would-be homemakers have been seeking to be on a par with men in every respect. They feel that unless they hold the same positions, carry the same responsibilities, wield the same kind of influence, they are not equal to men. What a sphere of influence they are rejecting! But it is an index to their attitude toward the Biblical standard for the home and woman's place in it.

Young man, if you would have a home, choose a homemaker. Choose her who recognizes that the influence wielded in the home is as great as can be commanded by any man in public life. This appreciation of the sphere of womanhood is an evidence of Christian character; it lies at the basis of your confidence in a woman; it is the foundation of your affection for her. It will enable you to reciprocate in the words, "I am my beloved's, and my beloved is mine."

2. A young woman who recognizes the **God-ordained order of headship in the home.** This principle is beautifully set forth by Paul in the language: "Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5:22-24). This order established by God in no way places woman in an inferior position to man. It is an order of authority and not of quality. It guarantees harmony in the home.

There are women who by word and conduct hoot at the idea of being in subjection to men. In derision they say, "You'll not catch me obeying a man." If the subjection and the obedience required, however, were arbitrary and without limitation there would be some ground for such resentment. But let us notice that just preceding Paul's words given above is a limitation in the form of an exhortation to **mutual** submission: "Submitting yourselves one to another in the fear of God." All arbitrariness of "rule" is absent in him who follows Paul's further words: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it . . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church . . . . Nevertheless let every one of you in particular so love his wife even as himself" (Eph. 5:21-33). Husband and wife are one flesh. By what principles is the woman motivated who is unwilling to obey her husband who loves her as Christ loved the Church?

God's order is sublime, and the woman who revolts at His wise economy reveals her character. She is unworthy of confidence; she cannot be loved with the love of Christ for His Church. It renders impossible the mutual affection expressed in our text, "I am my beloved's, and my beloved is mine."

3. **A young woman who has learned to work and to save.** Here is a principle that was touched upon earlier when we were considering the ideals that a young woman should maintain as she receives the attentions of her knight. It is repeated in this form because of false notions with reference to work. Work is honorable for both men and women, and the philosophy that removes women from toil consistent with womanhood runs counter not only to common sense but also to the Scriptures.

Some girls make splendid parlor decorations but are worthless as floor scrubbers. These same members of the fairer sex can spend money faster than men can make it. They seem to have no notion of what it means to live within an income. That superb picture of a virtuous woman of Proverbs 31 gives an entirely different picture. The "virtuous" woman "seeketh wool, and flax, and worketh willingly with her hands. . . . . She bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household." Concerning such a woman the wise man says: "The heart of her husband doth safely trust in her." That trust is the basis of his affection for her, and makes possible their mutual love: "I am my beloved's and my beloved is mine."

4. **A young woman who attires herself**

HOME

There's a friendly roof above it,
And the chimney smoke curls
Up into the blue sky
In gray and silver whorls.
There's a broad porch around it,
There's a door that's open wide,
Where one goes into safety
Whatever may betide.

There's a friendly hearth within it
That glows each winter night
With warmth and cheer for every one
Who shares in its delight.
O friendly roof and friendly hearth,
What does a traveler do
Who cannot end his journey
By coming home to you.
—Helen Coale Crew.

neatly and modestly. Attire and character are very closely related. The first reveals the nature of the second. Study Peter's association of the two: "Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:3, 4). In similar strain Paul also writes and then commands an apparel which becometh women professing godliness. If then clothes constitute an index of one's character, you should maintain, young man, very rigidly this standard of neatness, simplicity, and modesty of apparel.

An unworthy practice of many young men proves the same truth. In the early part of their social career they allow themselves to be attracted to girls of immodest apparel, to the flapper of the street, but later when they think of choosing a wife they will turn to the girls who attire themselves in true Christian apparel. This is a recognition of the fact that the heart expresses itself in the manner of adornment. This is the truth that stands forth clearly in the Scriptures. When Isaiah or Solomon describes wicked women, some of the earmarks of their wickedness are shown in their shameful attire.

Let a girl advertise her sinful character by following the dictates of Dame Fashion if she will, but may you recognize in her sex-appealing dress a warning to leave her alone. Search out the girl who possesses the strength of character and courage of spirit to attire herself differently from the fads which come from Paris and New York. By reason of the enslaving power of fashion she who boldly stands out from the multitude in a garb that clearly distinguishes her as a Christian and as one separated from the world does so out of Christian conviction. "Her price is far above rubies." She is one whom it will be the joy of your heart to hear her say, "I am my beloved's and my beloved is mine."

5. **A young woman who is clothed with a meek and quiet spirit.** This forms the positive truth of Peter's teaching on immodest apparel. What beautiful and becoming feminine trait is a meek and quiet spirit! Such a woman recognizes the principle of headship in the home. It is such who are more concerned about the beauty of character than of supposed beauty of attire. It was Sarah, the wife of Abraham, who showed this beautiful trait of character, concerning which trait Peter says that "it is in the sight of God of great price." When this ideal is upheld it will win for you a woman of character, one in whom you can place your confidence, one whom you can love.

Thus, young man, as you lay the foundations for what you hope to be the Home Beautiful, these five principles or ideals, if adhered to, will surely lead to a home whose walls will not crack. They are ideals which test character, form the basis of confidence, and make possible unlimited love. Let us now consider some ideals which enter into the foundations of the Home Beautiful that should be mutually held by young men and young women.

Harrisonburg, Va.

OUR PLACE IN THE WORLD

By Esther D. Hooey

It adds tremendously to the importance of our life to realize that before our Creator sent us into the world, He made a plan for our life. To carry out that plan, even though it may seem a trivial one, is the greatest work that anyone can possibly do. There is nothing small in God's sight, therefore to fill a little space, if it is God's will for me, is the grandest and most glorious thing that I can accomplish.

We are inclined to think that in order to be a hero one must perform the part of a brave soldier, or do something great in the eyes of the world. This is a mistake; the greatest hero is he who makes his aim in life the doing of the will of God at all times, in things both great and small. A hero is one who is willing to accept a low position unmurmuringly, to be misunderstood or misrepresented without complaint, to enter into the joys of others when one's own heart is aching, to turn aside from ambition or pride in order to carry out the Master's will.

So many are troubled about finding their place in the world; to those we would say that God is willing to reveal His plan to every one who is willing to surrender his life to Him. Day by day, hour by hour, moment by moment the plan for our life is unfolded, as we obey and do our part in carrying out the plan. So often we mar the present by insisting on seeing the future.

Many mar God's plan for their life, by yielding to sin. Even they may find a second chance as it were. This has been beautifully illustrated in the story of the cathedral window which was shattered by a storm. This window was the pride of the people who reverently picked up the broken pieces of glass and put them away. One day a stranger begged for the fragments; they were given to him and he took them away. After a long time he returned bringing with him a window more beautiful than the one that had been destroyed. To the astonishment of many it was learned that it was made from the broken fragments. If an earthly artist could do this, how much more can the Heavenly Artist do with the broken plans of His children if they are put into His hands.

The Bible gives the same comfort when it tells of the vessel that was marred in the making, and how the potter made it again another vessel, as seemed good to the potter to make it.

Into a college community there came at commencement time a man of splendid presence and oratorical gifts. With one accord the students declared that he was the man they wanted to be. An old professor said to them, "Boys, that is a fine ambition. There isn't a nobler man in the country than Mr. G., God bless him! But before you make up your minds to be like him, let us count the cost. I have known your man from boyhood: he has suffered privations, thwartings, losses, misunderstandings, disappointments, crosses, and many failures. If you are willing to pay the price for such a manhood it is yours."

We must always bear in mind that God's plans are better than ours. A young medical student was forced to leave school and go back to the farm on account of his father's illness. It looked like the end of all his fine dreams of helping to cure the ills of the world.

But while he was plowing a terrible epidemic broke out in the neighborhood. The lad did all he could to help, and one day he began to wonder if it was the same germ that was killing the sheep that killed so many people. He experimented with blood from both sheep and people and found that it was the same disease. Then he got to wondering why it was that some of the sheep got sick while others seemed to be immune. He discovered that the sheep which did not get sick had already survived a mild form of the disease. Why not inoculate the well sheep and let them have the disease mildly and get over it?

This plan worked with the sheep. The lad was exultant. Would the same plan work with the people? He experimented. The inoculation did make people immune. Thousands of lives were saved because this lad was willing to do his best when the plans for his life seemed broken. He learned that God's plans for his life were better than his own.

A godly minister said to his son, "Our vocation is the apparatus upon which we exercise our personality." No matter what our work may be, if we do it to the glory of God, it ennobles our life and we ennoble the work.

In these days of unemployment it is a vital question, "How shall I spend my time?" The best answer is "Do not waste it." A great future of success may lie ahead of the boy or girl who uses the unemployed time in a wise way. Do not remain idle, each moment is precious even though it may not be bringing you in any money. Read useful books. Do whatever honest work that comes your way. Learn habits of hard work and fidelity. Make good friends. Trust God to open up a way for you and while trusting and waiting, be on the watch for every opportunity. Remember that opportunity has been pictured as one with a lock of hair on the forehead but bald at the back, thus signifying the necessity of grasping it as it comes for when it is past you will not have the chance.

The Creator has made no two people alike, each has been given a distinct personality. And this personality has been intrusted to us so that we may influence all those whose lives touch ours, in a way that no other person could.

The destiny of a nation is revealed by the way in which it spends its leisure time. It is the same with individuals. Life is a sacred trust, its future for eternity depends on how its time here below is spent.

There are no dull times for an upward-looking mind. Your life will be rich and productive in the proportion that you begin each day with right intentions and apply yourself with diligence to the task before you. True success and happiness are the results of obedience to divine law.—Grenville Kleiser.

MISSIONS

JEWISH EVANGELISM

I

By Martin Z. Miller

This article supplements the Young People's Meeting topic for February 16, "The Unreached Jewish People." Bro. Miller is engaged in work among the Jews and is qualified to write on this subject. He will continue with another article next month.

This subject merits our interest, prayers and support. It is encouraging to notice the increasing interest that is taken in it. Our Savior commissioned the Apostles to go into "All the world, and preach the Gospel to every creature" (Mark 16:15; Rom. 1:14-16). The "every creature" of the Great Commission surely includes the Jews, and is not the Gospel order, "To the Jew first, and also to the Greek?" The verdict of Scripture is, "There is none righteous, no not one." Both Jew and Gentile are all under sin.

The Religious Condition of Israel

"The Christian Witness to Israel," says: "It is estimated that eighty per cent of the Jewish people are religiously adrift. Judaism of today does not meet the soul's need. This is evident wherever you go." On the Day of Atonement Paul Graybill and the writer attended services in the synagogue in Philadelphia. We found many assembled there, but one of the men who met us in the hall lamented the fact that the young people were there only out of respect to their parents.

"I fear," he said, "our synagogues will have to be converted into community centers where entertainments will be given to draw them."

There is little wonder that the Jewish youth has lost interest in the synagogue, for there is little to hold them save parental influence. Those who go to Hebrew school admit that they get only the letter, that is, the Hebrew text, without the interpretation. A young man from Lancaster said, "I have often regretted that when I did read the Scriptures in Hebrew there was no one to interpret the meaning to me." I have questioned a number of others on this point and the answer is always the same.

A Jew from Coatesville told me the rabbi advised him to read only the Pentateuch, and then read the Talmud. Webster says, "The Talmud is a commentary and speculations of the rabbis." The rabbis have been responsible for much of Israel's blindness.

I am aware, however, that this blindness was predicted by the Prophet Isaiah. See Isa. 29:10-16. This is the prophecy from which Paul quotes in Rom. 11:8, "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; **unto this day."**

Isaiah in the passage referred to speaks of Israel as being drunken but not with strong drink. "For the Lord hath poured out upon you the spirit of **DEEP SLEEP** and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And **the vision of all** is become unto them as the words of a book that is sealed." In verse 13 and 14 the prophet gives a graphic picture of Israel's apostasy: he charges them with drawing near with the mouth and honoring Him with their lips, but their hearts are far from Him: and their fear toward Him is **TAUGHT BY THE PRECEPT OF MEN.**

I said the prophet gives a graphic picture of Israel today. In the Jewish prayer book, page 332, the Jews are instructed to take a white fowl, a rooster for the man, and a white hen for the woman, on the morning of the Day of Atonement, and sling it around the head as they say, "This is my redemption; This fowl is killed and I shall be admitted and allowed to a long, happy and peaceful life." Notice again the words: **"Their fear toward me is taught by the precept of men."**

In the town of Columbia, Pa., while preparing the body for burial the corpse was placed in such a position that the hands and feet could be washed. A prayer was made something like this, "Father, if these hands and feet have reached or walked after that which is sinful, Father forgive."

To hear of such formalities and to see those who practice them go on in their blindness is sad indeed. Paul says in Rom. 10:2, 3, **"For I bear them record that they have a zeal of God,** but not according to knowledge. For they being ignorant of **GOD'S RIGHTEOUSNESS,** and going about to **establish their own righteousness,** have not submitted themselves to the righteousness of God."

As they enter the synagogue they say, "How beautiful are Thy Tabernacles, O Lord God of Hosts," etc. If it is time to open the prayer service they proceed to put on their prayer shawl with the "ribband of blue" and the fringe, removing the hat, and hastily covering the head with the black cap worn by all men during prayer. Upon the forehead they place the frontlets which are held in position by a strap around the head; then they remove the left coat sleeve and bind the phylacteries upon the arm near to the heart. This strap is wrapped around the forearm seven times.

One of the leaders in the synagogue gave me a Jewish prayer book written in Yiddish and English. I purchased the book from them after the meeting. I have given some of these incidents in the work with the desire of awakening within the reader a burden for these neglected people.

Notice again that the Prophet Isaiah speaks of that which Paul terms "SLUMBER" as **"DEEP SLEEP."** Let us ponder this expression, **"Deep sleep."** What do we do when anyone falls into a deep sleep. Recently at a public meeting a father was working with his child who was sleeping so soundly that he could hardly awaken her. Did he let the child sleep on? No, he continued working with the child until she was awake. Will we do as much?

Now let us look again at Israel's spiritual condition. It is one of seeming indifference to the things that are of great importance to the Christian. But let us analyze the situation, and you will understand how he can go on unmoved.

To reach the Jew we will have to change our method of approach. We think everybody should believe in Jesus, but not so with the Jew. God has given him the "spirit of slumber," **"deep sleep."** Notice this please, that this therefore requires more than ordinary effort to awaken them.

How Can We Reach the "Unreached"

The Jew as anyone else for that matter, must be taken from the "known to the unknown." What are Jewish hopes and aspirations? Listen, if you please, to the song of Zacharias, Mary, Simeon, Anna, and the men on the Emmaus road—these promises are their hopes and aspirations.

The following is a prayer taken from the Jewish prayer book, Page 279, "May it be Thy will, O Lord our God, and God of our Fathers, Merciful King, that Thou mayest again in Thy abundant compassion have mercy upon us, and upon Thy sanctuary, and mayest speedily rebuild it and magnify its glory. Our Father, Our King, do Thou speedily make the glory of Thy kingdom manifest upon us: shine forth and exalt Thyself upon us in the sight of all living: bring our scattered ones among the nations near unto Thee, and gather our dispersed from the ends of the earth. Lead us with exaltation unto Zion, Thy city, and unto Jerusalem the place of Thy sanctuary with everlasting joy, and there will we prepare before Thee the offerings that are obligatory for us."

Notice further a prayer taken from the Jewish prayer book, page 290. "From Thy place shine forth, O our King, and reign over us, for we wait for Thee. When wilt Thou reign in Zion? Speedily, even in our days, do Thou dwell there, and forever, mayest Thou be magnified and sanctified in the midst of Jerusalem. O let our eyes behold Thy kingdom according to Thy word that was spoken . . . by David." Page 291, "Our Lord and God of our Fathers! May our remembrance arise,—and be accepted before Thee, with the remembrance of our fathers, of Messiah the Son of David Thy servant . . . bringing deliverance and well-being, grace, loving kindness, and mercy."

You see, dear reader from these prayers that the Jews still cling to the promises made to the fathers. Notice what Zacharias prophesied in Luke 1:67-75. He anticipates "being saved from their enemies and from all that hate us." The Jew cannot reconcile these prophecies, (if he knows them at all) with conditions as we have them today. He fails to see that the Messiah was to be cut off. Dan. 9:20-27; Psa. 110:1, 2.

(To be continued)

Bainbridge, Pa.

M. S. TAJANDOEN

By Lloy A. Kniss

We are now nearing Bombay. The coastline of India can be seen from the ship. With the field glasses we can see several towns and villages from one point. The ship is due to arrive tonight, November 15. The whole trip from New York on was very pleasant, the worst being only a few days of rolling, which served but to break the monotony a little. The whole distance is some less than twelve thousand miles. The trip from New York to Antwerp was made on the Pennland, a ship of the Red Star Line now owned by the Arnold Bernstein Line of Hamburg, Germany. From Antwerp we have come in a Dutch cargo ship, the M. S. Tajandoen, (Motor Ship Tieondune). There were twenty-one passengers on board when we left Antwerp. This is about the full capacity of the passenger accommodations on this ship. We made stops at Algiers, Port Said, Suez, Aden, and Karachi.

A Storm at Sea

At the Strait of Gibraltar we saw a fleet of nineteen English and French battleships. A few more of these were seen lying in the harbors of Port Said, Algiers, Suez, and Aden. These are all the signs of the war that we saw. Every day the ship's wireless operator got the news of the world in general, in very brief form and posted them on the wall for us to see. In this was also some news about the war. We hope much that there will soon be an end to the useless destruction of human life.

The M. S. Tajandoen is only four years of age. She belongs to the Holland-Britsch-Indie Lijn. She has been traveling at the rate of sixteen knots per hour, which is faster than the ordinary cargo boats travel. The length of the ship is 491 feet, and the width sixty-two feet. When loaded the ship extends about twenty-nine feet under the water. When fully loaded she carries ten thousand tons of freight. There are fifty-two men in the crew.

The ship is propelled by an eight-cylinder oil burner engine. The fuel used is a very cheap grade of kerosene. The motor uses about thirty tons of oil per day. The horsepower developed is 7000. At full speed the propeller makes 102 revolutions per minute. The length of the main body of the engine over all is sixty feet, the width fifteen feet, the height thirty-five feet. The propeller shaft is twenty-two inches thick, and about one hundred fifty feet long. The pistons are thirty-six inches in diameter. The piston rods are thirteen feet long and ten inches thick. The motor requires no electricity for ignition. Neither does it need a starter or a crank. It is a two-cycle engine, and there is no lost motion in compressing the contents of the cylinder, for the air is compressed before it is injected into the cylinder. The air that is pumped into the cylinder is compressed to such a degree that its temperature is 900 degrees Fahrenheit. After this highly compressed air is in the cylinder a bit of kerosene is injected through another valve, and immediately there is an explosion, as you see, without an electric spark or a carburetor. All that is required to start the engine is to open the valve and let in compressed air and oil.

The oil motor in a ship is much more intricate and requires much more attention and care than the steam engine or turbine. But on the other hand the oil burner is capable of more speed, and is cleaner. In a coal burning steam turbine, when one takes account of all the expense, or the power in fuel, etc., that is put into it, and also deducts the power that is required in running its own machinery, you get back twelve per cent of the power, which is then applied to the propeller to make the ship move. In the oil burner you get back thirty percent of the power for use on the propeller.

This is a great engine that will move ten thousand tons of goods and some passengers through the water at 350 to 390 miles per twenty-four hours. Yet when the fine mists, called fog, gather together the men who make and who run such a great ship fear for their lives; or when the winds howl and the waves lash the ship! At night the passengers forget the "great" ship as they gaze in wonder, into the starry sky and see the majestic work of God. In the day they lean on the railing of the "great" ship and almost envy the whale as they see him making his graceful curves and great heaves. The ship is great. Man who made it is greater. But we forget the greatness of the ship when we see the things that God has created. But the **greatest of them all is God** in whose guidance and protection we can rest completely. "The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself; the world also is stablished that it cannot be moved. Thy throne is established of old: thou art from everlasting. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Thy testimonies are very sure: holiness becometh thine house, O Lord, forever" (Psa. 93:1-5).

May we humbly bow to Him in our hearts and breathe the prayer of penitence and of deeper consecration to the task that He has entrusted to us. May the salvation of our souls and the souls of others, and the glory of the Great God be the aim and object of every reader.

Dhamtari, C. P. India.

THE JOY OF HIS WILL

Nothing that is not God's will can come into the life of one who trusts and obeys God. This fact is enough to make our life one of ceaseless thanksgiving and joy. For "God's will is the one hopeful, glad, and glorious thing in the world"; and it is working in the omnipotence for us all the time, with nothing to prevent it if we are yielded and believing.

One who was passing through deep waters of affliction wrote to a friend: "Is it not a glorious thing to know that, no difference how unjust a thing may be, or how absolutely it may seem to be from Satan, by the time it reaches us it is God's will for us, and will work for good to us?" For all things work together for good to us who love God. And even of the betrayal, Christ said, "The cup which My Father hath given Me, shall I not drink it?" We live charmed lives if we are living in the center of God's will. All the attacks that Satan, through others' sin, can hurl against us are not only powerless to harm us, but are turned into blessings on the way.

"In the center of the circle
  Of the Will of God I stand:
There can come no second causes,
  All must come from His dear hand,
All is well! for 'tis my Father
  Who my life hath planned."

—**The Pilot.**

THE PLACE OF THE BIBLE IN THE MISSIONARY ENTERPRISE

By James H. Franklin

This article is furnished by the committee on the commemoration of the four hundredth anniversary of the English Bible.

Discerning missionaries in the Orient and Africa soon realized that they were merely pioneers, and that native churches must be formed to become the permanent light-bearers there. Such missionaries, therefore, quickly determined that the books of the Bible, on which the Christian churches of Europe and America had depended so largely for a record of the basic facts of their religion, and for guidance and inspiration, should be translated into the languages of the peoples among whom new churches were being formed.

Perhaps some of the early Protestant missionaries were influenced by a knowledge of the consequences of the failure of the great Roman Catholic, Francis Xavier, to carry the Bible with him and to translate it into the languages of the peoples to whom he ministered. Many Protestant misionaries made mistakes of a different sort; but it may be claimed that in spite of terrific difficulties one of their first efforts was to translate the Scriptures into the vernacular wherever they found a written language.

The difficulties involved in securing a translation of the Scriptures were almost insuperable in many instances. When William Carey reached India and had acquired a use of the Bengali tongue, he still was unable to make a satisfactory translation of such words as these: "For God so loved the world;" and "Repent ye." There was no real equivalent in the Bengali tongue for "love," nor for "repentance." In China there is still disagreement as to the terms that would be the equivalent of some of the phrases most familiar to us.

Some of the difficulties encountered are well illustrated in the case of China where the first complete translation of the Bible was finished by Robert Morrison in 1823. This was accomplished in a language without an alphabet or a grammar, and with from six to ten thousand separate characters for use in printing. Someone has said: "To learn Chinese is work for men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah." Moreover, Morrison's life was in constant danger, as was that of his Chinese instructor, while studying the language, so violent was the feeling with reference to any help that might be given to a foreigner in his efforts to become acquainted with the Chinese language and life. Today the Bible is printed in numerous Chinese dialects and is circulated freely.

While Japan was still living the life of a hermit nation and refused to have intercourse with other countries, Dr. Samuel Wells Williams, a missionary to China, undertook, about 1840, to learn the Japanese language from some shipwrecked Japanese sailors who were not permitted to return to their own land. He succeeded in translating the Book of Genesis and the Gospel of Matthew; but for years after that time the laws of Japan forbade the circulation of the Bible in any language. Nearly two decades after Japan had opened her doors to the outside world, Jonathan Goble, who had completed a translation of the Gospels, wrote: "I tried in Yokohama to get the blocks cut for printing, but all seemed afraid to undertake it. I was only able to get it done in Tokyo by a man who, I think, did not know the nature of the book upon which he was working." Today the Bible is known all over Japan, and is widely read in a land which grants complete religious freedom to everyone.

Despite the grave difficulties involved, the translation of the Bible into the languages of the world has gone forward rapidly. By 1800 it had been printed in only seventy-one different tongues. By 1906 it was known to have been published in six hundred and thirty-nine languages and dialects. At this date it has appeared in nine hundred and fifty-four, and its inspiration to human hearts that cry for a deeper and higher knowledge of God has been beyond all human estimate. Like the strings of a perfectly tuned musical instrument, there is a response from the words of the Bible to the plaintive cry of heart-hungry humanity, "Oh that I knew where I might find him!" The Bible in any language carries its own credentials; its own proof that it is "the Word of God;" its own evidence that it is "divinely inbreathed." A few illustrations will suffice.

The late Doctor Niijima, the eminent Japanese Christian who founded Doshisha University in Japan, rejoiced to relate how he himself had been moved by reading the opening verse of the Bible, "In the beginning God created the heaven and the earth." Kagawa was moved to surrender his heart to Christ when in the New Testament he read these words, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." He was moved to a desire to follow one who taught the way to a God whose care encompassed the birds of the air, the grass, and the lilies of the field.

A hardened criminal in a Japanese prison, having nothing else to do, picked up a copy of the Bible that had been given him and opened it at the story of the trial of Jesus. He read on until he came to these words: "Father, forgive them; for they know not what they do." He stopped, "stabbed to the heart, as if pierced by a five-inch nail." This is his testimony: "Through this simple sentence I was led into the whole of Christianity."

Too much cannot be said in appreciation of the labors of men who have translated the Scriptures into languages other than their own. Many of their translations are excellent; but it may be questioned whether anyone can make a translation and perfectly reproduce the spirit and meaning of various portions of Scripture in a language which he acquired rather late in life. That must be done by those to whom the language that is being employed is their mother tongue. Already such translations are appearing; but something further is needed. In every land Christian scholars of real ability should be encouraged to master both Hebrew and Greek, so that from the languages which we have translated the Scriptures into English and European tongues, they may now translate them into their own mother tongues, employing the spirit, genius, and idiom of each peculiar dialect. Thus will the Bible yield richer blessing among the peoples of the earth. Thus, too, will Oriental Christians bring us some richer interpretations of portions of the Scriptures than we of the Occident have discovered for ourselves in the language and imagery of books that came out of the Orient.

WHO COMES FIRST?

One often hears such expressions as, "I would give more money if I could spare it," and, "I would gladly give help if I could spare the time." The question might be raised, "Spared from what?" What is it that requires all of people's time and money and interest, so they have so little to spare and share? If one were to analyze the situation closely it would probably frequently turn out that what takes up people's resources so much is what they want and like to do—in short themselves.

Our main interest is ourselves, and what we spend is mainly on and for ourselves. When we have done everything we can think of for ourselves, or at any rate when we have made ourselves snug and comfortable and secure, if we have anything to spare we bestow it on some worthy cause—we give it to God! Instead of seeing how little we can get along with ourselves, so as to have as much as possible of strength and resources for unselfish service, is not the tendency to look out well first for number one? Too often is it not only the remnants, the scraps, the fragments of our time, our money, our interest, our strength and of ourselves that we give to God?

"I give my life for thee,
My precious blood I shed,
That thou might'st ransomed be
And quickened from the dead.
I gave, I gave my life for thee,
What hast thou given for me?"

Give God the first of your time, of your service, of your money, and you will be richly blest in Him.—W. W. H. in "The Friend."

WAYSIDE FLOWERS

Never mind if your neighbor's garden of joy is bigger than yours. If from the time you wake in the morning you pick every little flower of happiness that grows along your way, by nightfall you will have as big a nosegay as you can carry, and fragrant enough to make your dreams sweet.—Selected.

Educational

THE TOILSOME TASK OF THE FISHERMEN OF GALILEE

By Anis Charles Haddad

This article supplements the Sunday school lesson for February 2, "Jesus Enlists Helpers."

I went down to the little jetty by the German Hospice at Tabgha and arranged to go for a day's fishing on the Lake of Galilee. Bronzed by the fierce sun which blazes down through summer and autumn in this great volcanic hollow, and clad in graceful Eastern garb and flowing headdress, the fishermen were a very happy set and splendid men at the oar.

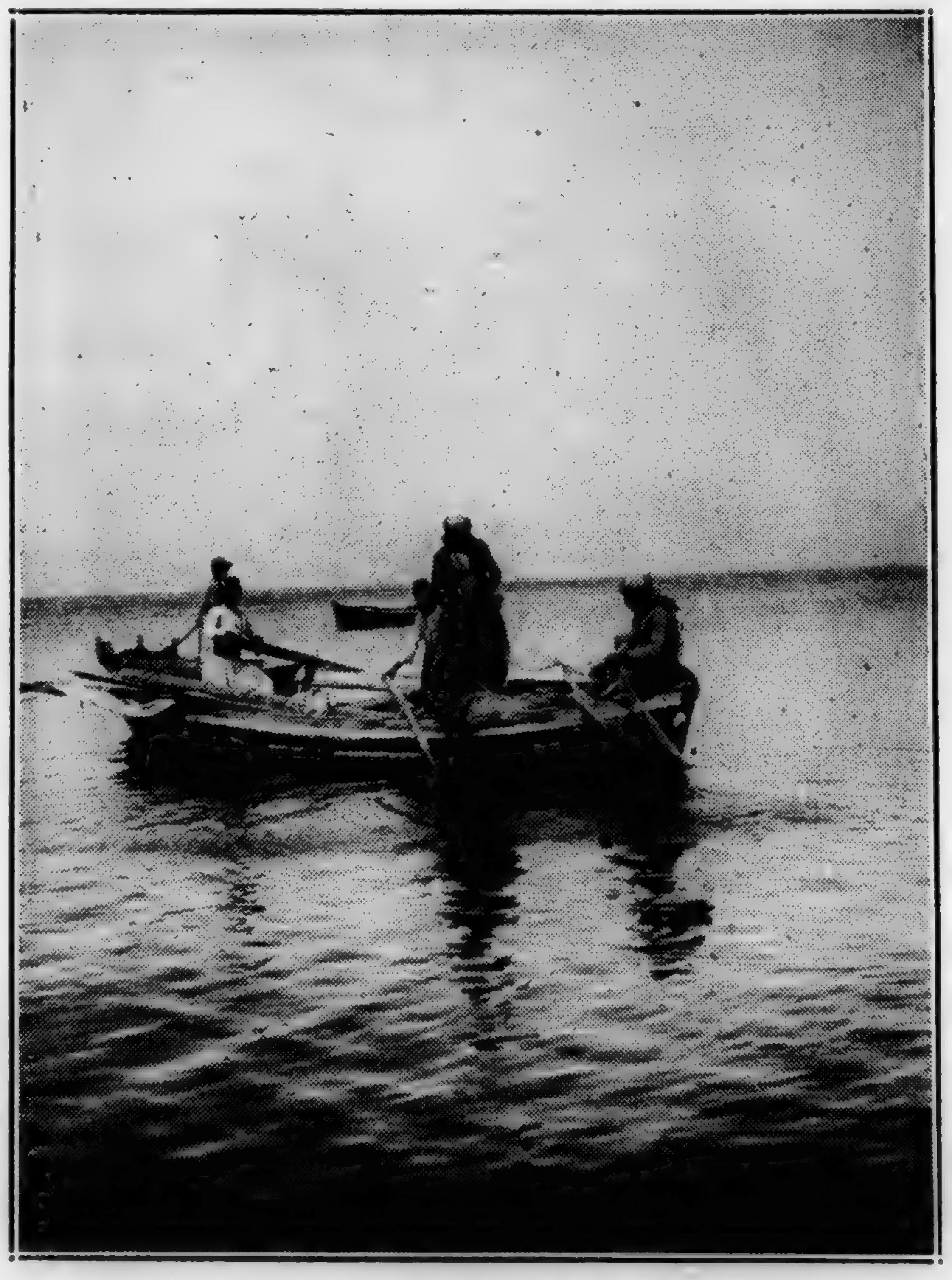
The boat was a large, clumsy affair manned by four fishermen who took turns in rowing with oars as thick as cart shafts. There was a sail lying in the bottom of the boat, ready to go up in the unlikely event of a breee. So we set off in burning sunlight over a still, blue lake.

It was by this lake that some Galilean boys had grown up to be men. Their names were Simon and Andrew, James and John. While Jesus was a boy up at Nazareth, they would be swimming in the lake, or watching the galleys of the noblemen pass by Tiberias and the ships full of soldiers from Gamala. But they were men now and wished to be earnest men. We do not know whether they had taken any part in the Galilean rising against the Romans, but they would be familiar with the fate of Judas of Galilee. They could not stay at home when they heard of one in the Jordan Vale who was announcing that the Messiah was at hand. We know how they found in Jesus of Nazareth a very different leader from the Messiah expected by the Jews.

We find Christ by the lakeside on a certain morning. Groups of Galileans gathered to follow Him and then more and more people came until He was beset by an enormous crowd. He may have been near the circling bay where we are now, and yonder He saw four of His fishermen friends. They were very busy; they were standing in the water and washing their brown nets, and picking out rubbish. Their boats were pulled up with their keels on the stones, all ready to launch out.

Christ addressed the folks who congregated there. His clear, deliberate voice could travel far in the quiet morning air, as He spake of the good news of the kingdom of God which had come amongst them. The fishermen listened to it all, as they cleansed their nets. They were astonished when at the end of the address Christ directed Simon to put his net on board again and row out into the lake, and lay out his great net. If they had been successful by night, would they catch in broad daylight? Nevertheless Simon obeyed and "let down the net." He found to his amazement that the net encircled the great part of a shoal. The fish were almost carrying away the net! In answer to their cries the other boat hurried out from the shore to help, and together they just, and only just, managed to land the leaping silvery fish.

We may believe with several writers that at this time the Lord called all these four to be His fishermen. Still the same Master sends out His call clear and strong to us, in these after ages!



Galilean Fishermen Drawing in Their Dragnet

How do you account for the fact that so many of the apostles were chosen from this class of fishermen? It could not have been accidental.

Nothing in the kingdom of Christ is accidental or the result of caprice, least of all the vital matter of its first teachers and founders. There was, no doubt, an adaptation or fitness in the occupation of these men to develop just those attributes of character most needed in the apostolic office. There are various modes of fishing and each calculated to cultivate and strengthen some particular moral quality of great importance in their mission. Thus, angling requires patience, and great perseverance and caution. The line must be fine, the hook carefully concealed by bait, and this, too must be such as is suited to the capacity and taste of the fish "you seek to catch." A mistake in any one of these things defeats the object.

We proceed on. About sixty men earn their living on the Lake of Galilee by following the trade of Peter. They are all Moslems. The fishing nets on the lake are of two kinds. First is the hand net. This is beautiful and picturesque. The net is in shape like the top of a tent, with a long cord fastened to the apex. This is tied to his arm, and the net so folded that, when it is thrown, it expands to its utmost circumference, around which are strung beads of lead to make it drop suddenly to the bottom. Now, see the actor. Half-bent, and more than half naked, he keenly watches the playful surf, and there he spies his game tumbling in carelessly toward him. Forward he leaps to meet it. Away goes the net, expanding as it flies, and its leaded circumference strikes the bottom ere the silly fish is aware that its meshes have closed around him. By the aid of his cord the fisherman leisurely draws up the net, and the fish with it. This requires a keen eye, an active frame, and great skill in throwing the net. He too, must be patient, watchful, wideawake and prompt to seize the exact moment to throw.

Then there is the great dragnet, the working of which teaches the value of united effort. Some must row the boat, others pull the rope with all their strength, while others throw stones and beat the water round the ends, to frighten the fish from escaping there; and as it approaches the shore every one is active in holding up the edges, drawing it to the land and seizing the fish. This is the net which "gathered of every kind," and when it is drawn ashore, the fisherman stands in the water and "gathers the good into vessels, but casts the bad away."

There was not a breath of wind. The sky was blue. But the young fisherman, sniffed the air and, looking to the south, said that a storm was coming. This is and always has been one of the peculiarities of the Sea of Galilee. Sudden storms swoop swiftly over this low-lying sheet of water, whipping the surface of the lake with fury and covering it with waves that frequently swamp the small rowing boats.

How lovely it is on this hot morning. The shores are receding and there is no sound but the creak of the huge oars, the splash of the water and the little songs that one of the men would sing, softly humming a verse which would then lead to a shouted chorus.

Within half an hour by boat from Capernaum is a little bay which is said to mark the site of Bethsaida. We beached the boat in a desolate little bay. One of the fishermen girded his garments to the waist and waded into the lake with his nets draped over his left arm. He stood waiting as if watching for a movement in the water. Then with a swift overarm motion he cast his hand net. It shot through the air and descended on the water, imprisoning any fish within its area.

But time after time the net came up empty. It was a beautiful sight to see him casting. Each time the neatly folded net belled out in the air and fell so precisely on the water that the small lead weights hit the lake at the same moment, making a thin circular splash. While he was waiting for another cast, his companion shouted to him from the bank to fling to the left, which he instantly did. This time he was successful. He waded out and felt round with his feet. Then he drew up the net and we could see the fish struggling in it. The process was several times renewed, at different points near each other, till he had caught as many as he wished. I was interested in this because the fishermen were unconsciously repeating one of the most wonderful incidents in the Gospels.

After Christ had been taken captive by the Jews to be crucified, Peter returned to his homeland in Galilee and said, "I go a fishing." John and Thomas and James and Nathanael and the others said, "We also go with thee." Some commentators have supposed and taught that, when Peter said "I go a fishing" he announced the intention of resuming at least temporarily his old mode of life, returning to the ways in which he had earned his daily bread from childhood; that he reasoned that since his Master was gone, nothing remained for him but the old hard life of toil, and the sad labor of living.

But this seems scarcely credible with the circumstances. Honest work is not inconsistent with the attitude of waiting for the Lord. Probably they were on this particular evening weary with earnest expectancy, not yet satisfied; tired of waiting and longing and looking up the hillside on the Jerusalem road for His appearance. I have no doubt that, when this weariness became exhausting, Peter sought on the water something of the old excitement that he had known from boyhood and that to all the group it seemed a way in which to "pass the long night before them."

Jesus appeared to seven disciples after the Resurrection. He stood on the shores of the lake at dawn and cried, "Children, have ye any meat?" They answered him "No." "Cast the net on the right side of the ship, and ye shall find" He said. They cast as Jesus had directed and "drew the net to land full of great fishes," "and for all there were so many, yet was not the net broken."

As the disciples evidently saw nothing strange in the direction to "cast the net on the right side of the ship" it is probable that they attributed it to the stranger's seeing a shoal there. Shoals can often be discerned from the higher level of a bank or cliff, by the color of the water, while the fishermen may be close to the fish without noticing them. Men are stationed on the cliffs to watch the lake and give signals to the boats where to cast the nets. The miracle lay in the large number of "great fish" which the Lord's power brought to the spot at that moment.

The density of the shoals of fish in the lake can scarcely be conceived by those who have not witnessed them. Frequently these shoals cover an acre or more of the surface, and the fish, as they slowly move along in masses, are so crowded with their back fins just appearing on the water that the appearance at a little distance is that of violent showers of rain pattering on the surface. It will be seen how this bears out the overwhelming catch of fish recorded by Luke. When even the net broke, they filled two of the boats "till they sank."

If one could have the story of that night of fishing, of the surrounding scenes and the unspoken thoughts of the fishermen, it would make the grandest story of fishing that the world has ever known. Its end was grand, when in the morning the voice of the Master came over the lake, asking them the familiar question, in substance the same which they, like all fishermen had heard a thousand times: "Have ye any fish?"

I do not think that this was the last, though it be the last recorded fishing done by Peter and by John. I do not believe these Galilean fishermen ever lost the love for their old employment! It was a memorable fact for them that the Master had gone fishing with them in the day that He called them to be His disciples. All these and other incidents were associated with that last recorded fishing scene on the waters of Gennesaret.

The fish we caught on our sail were combfish. This is the characteristic fish of the Lake of Galilee. It is a flat fish about six inches long, with an enormous head and a comblike spine that stands up along its back. It is also called St. Peter's fish, for legend says that it was from the mouth of this fish that Peter took the tribute money.

No sooner were the fish dead than one of the men built a little fire of twigs. Another made three slashes with a knife on the backs of the fish and roasted them on the fire. The young fisherman ran to the boat and brought back with him two or three "loaves" or rather flat cakes of bread, thin, brittle stuff like an overdone pancake. One of the fish was taken from the fire, placed on a cake of bread and given to me. I pulled it apart with my fingers and it was "very good."

After my "morning meal" I walked along the shore and came across the fishermen also having their breakfast. It is indeed a thrilling interest which always fills me as I go through the countryside that Jesus loved so well. Every stone, every pebble and every stream is associated in my mind with the thought of the days when He walked about the shores of the sea and went out upon it in the fishing boats with His disciples.

Once again these fishermen were unconsciously re-enacting one of the most solemn and beautiful episodes in the Gospel of John. It was in this way—the way the Galilean fishermen always eat when out fishing—that the risen Christ commanded the seven disciples to cook the miraculous draught of fishes. He stood on the shore in the greyness of dawn. At first they did not know Him. when He told them to cast their nets, they obeyed, thinking that he was a fellow fisherman on the bank who had seen a sudden shoal of combfish, but when they came nearer, John whispered, "It is the Lord."

But there was no need for many of the fish for breakfast as Christ already had prepared some, and He invited them to "come and dine." The fire of charcoal smouldering on this beach to welcome the weary fishermen, the fish laid thereon, and the flat unleavened cakes, such as were often prepared for us, the Lord Himself taking the bread and fish and giving them to the disciples—it is wonderful to see similar scenes enacted along the lakeside today.

I have seen many things in the Holy Land, which have not changed since Bible days, but nowhere else have I met modern men acting quite unconsciously a sacred chapter of the Gospels. The fishermen of Galilee are Moslems, but their habits, their method of work, and the tools of their craft are the same as in the days of Peter, of Andrew, and of Philip.

Jerusalem, Palestine.

THE TEMPEST STILLED

The strong winds burst on Judah's sea,
  Far pealed the raging billow,
The fires of heaven flashed wrathfully,
  When Jesus pressed His pillow;
The light, frail bark was fiercely tossed,
  From surge to dark surge leaping,
For sails were torn and oars were lost,
  Yet Jesus still lay sleeping.

When o'er that bark the loud waves roared,
  And blasts went howling round her,
Those Hebrews roused their wearied Lord—
  "Lord! help us, or we founder!"
He said, "Ye waters, peace, be still!"
  The chafed waves sank reposing,
As wild herds rest on field and hill
  When clear, calm days are closing.

And turning to the startled men,
  Who watched the surge subsiding,
He spake in mournful accents, then,
  These words of righteous chiding:
"O ye, who thus fear wreck and death,
  As if by heaven forsaken,
How is it that ye have no faith,
  Or faith so quickly shaken?"

Then, then, those doubters saw with dread
  The wondrous scene before them;
Their limbs waxed faint, their boldness fled,
  Strange awe stole creeping o'er them:
"This, this," they cried, "is Judah's Lord,
  For powers divine array Him;
Behold! He does but speak the word
  And winds and waves obey Him!"

—J. Gilborne Lyons.

VALUE OF TIME

Seneca taught that time is the thing of which it is a virtue to be covetous. Henry Martyn was so frugal of time that some called him the only man who never wasted an hour. Fenelon says: "To show us the worth of time God never gives us two moments together, nor grants us a second until He has withdrawn the first." "Dost thou love life, then do not waste time, for that is the stuff that life is made of," says Benjamin Franklin.

Beware of the general tendency to unduly hurry. The time you give to quiet and intelligent meditation will repay you well. Cultivate quietness, poise, and deliberateness. It is at times of inward stillness that you can best hear the voice of God, and learn His will. It is then that you can most clearly realize the Divine presence and power.—Grenville Kleiser.

BUILDING FOR PEACE

By Levi C. Hartzler

Once again the war-makers are attempting to drive us into armed conflict. Europe is bristling with arms. Hitler is rearming Germany to protect her against foreign aggression. Mussolini calls Italian youths into training at the age of eight years. France is doing all she can to throw an embankment of steel around Germany. All of the European countries are increasing their military strength, and as a result Europe today has three and one half million men in arms with millions more ready to be called at a moment's notice.

Why all this preparedness? Who wants another war? It is the war-makers. Munitions manufacturers and political agitators are the war-makers. With selfish, sinister purpose they go about stirring up strife among nations by appealing to the instincts of fear and hate.

The war-makers use fear to arouse nationalism and support militarism. They know that there is nothing which binds a people together like the fear of a common enemy. In soliciting the south German states for membership in the German Confederation, Bismark shrewdly made use of that instinct. He told the Bavarians, Hessians, and Wurtembergers that Napoleon III was looking on their territory with a jealous eye. When Napoleon finally struck in the Franco-Prussian war of 1870, these states were united with Prussia against the common foe and ever since that time have been a part of the German nation. After the war of 1870 a powerful spirit of nationalism sprang up in Germany, and in order to maintain that spirit and to give herself a strong sense of solidarity, Germany built a great military machine. Thus the spirit of militarism went hand in hand with the spirit of nationalism and gave to the nation a feeling of self-sufficiency which caused her to be feared by other nations. This fear, fanned by the war-makers, divided Europe into two great armed camps each of which distrusted the other until the spark of hate finally burst into flame at Sarajevo causing a world-wide conflagration.

When Basil Zaharoff, the arms salesman, wanted to sell a submarine to Turkey, he went over to Athens and sold one to Greece. Then he went back and told the Turkish government that the Greeks had bought a submarine. He had no difficulty making the desired sale to the Turks. It was not Turkish pride that sold the submarine but Turkish fear of Greek militarism. It is the fear of foreign aggression that the war-makers use to start wars.

Again, to gain their ends the war-makers riled the dregs of hate. The Balkan wars of 1912 and 1913 enlarged the territory of Serbia and added fuel to the fires of Servian nationalism. The leaders began to prepare for a war with Austria which they thought must come in order to add the Serbs of Bosnia to the ever-increasing Serb state. Serbian secret societies began spreading propaganda to arouse race prejudice in preparation for the conflict. Austria became Serbia's most hated enemy. The situation finally climaxed in the assassination of Archduke Franz Ferdinand and his wife on June 28, 1914. This is an example of racial hatred which precipitated a war.

Let us observe now how the power of hate forced our own country into that same conflict, the World War. From the very beginning the belligerent nations, and especially the Allied Powers, were desirous of the support of the United States, and put forth every effort to influence American public opinion in their favor. Since the war we have learned that the propaganda fed us by England was designed to arouse our hatred for the Germans. That is why the newspapers were full of alleged German atrocities. So effective was this propaganda that otherwise peace-loving grandmothers would denounce the Germans with fierce invective, meanwhile knitting socks for our soldiers to wear as they went out to fight the Germans. Effective as this propaganda was then, we know now that it was practically all untrue. However, it aroused public opinion to a frenzy which made possible a war of hate against Germany.

This, then, is our problem: Fear and hate are used by the war-makers to bring about conflicts between states and nations. If we can find an antidote for fear and hate and administer that antidote properly, we shall be well on our way toward peace. That antidote must be a force stronger than fear or hate. It must be supported from without the sphere of human instincts. It must find its source in God Himself. For our solution we turn, therefore, to the teachings of Christ, the Prince of Peace. His coming was announced by the angels' song, "Peace on earth, good will toward men." He commands us to love our enemies and do good to them that bring evil upon us.

First of all, what does this principle of love do with fear and hate? The Gospel message rings in our ears, "Perfect love casteth out fear." We do not fear those whom we love. We consider them our friends and live at peace with them. Hate has no place in the gospel of love, because hate is completely opposed to love. The command is, "If thine enemy hunger, feed him; if he thirst, give him drink." Hate cannot do such a thing, therefore hate is overthrown by love. Love, then, is the antidote for fear and hate. Remove fear and hate by love, and wars will be no more.

Does this solution seem too idealistic? Very well, my friends, what do you suggest? Preparedness? But preparedness causes fear and will eventually lead to conflict. Disarmament? But has not every program for disarmament been overthrown by the war-makers? Education, then? Remember that no system of education has yet been strong enough to combat the program of the war-propagandist. No, my friends, all these plans have failed. Which is more impractical: To rely on plans that have always failed—preparedness, disarmament, education—or to try the one advocated by the Master Teacher, a plan that has succeeded? For we do have historical examples of the complete success of the exact plan that I advocate. In fact, the Gospel principle of love as a means for settling international disputes was practiced many years before the coming of Christ and proved successful. In the year 893 B. C. the king of Syria tried several times to subdue the kingdom of Israel and failed. Finally he sent his army to capture the prophet of God who was acting as adviser to the king of Israel. Through a miracle performed by the prophet the whole Syrian army was captured and brought to Samaria, the capital of Israel. Instead of destroying them the king, acting on the advice of the prophet, gave them a good dinner and sent them home. Holy Writ says, "The bands of Syria came no more into the land of Israel." The king of Israel won a bloodless victory by feeding his hungry enemies.

The principle of love was effective also in the recent World War. In 1918 a band of German soldiers was captured by the Americans. They were downcast and asked when they were to be shot, for their officers had told them that the Americans always shot their prisoners. For an answer they received a good square meal. After two or three days of that kind of treatment they came to the American officer and asked if they could do something to return his kindness. They were told that they might go out onto the battlefield and bring in the American wounded. They gladly accepted this proposal and for days thereafter faithfully performed that dangerous task. This shows that the Biblical principle, "Love your enemies," is practical today.

What then shall be our course? There is only one. Let every Christian man and woman determine to follow the gospel command of love. Love that is not a mere passion, but a force which only a child of God can use because it is an attribute of God. God is love. From God alone can come the love which overthrows fear and hate. Christians, as children of God, are used by Him to proclaim this love to the world. This program implies non-participation in war. But it is as much higher than mere refusal to fight as love is greater than violence. This program implied non-resistance, absolute non-violence, but it does not seek to coerce by a passive, negative attitude. It seeks the highest good of all men, whether friend or enemy. It is interested in preserving and enlarging all human life. The only force it employs is the power of love.

How will obedience to the principle of love affect our relation to the state? The Master taught that we should, "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." If we love and respect our country, pay our taxes, and obey the laws of the land we are fulfilling the Biblical requirement for obedience to the state. But if we kill, even at the command of government, we are disobeying the laws of God and are merely adding to our problems instead of solving them, because war settles nothing. If we love our enemy we save both ourselves and him.

Love, then, is the foundation on which we must build for peace. It is constructive, not destructive. It is accessible to all and usable by all. Love can dominate the personality of individuals and the activity of groups; it is a force more potent in human life than any other. Such love casts out fear and triumphs over hate. It makes us esteem others better than ourselves until we are willing to sacrifice ourselves rather than injure others. Love is the force God uses to draw men unto Him. The nearer we come to the divine plan the further we are from war. Fear and hate make beasts of men; love makes them like God. Which shall it be my friends: love or hate, peace or war? This is a matter for your individual decision. There stands the war-maker bidding you to fear and hate your neighbor. On this side God is calling you to build for peace,—to love your neighbor as yourself. You must make the choice. In the name of humanity choose for God, and love, and peace.

Chicago, Ill.

THE VALUE OF A CHRISTIAN EDUCATION

By Edna K. Wenger

How can we compute the value of a Christian education? How do we value any of the big things even in the material world? Can one tell the value of water in all its far-reaching effects—the beauty of snow whipped into drifts, the sparkle of the dewdrops on the grass on an April morning, the earth-pictures mirrored in a mountain lake, a cloud caught on a mountain peak, the thrill of green life in the spring, the lurid glory of sunset, the far-flung expanse of the ocean, the surprise of the oasis?

How shall we value in terms of the spiritual? What yardstick does one use in measuring infinity? What clock ticks away the minutes of eternity? What standard shall we use to value Christian education? Our earthly measures are imperfect and inadequate when we come to value the real. When the phenomenon gives way to the noumenon, the temporal is lost in the eternal, the faith becomes sight, after all the evidence of earth has been gathered in—then shall we understand life's great values.

We have a way of measuring the spiritual by means of the visible and tangible. And so we speak of Christian education in terms of textbooks and buildings and dollars. But textbooks become archaic in five years and obsolete in ten. Buildings are modern until the ivy begins to climb; diplomas grow yellow in forgotten bureau drawers. The skilful laborer earns more in dollars than many a teacher. We must seek for greater returns than these from Christian education.

It is said that when one man from Oxford meets another, though it be at the ends of the earth, there is a marvelous feeling of kinship. For having breathed the atmosphere of the old university they have become a part of it in spirit. Matthew Arnold, in his beautiful tribute to Oxford, says, "And yet, steeped in sentiment as she lies, spreading her gardens to the moonlight, and whispering from her towers the last enchantments of the Middle Age, who will deny that Oxford, by her ineffable charm, keeps ever calling us nearer the true goal of all of us, to the ideal, to perfection—to beauty, in a word, which is only truth seen from the other side?"

How much more does the Spirit of God, permeating and sweetening the atmosphere of a Christian school or college, have its permanent ennobling effect on those who meet in the shelter of its kindly influence? How much deeper is the fellowship of those indwelt ones who are called to be Jesus Christ's?

To have been present in the classroom where you thrilled with joy at the presentation of the matchless Son of God as He walked among men; to have heard others talk of the consciousness of the presence of the Unseen One in their lives, to have sat in meetings where God spoke to hearts, to have prayed in the early morning stillness for the multitudes who lay sleeping—this is to have tasted of life's deeper joys and to have been satisfied. There are memories too of services in tiny, rustic mountain churches when the Master's sheep came to be fed on the Bread of Life and to drink at the Living Fountain. Then it is precious to remember Sunday school classes where God spoke to souls of Himself, almost as He did when Jesus sat in the upper room, face to face with the ones He loved. At prayer meetings around the fire under the great stars, and in the spicy, clean-cut fragrance of pines, students talked of life's great things—personal ideals and dreams and plans in relation to the great will of God.

At a little informal prayer meeting in a dormitory room of a Christian college, consecrations were made which have led people thousands of miles from home to tell of the great salvation. The world will never know, but God, who sees, will reward in the day when "they that be wise shall shine."

When you pay for a Christian education you pay in dollars and cents for tuition, board, room, fees, dues. For the greatest of values you are not asked to pay a cent. Yet these great things are the ones that many of the world's students are seeking, some consciously, some unconsciously. The colleges of America are full of young men and women who are in quest of something that will satisfy because they are sick, very sick, of sin. Under the glamour of silks and furs, and deeper than the camouflage of cosmetics beat hearts that ache fiercely at times for God. An unusually brilliant college student remarked to another student not long ago, "I am afraid when I think of where I'll come out in the big scheme of things." When the soul stands face to face with God, man becomes conscious that the things of earth do not satisfy them for eternity. Riches and education and intelligence do not count then. Only He can satisfy.

A Christian education likewise will develop in one not only a knowledge but a great appreciation of God. As we view the melting beauty of the sunsets, the aspiring mountains, the wind-swept clouds, the delicate filigree of leaves, the cloudy palaces of sunrise, the forlorn grandeur of the wastelands, we know that a Great Artist has blended His colors into a beautiful living picture. As we listen to the forest hymns, the bird carols, the deep organ notes of the ocean, we know that a Great Musician has harmonized the melodies of earth into a great symphony. When we study the perfect geometry of the snowflakes and the great mathematics of the heavens, we know that a Great Designer has designed. In every aspect of life a Great Master has planned and is controlling His creation. Can one who personally knows such a God go into life unequipped?

An acquaintance with God leads to a better understanding of men and women. The personal contacts of the Christian college give one practice in the social graces that are so essential to a well-developed life. Group meetings, dining hall conversation, and confidential chats in the dormitory or in the long walks over the countryside have taught the Christian student the part he plays in the great game of living with people. Where is a better place to learn the give-and-take of life than in a Christian school? More than that the student has learned to look past the surface of clothes and features into the heart of man. He has learned that man needs not a higher life but a Savior, not reformation but rebirth, not a different complex but a heavenly vision.

With this spiritual and social development there is no neglect of the mental. Graduates of Christian academies and colleges compete well with other students for they have brought every talent to the service of the King. In the King's business there is no time for idle gossip and pursuit of foolish pleasures. Honest, conscientious, untiring devotion is the least we can give in service to Him who gave His all. The student learns to recognize beauty and rhythm of thought without accepting the philosophy that lies beneath; he learns to read with discernment in the light of God's Word. To delve into the depths of the thinking of men, to see the perfect agreement of reason and faith in the world of being, to recognize that the great One who controls the world of physics and chemistry and biology is our God—these are some of the intellectual enjoyments bought with a Christian education.

A life well-rounded in every respect is the result of a Christian education. In a day full of duties, there has been time for healthy exercise in the out-of-doors. The vigor and feeling of well-being that comes from healthful recreation in God's great open spaces means wealth for present and future days. When in the battle of life, he turns from the cares of life to delightful recreation, the former student will forget troubles, responsibilities, and the weary load for a moment and be the stronger.

Then, what are the values of a Christian education? Are the dividends in souls saved and in lives strengthened and equipped for God adequate compensation for material wealth invested? Can we save in the end by entrusting the pliable mind of youth to the influence of professors who place Jesus Christ on a par with Socrates and Plato, who call the blood redemption of Jesus Christ a vestige of the bloody Roman sacrifices, who say that right and wrong are not eternal principles but the result of convenience in the evolution of the race? When men have shivered in dungeons, smarted under the lash, fought wild beasts in pagan cities, braved mountain steeps, languished in desert caves, burned as living torches, starved on Siberian plains, when men and women are still giving their lives for the cause of Jesus Christ, when Jesus gave His all, can we afford to "waste" our money in education for His sake?

Bareville, Pa.

WINTER HOUSEKEEPING

By Samuel Scoville, Jr.

Today I visited Blacksnake Swamp. I call it that because last spring I caught a big blacksnake there. I like to go to the swamp when it is frozen, for then I can walk out to the secret places that are hidden in summer by quagmires and trembling bogs.

On the way to the swamp, I passed a thicket of young huckleberry trees which grow at the wildest part of the road which looks down on Radnor Hunt. Every branch has a queer matted mass of twigs that looks like a bird's nest. I picked from one a handful of the orange-red sweet berries which stay on the trees all winter and tucked them away in one of my pockets for dessert when lunch-time came. Beyond the ridge, I turned off into another road that was opened in 1691. This last road finally wound its way past a great black oak tree that marked where Darby Road, after running twenty miles, stopped to rest. I stopped with it and sat down on a flat stone underneath the tree.

Above, a white-breasted nuthatch was rat-tat-tatting up and around a half-dead limb, picking out every insect egg in sight from the bark. As the bird came near the broken top of the limb, out of a hole popped a very angry red squirrel exactly like a jack-in-the-box. The red squirrel is the fastest of all the tree-folk, but a nuthatch on a limb is not afraid of anything that flies, crawls, or runs. He is the only one of the birds that can run up and down and around a branch forward and backward. The downy woodpecker always backs down a tree. The brown creeper goes up a tree in long spirals, but has to fly down; and the black and white warbler, though it travels on the underside of limbs, never goes head downward.

A red streak flashed down the limb on which the nuthatch was working. That was the squirrel. A fraction of a second ahead of the streak there was a wink of gray and white. That was the nuthatch. Before the squirrel could even recover his balance, there was a cheerful rat-tat-tat just behind him on the other side of the limb. As the squirrel turned the rapping sounded on the underside of the branch. His bushy red tail quivered and then, using some strong squirrel-language, he dived into his hole again.

When he was hardly out of sight, the nuthatch was tapping again at the door. Once more the squirrel rushed out chattering and spluttering. Once more the nuthatch wasn't there. Then he tried chasing the bird around the limb, but there was nothing in that. That bird could turn twice as fast as the squirrel and, moreover, didn't have to be afraid of falling—for a drop of fifty feet on a hard ground is no joke even for a red squirrel. The aggravating thing about the nuthatch was that no matter how hard the squirrel chased him he never seemed to stop for a minute tapping away at the branch and feeding even as he ran. Finally Mr. Squirrel went back and the nuthatch tapped in triumph all around the hole, although muffled chatterings from inside told what the squirrel thought of him.

When the nuthatch flew to another tree I got up and followed a path that twisted through a barren field full of grassy tussocks, passed a fringe of bitternut, hickories and black walnut trees, and then down into the heart of the swamp. There I seated myself on a trunk of a fallen willow tree which showed up through the frozen bogs. Just over my head where a little bunch grew out from the trunk I noticed wedged a beautifully seasoned black walnut with the husk carefully stripped off. I looked around carefully and the whole willow tree was filled with black walnuts, each one set in between two twigs or between a branch and the trunk. Beside the willow grew a small swamp maple, and this too was filled with nuts. I counted nearly a hundred in both of the trees. I had found one of the winter storehouses of some gray squirrel.

The chipmunk stores up a quart or so of cherry pits, wild buckwheat seeds and other similar bric-a-brac in its nest far underground, where it sleeps most of the winter. The red squirrel has storehouses in hollow trees and rocks or under the leaves beside a rock. Once I found nearly a bushel of butternuts carefully covered with leaves in the lee of a big boulder. The gray squirrel is the only one who stores his nuts singly, and this was the largest supply of them that I had ever seen. It must have been the pantry of an unusually thrifty squirrel. Usually they bury a few nuts here and there, tuck away a score or so in different trees and let it go at that. I picked a handful of the driest of the walnuts and put them in my pocket along with the sugar berries.

By this time it was snowing hard and I was cold and hungry. I followed a little path which showed here and there between the tussocks, wondering which of the wild-folk could have made it. It led out to a slope where a black oak tree grew against a bank. There I decided to make my fire with the tree trunk at my back.

I dug a round circle a couple of feet in diameter in the snow, laid down a layer of dry leaves, and then built a little tepee from tiny dry black oak twigs. Underneath this I placed a fragment of birch-bark which I cut off one of the dwarf birches which I found on the edge of the swamp. This burned like paper, and in a minute the little hut of dry twigs was crackling away with a good steady flame. I piled the dry branches over this and went off to see if I could not find a dry stone to use as a seat.

In the pasture near the swamp I found an old box cover and lifted it up, when **there was a rush and a scurry and from** a round, warm nest in the middle made of thistledown, fur, feathers, and tiny bits of wood fibre all matted together into a sort of felt, dashed six reddish-brown pink-pawed field mice. They burrowed in the snow, crept under the leaves, and in a minute were out of sight—except one who tried to climb the box cover and whom I caught before he could scurry over the top of it.

His fur was like plush, with the hair a warm reddish-brown at the ends and mouse-gray beneath. Underneath he was snowy white, although there, too, the fur showed mouse-gray under the surface. He had little brown claws and six little pink disks on each paw which enabled him to run like a fly, head downward. His eyes were big and brown and lustrous and he had flappy, pinky-gray velvet ears, each one of which was half the size of his funny little face and thin as gossamer. His paws were pink instead of white like his cousin the deer-mouse, and his long tail was covered with the finest of hairs.

When he found he was fairly caught he snuggled down in my hand making a queer little whimpering noise, while his nose wrinkled and quivered. I went back to the fire with the box cover and we sat down to lunch together. On a long oak twig I toasted a couple of strips of bacon and a piece of bread, and when that was finished I cracked a few of Mr. Gray Squirrel's nuts and found them of fine flavor. Along with the bread I had a lump of cheese, and breaking off a little flake I gave it to Mousey.

The little nose stopped quivering and he sat up like a squirrel on the back of my hand and nibbled away until the piece was all gone. Then he tried another, while I finished my meal by munching a few of the sweet hackberries, crunching the thin-shelled spicy pits which tasted very much like raisins.

By this time it was snowing hard, and, as we had eaten our lunch, I decided it was time for us both to go home. So I carried Mousey back to his round nest, which I covered over again with the box cover; then I followed another path back across the pastures until it joined the road home.—In Christian Youth.

THE GRACE OF SILENCE

John Wesley once said to Adam Clarke, "As I walked through St. Paul's churchyard, I observed two women standing opposite each other. One was speaking and gesticulating wildly, while the other stood perfectly still and silent. Just as I came up and was about to pass them, the virago, clenching her fist and stamping her foot at her quiet neighbor, exclaimed, 'Speak, wretch, that I may have something to say.' "Adam," said Wesley, "that was a lesson to me; silence is often the best answer to abuse." So David found it when he said, "I, as a deaf man, heard not: and I was as a dumb man that openeth not his mouth. . . . For in thee, O Lord, do I hope: thou wilt hear, O Lord my God."—The Way of Holiness.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

JESUS INSISTS ON RIGHTEOUSNESS. —Luke, Chapter 6

Lesson for February 9, 1936

Golden Text.—Why call ye me Lord, Lord, and do not the things which I say?—Luke 6:46.

Verses 1-5. He who gave the Law to Moses on Mt. Sinai is the only one truly qualified to interpret it to the world. The Jewish rabbis with their thirty-nine applications on the phrase, "Thou shalt do no manner of work," had made the Sabbath a tiresome thing. But let us not condemn them too harshly; we are not above those weaknesses ourselves. A brother told me not so long ago that he thought "blowing the horn" when you wanted to pass any one on the highway was wrong, for that was "using the law on them." The Lord intended the Sabbath to be the happiest day in the week; and kept in the right spirit and manner, it is so.

Verses 6-11. To refuse to do good when it is in the power of thine hand is to do evil. The world's fault-finders do some good in the world; they show us how contemptible fault-finding is, so that we avoid becoming one of their number. Let me be content to walk in the footsteps of those who go about doing good, and in some degree to be like them, rather than to be a hound barking on their tracks.

Verses 12-16. The calling of men to the service of the church in the various orders of the ministry should provoke us to more earnest thought and prayer than any other matter that ever comes before the church. Our Lord spent an entire night in prayer before He called the twelve, and even then a Judas appeared among them. (Sometimes a traitor is required to make the true more manifest.) Truly, for her own safety, the church dare do no less.

Verses 17-19. There were three things for which the multitude sought the Lord: to hear, to be healed, and to touch Him that the virtue (strength) which was in Him might flow into them. We too need to hear, to be healed, and to come into such intimate fellowship with Him that His strength will become ours.

Verses 20-26. There is much argumentation among scholars as to whether this is the same as the Sermon on the Mount, recorded by Matthew. Of course it is the same. Whether the two sermons were delivered at two separate times doesn't bother me, the message is the same. The thing that bothers me is that I fall so far short of the ideal of conduct set forth therein. But some will say, "It isn't for you, but for the Jew." Why then did the early church fathers quote more from these passages in Matthew and Luke than from any other portion of Holy Writ in exhorting the primitive church to holy living? No, it is the standard for all who would live godly in every age, and obedience to its simple truths is the strongest safeguard in times of calamity.

Verses 27-38. What are the essential virtues? Knowledge of all mysteries? Faith that can remove mountains? A martyr's zeal? Nay these are not the essentials. The first essential is a love to others that is not qualified by the treatment they accord to you, and the remaining virtues are the outgrowth of that love. They are as follows: (1) To do good to all, even to them that hate you; (2) to bless even those who curse you; (3) to pray even for those who despitefully use you; (4) to be in the midst of evil men as a sheep in the midst of wolves; (5) to live a life of helpful giving rather than one of greedy getting; in short, to treat others the way you think that they should treat you.

Verses 39-45. In these verses we have five parables.

Verse 39. To commit yourself to a blind guide is to invite disaster.

Verse 40. We judge a teacher by the pupils he has taught. If the pupil upon leaving school professes unsound doctrines we rightly blame the teacher; if the pupil proves more of a man we honor the teacher.

Verses 41, 42. We judge a man by his judgment of others. The severest critics have the largest beams. Only those who have done a thorough job of purifying their own lives are qualified to help others purify their lives.

Verses 43, 44. All apple trees bear apples. There is a difference in quality but not in kind. So with men. Good men will bear good fruit. There may be a difference in quality but not in kind. Only an evil plant can bring forth poisonous fruit; men likewise. Hearing and professing must be accompanied by obeying. Heb. 5:9.

JESUS HELPS A DOUBTER.—Luke, Chapter 7

Lesson for February 16, 1936

Golden Text.—I believe; help thou mine unbelief.—Mark 9:24.

The title of this lesson, especially in connection with John the Baptist, is hardly fair. John was no doubter in the ordinarily accepted sense of the word; no more than Elijah was a doubter.

Verses 1-10. In this story we have an example of extraordinary faith. This centurion magnified our Lord in his thought life. The more I magnify the Lord, by so much I abase myself. The more a person pushes himself into the spotlight, the more that person pushes our Lord into the shadows. This man felt unfit to be honored with the presence of the Lord under his roof, but he had no doubt about the Lord's ability to cast out sickness by His word, regardless of distance from his subject. Happy and blessed are those who have faith that the Lord is always, regardless of time or place, the same to all who meet the conditions of blessing.

Verses 11-18. It is good and proper that we should show our sympathy to families in the presence of death, but only God in Christ can turn such an event into an occasion for praise and thanksgiving. Death as death is no respecter of persons. The young and old, the needed and the useless, alike, fall before the grim reaper. We may not understand why God permits certain things to happen, but we can rest assured that simple faith in the goodness of His providences brings to us the blessings that we need.

Verses 19-23. John was a man of the open spaces, who had never known physical inactivity, but now he has been confined to a dungeon at Machaerus for doing his duty in preparing the way for the Lord. Lonely hours are conducive to the growth of doubts. Then also, the life of our Lord was so much different from the general expectation of the people of the Jews concerning their Messiah that it is no wonder that John should begin to wonder if he had not made a mistake when he told his disciples that Jesus was the Lamb of God who would take away the sins of the world. But he did not doubt the sincerity of Jesus. If he had, he would not have sent anyone to Him to ask Him if He were the Coming One. You do not ask questions of people in whom you have no confidence.

"The best answer to those who question the deity of Christ are His deeds as well as His words. Because He did what no mortal man could do, the disciples of John could go back to him and reassure him concerning the Lord.

God's ways are not our ways. Before his first advent many people imagined what the Messiah would do when He would appear among men, and then they interpreted the prophecies to harmonize with their hypotheses. Men are doing the same today in reference to His second coming. Can we never learn that God's ways are so different from our imaginings that to teach our own theories in the matter but beclouds the truth and blinds the individual to the recognition of the Christ. There are many ways of doing things, but there is only one absolutely right way, and that is the way in which the Lord does all His works. His methods, instead of being too complicated to understand, are too simple to be believed.

Verses 24-30. It is never wrong to speak kindly of a man in his absence. Jesus never called John a doubter. Many a public leader moves with every tide of public opinion. Such are reeds. In contrast, John was a sturdy oak. The desire to be gorgeously appareled and to eat delicately is universal among men, but it always results in the softening of the flesh and the hardening of the heart. John yielded to none of these seductions to effeminacy.

John was more than a prophet. A prophet foresees things. John had this vision also. But an engineer constructs the thing that the man of vision sees. It fell to the lot of John to build a highway for the Lord to pass over when He came to earth to bring salvation to men. Our blessed Lord dedicated that highway and called it the "highway of holiness" (Isa. 35:8, 9). You enter upon it as in penitence you kneel before the cross, you walk upon it as in meekness you do His will, you are encouraged to continue by the companionship of the redeemed, and a welcome awaits you at the end of the road where is the open gate to the celestial city. Heb. 11: 16. The engineer built the road, the children walk on it.

Verses 31-50. Self-righteous men cannot understand nor appreciate the Savior's love to penitent sinners nor their love for Him.

PEOPLE BEFORE PROPERTY.—

Luke, Chapter 8

Lesson for February 23, 1936

Golden Text.—No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—Luke 16:13.

Luke 8:1-21. The Gospel is always glad tidings. Its carriers and proclaimers are joyful workers; its believers and obeyers have a fullness of joy unknown to the ungodly. People get the idea that to be a Christian I must be sad, while the one who serves the devil is glad. Such conceptions are so utterly at variance with the truth that it is difficult to see how any one can believe them. The Lord came to bring joy and gladness; sin brings woe and sadness. The women who accompanied the evangelistic band and prepared the meals, etc., for Christ and the apostles had an honorable share in the work of the kingdom.

It is not enough that the kingdom of God is preached. I must take heed how I hear. The preparation of the heart to receive the seed of the Word is the work of the individual. The size of the crop is dependent upon my honesty of purpose and patience in continuance. If the Word fails to bring forth fruit in me it is entirely my fault.

If the light of the glorious Gospel has shined in your heart, lift it high so that others may see its beams. Don't boast of yourself. That would dim the light. But show forth the light; that will also lift you up.

In the kingdom of God there is a completer fellowship than earthly family ties. The children of the kingdom are they that hear the Word of God and do it.

Verses 22-25. Shifting winds and storms are the natural results of nature's efforts to keep its balance. It results in pure air for the breath of life on the earth. But sometimes the moving air gets violent and may do harm to anything found in its path. This was one of those occasions. For the safety and comfort of the Twelve the Master calmed both the wind and the sea. He is Lord over all.

Verses 26-36. There is a difference between being a sinner and being a demoniac. The sinner is in bondage to the devil but the demoniac is indwelt by evil spirits who control him to the extent that his individuality is oftentimes lost in the person of the demon or demons dwelling within. Such was the poor man of this lesson. Scientists would call him a multiple personality. He said his name was Legion. Did he want to be healed? Surely he did, or else he would not have come to the feet of the Lord. Did the demons want to be evicted? Of course not. Satan and his hosts like to torment mankind, but they neither like eviction nor consignment to the abyss. Those who do the most injury to others are the ones who complain the loudest of injuries done to themselves.

Some people blame the Lord for causing the destruction of the herd of swine. He is not to be blamed. These devils were so devilish that they destroyed everything that was worth while in the man: and when they entered into the swine they tormented them to self-destruction. The devils in the abyss will not be any worse than when they are in the earth. Wherever they are is hell. To blame Christ for what devils do while the battle between the forces of good and evil is raging,—and the battle will end only when He shall have brought all things under His feet at the end of time,—is unjust.

But if the keepers of these swine were Jews they were in the position of the saloonkeeper who is a total abstainer, or of the tobacco raiser who condemns its use among his own people. To put it mildly, they had better find a business more in harmony with their religion.

Verses 37-40. Does it seem strange to you that this man wanted to accompany Jesus? It would be strange if he had felt otherwise. Has God done great things for you? Then tell of it to others that all men may know the wondrous works of God. As a result of this man's testimony the Lord was welcomed the next time that He came into this region.

Verses 41-56. The virtue or strength of the Lord flowed into the life of the woman and she was healed by but touching the hem of His garment; the little maid was restored to life at His loving call. What He did and does in the physical He will do in the spiritual.

VISION AND SERVICE.—Luke, Chapter 9

Lesson for March 1, 1936

Golden Text.—He that abideth in me, and I in him, the same beareth much fruit.—Jno. 15:5.

Verses 1-6. The work of the kingdom of God is not done by a few who are talented above the average, but by an increasing number in which each one does his little to bring the kingdom of God to men. When the Lord delegates authority He first gives power. Whatever He asks me to do I can do.

Verses 7-9. The evil that you do will arise to haunt you. Herod could get rid of the physical presence of John, but he could not get away from the knowledge and condemnation that he had taken the life of a good man.

Verses 10-17. When Saul was sent to destroy the Amalekites he returned boasting of work left undone and received the just condemnation of the prophet; when these twelve returned from their work of preaching and healing they gladly told the story of the work done by the power of God, and were gently reminded that the thing that should occasion their greatest joy was not the work that they could do but the fact that their names were written in the Lamb's book of life. What the Master did here in feeding the physical bodies of the multitude is illustrative of what the church has been doing to hungry souls ever since that day. The little that I have, laid upon the altar, will supply the needs of many.

Verses 18-22. What others think of Christ, and what others think about the Bible is so confusing that the more I listen to their opinions the less I know; but what the Spirit of God reveals to me while in personal communion with my Lord removes doubts and conflicting opinions.

Verses 23-27. When Jesus bore His cross He was on the way to the crucifixion; when I follow Him bearing my cross it will also lead to the crucifixion of the flesh, that the spirit may be alive in the day of Jesus Christ. By means of the cross I win the crown; winning the world without the cross I would still be the loser.

Verses 28-36. There are some experiences too sacred to speak about before the multitude. This was one of them. But how precious those experiences are to us and how much we need the inspiration they give us again and again through the years! The human family from Adam down to the last child that shall be born before He comes again are all saved by the blood of Jesus shed on Calvary. It is meet then that the subject of His death should be the theme of conversation of both worlds. At Calvary the God of heaven condescended to meet the deepest soul needs of man.

Verses 37-45. Some work for God can only be done after fasting and prayer. Let us never imagine that because God gives us power that therefore we can do anything without wrestling with God in prayer. Anything less than prevailing prayer and faith borders on faithlessness and ends in failure. That may largely explain the failure of the church today.

Verses 46-48. Is it ever possible to get away from the stirrings of selfish desire? It is doubtful. But the one who can conquer selfish ambition to the fullest degree wins the highest place in the kingdom of God.

Verses 49, 50. The different groups of Christians seeking the glory of God separately are all workers together; but when they begin to fight each other they lose the spirit of Christ.

Verses 51-56. It is a good thing to be jealous for the honor due our Lord; but there is grave danger in our conttending with those whom we think dishonor Him, that by our spirit and methods we may dishonor Him even more.

Verses 57-62. In these verses we have three kinds of prospective disciples: the impulsive, the procrastinating, and the irresolute. The first under the impulse of momentary excitement declares his willingness to follow the Lord anywhere but ends by following Him nowhere; the second is willing to follow the Lord by and by, the excuse for not doing so immediately being that he wants to wait until after father is dead and buried. After his father's death he likely invented another excuse for delay. The third cannot make up his mind. He wants to confer with flesh and blood. Those who looked back toward Egypt never reached Canaan, so those who start following the Lord and look back will never reach the heavenly country.

Lancaster, Pa.

THE PARENTS' DUTY IN MAKING THE SUNDAY SCHOOL A SUCCESS

By Mrs. Rollie Mote

We will consider that most of us know the general characteristics that make up a successful Sunday school. We look upon our own Sunday school as being successful and feel justly proud of it. However, there is always room for improvement and if more parents realized their responsibility before God as they should, no doubt we would have even better schools.

A Sunday school should be kept spiritual and seasoned with a well balanced degree of sociability. We think it the parents' duty to keep it such.

Duty is an obligation. The mind is so constituted that no sooner do we perceive certain plans or ideas to be right, than we recognize an obligation fastens itself upon us to pursue that course. We must know what our duty is before we can act. Of course my duty is not always your duty and your duty is most certainly not mine. Hence we are personally obligated to God and the Sunday school. In the Greek, duty implies that which ought to be done. Now, the things which ought to be done are not always the things we want to do. Ought to be done sometimes means work and quite often means sacrifice to some.

As we enjoy our Sunday school of today we are sure our parents put their best into the work and performed their duty well.

There are many duties that thrust themselves upon us as we think on this subject, but we will consider just a few.

In the first place parents should begin at home. Teach their children the value of a Sunday school, what it is for and what we have a right to expect from it.

Teach them it is a place to go and together study the Word of God. Teach them to be attentive and listen to their teacher. Teach them to be quiet and reverent in the house of God. A little more quietness in the temple would not hurt in many of our Sunday schools today.

Parents can do much towards helping the teacher keep order in the class. A little conference when you get home might be a big help and greatly relieve the mind of the teacher on the next Sunday. We are duty bound along some of these lines, and it is no use trying to shift the responsibility onto another. Many a good teacher has prepared her lesson well and gone to Sunday school able to teach well, only to be defeated by pupils in their classes who were indifferent and irreverent.

As parents we should inquire as to how they are getting along instead of them having to come to us and inform us that our boys and girls do not behave well and consequently make it very hard to teach them.

Parents, remember the church is God's house. Another duty might be faithfulness in attendance. Only the unavoidable circumstances should keep us from Sunday school. It would be useless for us to insist on anyone else attending Sunday school if we only went occasionally. Go to Sunday school and take the entire family. Do not leave the little ones at home because they get noisy and cry. If we are interested in the lesson that crying will not molest us. Do not leave the older ones either, because they want to rest on Sunday morning. We feel sorry for the small mission fields that report a good Sunday school, mostly children; parents do not come. If these parents could realize their responsibility to their children, how much more successful these Sunday schools could be made.

Many people think the Sunday school is just for the young folk. It is for them, but should be attended by parents, grandparents and great-grandparents, if there be any.

Now after you are there it is your duty to respond. Of course, we like to see the youth fill as many places in the school as they can, but there are some places that can best be filled by parents or adults. We are not in favor of the parents doing all the listening in the Sunday school. Encourage the children and young people to take hold and help. Do not criticize them too much—we were young once. Stand back of the young members of the Sunday school. As parents we should study our lessons, if we are only students. Have something to add to the class by the way of question or discussion, at least look interested. Co-operate with the leaders in any way we can to make this hour of worship most profitable and interesting. Be attentive, leave a wholesome influence on the class. A Sunday school will rise no higher than the standard set up by the parents. Of course, it is the parents' duty to assume the greater financial burden of the school. We always thought parents ought to feel it their duty to be especially interested in the home department work of the Sunday school. You know, parents have a way of reaching into outside homes where there are mothers with small children and many cares.

Home department work is just an arm of the Sunday school and should be worked with a zeal for future good. Who can help more in a home outside than a mother from some good Sunday school? We must use tact with this work. Keep an eye open to the need around you. Be especially considerate of the children, the aged and the unfortunate.

There are many other duties but we shall consider two more combined, that of prayer and living. Pray much for the Sunday school that it may be kept spiritual and free from the formality that exists in so many of our modern churches of today. Pray for the leader of the school with his many responsibilities. Pray for the teaching staff, that they may teach in the spirit and with liberty. Pray for other officers, that they may serve God through the medium of the Sunday school. Pray for the primary department that lasting impressions will be made that will be the background of the future Sunday school. Today's duties well performed will make the Sunday school of tomorrow. Live in the Sunday school and out like you want your life to be a benediction to the cause of Christ and the Sunday school.

It was not the children of the Sunday school with whom we associated when young that made the most impression on us for good. It was the older people and parents of those same children. They evidently were alert to every duty. It was that handshake and ready "good morning" that stayed with us. Now we wonder, are we as wide-awake and interested in our youth as they were? Or do we think they just belong here and pay little attention to them? By all means keep what we have born into the church and Sunday school. After all if we want our lives to count for future remembrance, we cannot neglect our God-given obligations. Duties well performed today will result in a successful Sunday school. They will bring us present blessings and a future reward. We sing that encouraging hymn from Johnson Oatman with much anticipation.

"If I walk in the pathway of duty,
  If I work till the close of the day;
I shall see the great King in His beauty,
  When I've gone the last mile of the way."

—Gospel Banner.

"MY GRACE IS SUFFICIENT FOR THEE"

II Cor. 12:9

God allowed the crisis to close around Jacob on the night when he bowed at Peniel in supplication to bring him to the place where he could take hold of God as he never would have done; and from that narrow pass of peril Jacob came enlarged in his faith and knowledge of God, and in the power of a new and victorious life. He had to compel David, by a long and painful discipline of years, to learn the almighty power and faithfulness of his God. Nothing but the extremities in which Paul was constantly placed could ever have taught him, and taught the church through him, the full meaning of the great promise he so learned to claim, "My grace is sufficient for thee." And nothing but our trials and perils would ever have led some of us to know Him as we have, and to draw from Him the measures of grace which our very extremities made indispensable.—A. B. Simpson.

His Truth shall be thy shield and buckler. —Psa. 91:4.

BIBLE STUDY

TABERNACLE STUDIES

XLVII. Cleansing of Leprosy (Continued) Leviticus 14

By the Bible Study Editor

The Ceremonial Cleansing

We have already considered the nature of the leprosy which afflicted the man. It is typical of sin and typical of that from which only the Lord can heal. We have also noted the fact that leprosy was in the flesh, a malady over which medicine had no control, yet the leper was responsible in the matter of isolating himself from others lest they also become contaminated with the defiling malady.

Men who were lepers, became such, undoubtedly, through no wish or will of their own. There may have been unconscious contact with the disease. Such is the nature of the sin which is in the flesh. We have not desired it, have not invited it, nor do we choose to keep it. Sin makes men unclean. That honest sinner who knows he is a sinner, and who acknowledges it before men is not holier by virtue of his acknowledgment, and is not fit, because of his acknowledgment to remain in the virtuous society of the saints.

Nor is that man clean who denies the malady of sin in his life. Neither ignorance of the presence of leprous sin, nor the denial of it makes men clean, neither does it cure the sin. I Jno. 1:8-10.

It is true that not all of the Hebrews had the disease of leprosy. It is true that all men have sinned and all men have the nature of sin in their flesh, having had contact with the unholy flesh, both by generation and association, else the scripture is untrue, which says "So death passed upon all men, for that all have sinned" (Rom. 5:12).

There were offerings under the law for spiritual defilements for which a man was not personally responsible! If he heard the voice of swearing (Lev. 5:1) or if he sinned through ignorance. Lev. 4:1, etc. There were defilements of a spiritual nature resulting from willful contacts and natural or diseased issues from the flesh. Lev. 12:12. But the leper possessed a malady which was not of a spiritual nature. It was in his flesh and was not healed until perchance it covered his body from the crown of his head to the soles of his feet, and had no more that it could do. And, not until that finished work of this terrible unclean, isolating malady was acknowledged and pronounced officially as complete, was there any hope for the leper. Then only could he be cleansed ceremonially and be restored to the camp of those who were acknowledged as clean.

There seems to have been no leprosy which ceased its activity until the entire body had been covered, and the skin had become completely white. Any botch, or scab, or freckle, or boil, or other disease which defaced or marred the skin which did not spread, was, when healed, pronounced clean. But leprosy was not called clean until its effects were apparent over the whole body and had then ceased. The flesh is altogether subject to the destructive power of sin. The whole body is dead because of it. There is no remedy for sin until our great high Priest has pronounced its work finished in us, and we acknowledge ourselves completely under His power. Lev. 13:13. Jesus Christ died for our sins. He gave His body, His life, His all, to suffer for the sin which is in our flesh. Rom. 7:4.

It is remarkable, that for some of the sins against the holy things of God there was required the sacrifice of blood of bullocks and rams; and for sins with knowledge offerings of animals slain in the holy place where blood was poured under the altar. But for the defilement which affected all of the flesh and separated the afflicted one from the camp and from the sanctuary for a long time, the blood of a bird was first shed, then the blood of lambs. But, the grace of God is revealed in this that one so vile, offensive and polluting as a leper could again be restored to the fellowship of God's people. "In this is the love of God manifest, that while we were yet sinners Christ died for us" (Rom. 5:8).

The Sacrifices Required

After the leper had been examined by the priest who had gone out from the camp to make the necessary examination, and had found the leprosy to be healed—completely covering the body, so that all of the skin was whitened by it,—the sacrifices for cleansing were procured.

Two birds were required. The authorized version calls them sparrows. The original word signifies birds, not necessarily sparrows. The text does not call especially for clean birds, yet no unclean birds were used by the Hebrews either for offerings or for food. This is the only occasion and passage in which sparrows are mentioned in connection with sacrifice. Whether sparrows, or the usual birds of sacrifice, turtledoves or pigeons, the virtue lay in the significance of the use of the bird and its blood more than in the nature of the bird.

Two he lambs and one ewe lamb of the first year were required to complete the sacrificial purification of the leper. For each lamb there was required a tenth deal of fine flour for a meal offering, which offering was always mingled with oil.

A log of oil was also required, and this was an unusual accompaniment of the sacrifices when presented mingled with the meal. The quantity presented was equal to a little more than half a pint.

Of the lambs, one he lamb was required for a trespass offering. V. 12. The other he lamb was required for a burnt offering, vv 19, 20, for only the males of the flock could be used for such purposes. The ewe lamb was offered for a sin offering. V. 12.

It is significant that every kind of sacrifice was offered in this cleansing ceremony. Birds, for sprinkling blood; he lambs, for burnt offering and tresspass offering; a female lamb for sin offering; meal and oil mingled for a burnt offering; and the log of oil for a wave offering. This complete series of sacrifices may not be without its special signification, for the character of the leprosy was such that it was more than an ordinary type of sin which affects men.

Sacrifices Used in the Cleansing

The first step taken by the priest in effecting the purification of the leper was that of the offering of the birds and sprinkling the leper and pronouncing him clean. There may be various opinions as to the method of the sprinkling of the blood, but there can be but one interpretation,—that of the offering of the blood of Jesus Christ, the Son of God from heaven, for the purging away of the guilt of sin. The first bird was slain by the priest after he had looked upon the leper and had found him to have been entirely covered by the disease. No place was found on the entire body which had not been affected. He was wholly a leper. But the leprosy was dead. Sin destroys itself. The one bird was killed and the blood was caught in a vessel over "running water"—compare a similar expression and a similar use of the blood in Lev. 14: 50, 51. It is evident that the "running water" was "living" water, taken from the stream or fountain and over it the bird was slain and its blood mingled with the water in order that it might be sprinkled seven times, either upon the leper, or upon the walls of the house that required cleansing. But a very small quantity of blood could be procured from one small bird. The vessel and the water in it, with the blood of the bird indicated the application of the benefits of atonement to the individual by the virtue of grace instead of the efficacy of an external exercise of application of purification.

The living bird, the cedar wood, the hyssop, and the scarlet, were used as a means of sprinkling the blood and running water upon the leper. V. 6. It was hyssop that was used to sprinkle the blood of the passover upon the doorposts and lintel; it was hyssop that was used to sprinkle the water of purification —the ashes of the red heiffer mingled with running water; it was hyssop upon which the sponge filled with vinegar was lifted to the lips of Jesus on the Cross.

One can easily understand the method of the sprinkling of the blood and water upon the leper. The living bird was bound to the cedar wood and hyssop by the scarlet thread or band. Thus bound, it was dipped into the blood and water. It was lifted above the leper, and struggling to free itself from the bondage the priest and bird sprinkled the crimson fluid upon the waiting man until he was thus sprinkled seven times.

Having fulfilled its mission of sprinkling the blood of its companion bird, the living one was set free to return to its native air from whence it came. But at that moment the priest who had slain the first bird, and sprinkled its blood with the living bird, pronounced the leper clean.

Our dying Lord said, "It is finished." He did not say, "I am finished," for as the virtue of the dead bird was carried on by the living one to accomplish a benefit for a leprous man, so Jesus accomplished that great atonement by which the world is reconciled to God, "It was finished." By those words, Jesus, both the offering for sin and Great High Priest of God, pronounced us clean.

It is interesting to think of the two birds as a part of one sacrifice. Since all of the sacrifices under the Law are required to represent the full redeeming, atoning, and reconciling powers of the one sacrifice of Christ, we may well think of the two birds as a part of one offering, supplementing each other. The first bird was slain, dying for the defiling effects of the leper's disease, as Jesus died for the sins of man. The second bird took upon itself the blood of the first to apply it to the sinner, even as Christ arose from the dead to make effective the power of His atoning sacrifice of blood. The bird was released to fly again in its native air, bearing heavenward the tokens of the death of its companion and the evidences of its work of applying that blood to the leper. So Jesus Christ returned into His native heaven, bearing the marks of His death and the triumph of His atonement for the sins of men.

One may scarcely say that the living bird bore away the sins of the leper, for the leper neither touched the priest nor the bird. The living bird did bear aloft the evidence of the offering of blood for atonement. "God so loved the world that He **gave** His son." Jesus took upon Himself our sins. Matt. 8:17. "Our sins and iniquities were laid upon Him" (Isa. 5:3). The initiative for our redemption came from God. The work of our redemption was accomplished by the laying down of His own life by Christ. We share in the benefits of that redemption because the mercy of God is extended to us. Our Priest from Heaven looks upon us. We behold the sacrifice from heaven made for us, the Cross the hyssop of suffering, the scarlet of crucifixion, and the atoning blood. We look upon the resurrected One who from heaven points us to His redeeming blood which He applies for us and says, "It is finished." "Your sins and iniquities will I remember no more." The heavenly aspect of redemption is thus vividly set forth by the two birds of the offering for the leper.

With respect to the offering of birds for the leper's cleansing one may say that the leper represents the condition of man in his sins, outcast and hopeless. Leprosy has completely covered him. He bears its marks, and they may not be removed except by such miracles as were wrought on the hand of Moses, upon Miriam, and upon Naaman, and undoubtedly upon the ten who were healed by our Lord. But those lepers who were pronounced clean by the priest bore the marks of the white or yellow hairs and the whitened sunken skin, forever marking them lepers, but they had been cleansed.

They are accounted clean because the bird from heaven had died by shedding its blood, the blood which had been attributed to them by sprinkling, and because of it they were pronounced clean. Death from leprosy covered them, the whitened skin and hair. Flesh indeed was restored, but there were the marks of death. In our own bodies we bear the marks of sin and death, the leprosy of sin. But, we thank God that through our Lord Jesus Christ we have received atonement by His death for us. In Him we are accounted dead, but are made alive to renew our fellowship with God and the saints, for He has said to the sinners of the world, "Be clean." He is the propitiation for our sins and not for our sins only but also for the sins of the whole world. I Jno. 2:1, 2. The sins of the world are atoned for, but the sinners have not all come to accept the provided sacrifice for restoration and fellowship which God desires. Not until the priesthood of Jesus Christ is acknowledged and sought can the heavenly sacrifice avail for the lepers of the world.

The blood and water of the sacrifice has a deep significance as to the nature of our Lord's sacrifice for us. He came from heaven with His heavenly character to lay down that life for our sins, but there was also an earthen vessel with the living water of this life with which he mingled His own heavenly being that redemption might be made for us and our sins be purged away. For a little while only He was in the earthen vessel, but it was sufficient for the testimony which God desired Him to give. He was in the earthen vessel and upon the cross He shed His blood and poured out His life mingled with that of the earth to make atonement for us. It was from the cross with its cedar wood and hyssop that He was released from the earthly vessel to be restored again to the glory of His heavenly being. But He bears the mark of having been in the earthen vessel.

* * *

"THE ORACLES OF GOD"

O Book of God, thou claimest
Dear titles in thy page;
A LAMP to guide Man's footsteps
E'en in the darkest age;
FOOD on which Faith can flourish;
SEED, from which Life may grow;
The SOURCE of the soul's harvests,
As God makes rain and snow.

But above all the titles,
God gives thee, precious Word,
God's ORACLES, the greatest—
Of comfort doth afford
That we on earth should listen,
Unworthy though we be,
To Voice of Inspiration
From the Blest Trinity.

—William Olney.

GLIMMERING GLOWWORMS

If you are fortunate enough to live in those parts of the country where the summer evenings are quite warm, you have doubtless often seen many tiny ghost lamps blinking at you from the grass or slipping through the air in long, graceful dips. We call them fireflies, but the true firefly lives in the tropics, and the little insects that we see belong to the hundreds of species of glowworms that are found throughout the world.

When seen in the daytime, the glowworm looks like an ordinary flat, brownish-black beetle. The male has long stiff wing cases that enable him to fly from place to place. But the female has no wings, is longer, and the parts of the body more deeply segmented. The luminous surfaces are found underneath the insect's body near the tail, and consist of a great many fatty cells, which glow when oxygen is poured into them by the insect.

Next time you see a glowworm flashing its light in your garden, pick it up (it is harmless) and examine it. More than likely it will be a female, and as it flashes its light on and off, you will see that the glow comes from many tiny squares that look like windows. The tiny lamps light up and glow brilliantly for a brief second, then tone down slowly until the light almost fades away before it shines as brightly as before.

The female's glow is far brighter than the male's, and is flashed frequently to attract him. If you watch carefully you will often see a female flashing her light repeatedly with a large number of males flickering through the grass blades around her.

Various species of glowworms are found throughout the world. The largest number are found in North and South America; South America especially, has more different kinds than any country in the world. The strangest member of the species is found in Paraguay. It is about three inches long, has no wings, and most curious of all, shows green lights along its body and a red light at its head and tail. Italy also has its distinctive species,—a glowworm that flashes its light at regular intervals of about one second.

Glowworms are often classed among man's most useful friends. In the larvae stage they eat vast quantities of slugs, snails, worms, and harmful insects. After development they will rapidly clean all the decayed vegetation out of any garden. Numerous instances of the use of these insects as a source of light have often been told, for the strength of the light given off by the glowworm is very great considering its small size. The well-known story of the little Chinese boy who was too poor to buy oil and used a bottleful of glowworms to study with, is founded on fact. In South America the natives often use them for lanterns; and in Spain the ladies often wrap them in gauze and use them for hair ornaments.—Julian N. Robarge in Christian Youth.

Do you feel as if no one cared for your soul? Is your heart pining to unburden itself to some one who cares? Jesus cares! He yearns for your soul. He watches over you as a mother watches over her child (cf. Is. 66:13; with John 14:1, 16, 26).—R.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. B. M. Editor

The Child goes from the home school to the public school. In the public school it meets with those from other homes and forms associations with its fellows who are with it to become the future citizens of the country in which they live. The child needs to know how to meet its new environment. It is a very wonderful day to the child to step in the presence of a new authority in the teacher who undertakes to guide its conduct and thought in channels for its future usefulness in life. But this step is needful to the growing life. Much prayer will be needed on the part of parents long before that eventful day that the child may be properly prepared for this new step in life in meeting teachers, playmates, and fellow pupils, and be brought into an environment somewhat different from the home.

The Jew has come before us in the world through a remarkable history surrounded with the providences of God in a marked degree. We have grown into the channel of thought to get along in life without the Jew as a part of our concern. But if we have studied the Divine Record we cannot help but know that the Jew has contributed much to our life and that God has taken a large hand in using him for this contribution. Some years ago a different teacher taught our Sunday school class of young men. He said in substance, "I want you young men to always keep a large place in your respect for the Jew." He said it because of what we owe to the history of the Jew and what the Christian religion has in its connection thereto. I have never forgotten his words. Have we a knowledge of what God wants us as Christians to do for the winning of the Jew to Jesus Christ? We shall never be as intelligent as we should until we know, not only how the Jew came to his present reproach, but how God plans to use us to bring him back to his rightful heritage as a son of Abraham.

Sin is the cause of all the trouble and sorrow that we find in the world, and which we shall find in the eternal separation of man from God hereafter. Sin, however, has brought out the compassion of a God who is holy and righteous, and has wrought through His wisdom a plan of salvation by which the power of sin can be broken and the victims of sin given freedom.

We need a clear understanding of the terrible condition which sin has brought as well as the way of redemption by which the consequences of sin may be broken and man again can take his place in the favor and friendship of God.

A Better Young People's Meeting is within the reach of all. If we will diligently study the good points in our meetings and then seek to find out what are the points of weakness, there is a chance that we can do something to make our meetings better. The first place to improve is with ourselves. If each one seeks to take the right place and do the very best in his or her power the meeting will feel the effect of the effort. We want to be careful in the study of the weak points that we do not fall into the rut of faultfinding so as to discourage those who are doing their best. Right here there needs to be some earnest prayer connected with our study so that as a united body we may help each other over the weak points and together rise to greater victory.

A point of strength in any meeting is that attitude of love that can be patient with the earnest but imperfect efforts of those who are undeveloped. "Speaking the truth in love, may grow up into him in all things, which is the head. even Christ: from whom all the body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:15, 16).

THE CHILD IN THE SCHOOL (Jr.)

Dan. 1:3-20

Topic for February 9

MOTTO

"Bring them up in the nurture and admonition of the Lord."

MEDITATIONS ON THE TOPIC

I. **The Child in the School.**—It is the period of life when the normal child is learning lessons, whether in school set for the purpose, or in its ordinary round of life. But a school in which special effort is made to teach the child along certain lines increases the benefits of its training and makes it more efficient in the lines of learning which its teachers desire.

There is always a problem in placing the child in a special school outside of its home. The first problem is that it changes from its natural teachers, the parents, to an employed teacher for the purpose. This is either a blessing or not, according to the character of the teacher. It is a great advantage to the child with a good teacher to be placed under instruction. There it learns to yield to discipline along with others. The first lesson, if it has not yet been learned at home, is the lesson of strict obedience to the authority of its teacher. Happy is that child who learns to render such obedience in the spirit of loving good will rather than the spirit of compulsion by fear and dread. But having failed to learn the lesson that those over us are our benefactors whom we should reverence, there is no other lesson so good at this point as a faithful discipline "across the knee" or otherwise, which will impress that "the way of the transgressor is hard."

Having learned the first lesson, the child is ready to learn other lessons which are looked upon as the chief interest in attending school. Diligence in study will bring its reward, even though the child may be naturally dull in receiving its lessons. And while it is learning the lessons in books it may also learn the lessons in manners and the proper treatment of persons and property.

II. **The Text.—Daniel 1:3-20.**—This gives the record of four boys in the school of the king, who had to contend with the regulations of the school for conscience' sake. Their upright behavior in other matters gave them the opportunity to receive favor in respect to their conscience. Their progress in health and in intellectual attainment proved the advantage of being true to the laws of God in all things.

III. **Suggestions for Junior Programs.**—This should be an opportunity to impress the duty of the boys and girls, who are in school at the time of this meeting. They can be helped to see their relationship in school and the opportunities that are coming their way to improve for greater usefulness in life. It would be well to study carefully the story of Daniel and his friends in the school of the king, and, through that, bring out as many points as possible which may be applied to the problems and duties of boys and girls in school today. Not the least of the matters that come before boys and girls is their loyalty to the religious training they have received in the home which their teachers or fellow pupils may not recognize. Under such circumstances, the fact that the child is obedient to its teachers and dutiful in its studies will impress the more deeply the right that it has to stand for its religious training.

How often the church has been reproached by the evil conduct of the boys and girls who, being members, have misbehaved toward their teachers and fellow pupils and have manifested a slackness in their studies! Try to inspire the boys and girls with the opportunity to shine for the Lord by proper conduct in school.

OUTLINE STUDY

I. The Child and Its Teachers.
1. Obedience and respect to teacher and his rules.—Prov. 15:5.
2. Diligence to lessons assigned.—Prov. 5:1, 2.

II. The Child and Its Fellow Pupils.
1. Love and respect.—I Pet. 4:8.
2. Fair play.—I Pet. 3:8, 9.
3. An example of a good conversation.—I Tim. 4:12.

III. The Child and School Property.
1. Carefulness with books and property.—Luke 16:10-12.
2. Restoring what is broken.—Ex. 22:14.

IV. Model Pupils.—(See Text).

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Learn, Learned, Learning.**
2. Use the Outline Study Sub-topics for Assignment.
3. Tell the Story of Daniel and His Friends in School.

For Seniors.
1. The Value of a Good School for Children.
2. The School and Religious Training.
3. The Model Teacher.
4. The Model Pupil.

PERSONAL THOUGHT

I will be true, wherever I go, whatever my work or play. I will try to make good in my work and by my conduct so that my parents and teachers need not be ashamed of me, and my Lord may be glorified by my life.

SEED THOUGHTS

The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.—Prov. 29:15.

Time To Do Things

Lots of time for lots of things,
Though it's said that time has wings;
There is always time to find
Ways of being sweet and kind;
There is always time to share
Smiles and goodness everywhere:
Time to send the frowns away,
Time a gentle word to say,
Time for helpfulness, and time
To assist the weak to climb;
Time to give a little flower,
Time for friendship any hour.
But there is no time to spare
For unkindness anywhere.—Anon.

THE UNREACHED JEWISH PEOPLE

Acts 13:38-52; Rom. 11:13-36

Topic for February 16

MOTTO

"To the Jew first and also to the Greek."

MEDITATIONS ON THE TOPIC

I. **The Jewish People and the Gospel.**—"Why are the Jewish people like **that?**" This question from a passer-by of a Jewish quarter has an answer not always found by the Jewish people themselves. Why are they hated of all nations? Why are they so provoking? Why are they so strong to persist in their way? Why do they remain different from other people from age to age? Why have so few responded to the Gospel? Why do so few Christians make any effort to bring the Gospel to them? Some of these answers are found in the Scriptures themselves where prophetic warnings have been given by Him who knows the end from the beginning and who knows the consequences when men reject their own higher interests. But when we Gentiles began to ponder the side that belongs to us and remember that we have been warned not to be "high minded" but that we should "fear;" it puts a different aspect to the problem and sets us to wondering whether we have imbibed any of the spirit of the world who look with a frown upon the seed of Abraham and help along their affliction. If God punished the nations in the past for mistreating the chosen nation, will God look upon us with indifference if we "help forward the affliction?"

Ours is a message for all people. We are not clear of the obligation to bring it to the Jew, until we have earnestly tried to win him with the same sacrificing zeal that we give to bring the message to heathen lands. True there are peculiar and disagreeable traits about the Jew. He is proud and scornful and often shows a mean, overbearing disposition toward his fellows. But the same Gospel that makes us happy will cure the ills of the Jew if we can get him to see and understand. "God is no respecter of persons." The children of the Jews are privileged to hear the message of Jesus today as well as are the Gentiles.

II. **The Text.—Acts 15:38-52.**—This is a part of Paul's sermon to the Jews in their synagogue at Antioch in Pisidia. They first approached a place by way of the Jewish synagogues. Paul preached to them Jesus and warned them through the Scriptures of the danger of rejecting Him. And when they had refused the message he turned to the Gentiles and used his opportunity with them, taking the few Jews who had responded with him to the new field.

Rom. 11:13-36.—This passage unveils the thought of God with reference to the people who have rejected the Messiah as a people and who have consequently been cast off. God still uses grace to save "some of them." He uses even the blessings upon the Gentiles to reveal how He would bless the chosen people if they will also respond. He warns the Gentile Christians against high-mindedness.

III. **Suggestions for Junior Programs.**—The story of the Jews is one that is a central story of the Bible. Every child should know the story from the time of Abraham down to the present. Years ago when the stories "For the Little Readers," was published in the Herald of Truth, the writer was one of those readers and learned the story from beginning to the end through the monthly visit of the paper. What was done for us in days that are past needs to be the opportunity of all our girls and boys today. With better opportunities none should be without a knowledge of the place the Jew fills in the Bible story. Tell it. Draw it out of those who have it or have it in part. Lead on to the tragedy of the rejected Savior. Lead on to the fulfillment of the prophets in the destruction of the nation. Show how they were given a chance in every place where they were found to hear the Gospel first. Do we look for such chances and approaches to them today? Are we ready to do what we can to show them by the Scriptures that Jesus is the Christ and that they can have the blessing of His salvation as well as others?

OUTLINE STUDY

I. **Why the Jews Are Unreached as a People.**
1. Because they as a nation rejected Jesus.—Jno. 1:11; Acts 13:46.
2. By rejection they have been rejected. —Matt. 21:43; Luke 14:16-24.
3. By rejection they have brought a curse upon their children.—Matt. 27:24, 25; 23:37-39.
4. Because they stumbled at Christ.—Rom. 9:31-33.
5. Because the Gentiles are becoming self-conceited.—Rom. 11:20-25.

II. **God Wants the Jews to Have Their Chance.**
1. It is necessary according to their position.—Acts 13:46.
2. The plan of salvation is to Jew and Gentile.—Rom. 1:16.
3. The remnant who will need a chance to know.—Rom. 11:1-5.
4. He wants the Jewish nation to be stirred up.—Rom. 11:29-32.

III. **The Present Condition of the Jew.**
1. A scattered people.—Deut. 28:64.
2. Persecuted and despised in many quarters.—Deut. 28:65-68.
3. Many are responsive to the Gospel.—Rom. 11:11-15.
4. True Christians should seek to save them.—Rom. 1:16.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Jew."**
2. The Story of the Jewish People.
   a. Their kinship.
   b. Their wonderful chance.
   c. Their disobedience.
   d. Their scattering.
3. God's Love for the Jew.
   a. His patience in bearing with them.
   b. The Savior He provides for them.
   c. The hope of saving some of them.
   d. What we may do for them.

For Seniors.
1. God's Longsuffering with the Jew.
2. The Severity Necessary to Teach the Jew and Us.
3. What Our Attitude toward the Jew Should Be.
4. Opportunities to Bring the Gospel to the Jew.

PERSONAL THOUGHT

Do we have the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons? Are we as willing to bear the message to the hateful Jew and the hated Jew as we are to bring it to the Gentiles?

SEED THOUGHTS

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. Jesus in Matt. 23:37-39.

Ye worship ye know not what: we know what we worship: for salvation is of the Jews.—Jno. 4:22.

For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.—Paul in Romans 9:3-5.

SIN AND ITS CONSEQUENCES

Topic for February 23

MOTTO

"The wages of sin is death."

MEDITATIONS ON THE TOPIC

I. **Sin** is a small word but carries with it dire consequences because it describes a serious condition of man in relation to God. To get the full force of the word we need to have a knowledge of God in His righteousness and purity as described by John, "God is light, and in him is no darkness at all." To get the full vision of His holiness must make us feel as Isaiah when he saw His glory and was made to cry, "Woe is me! for I am undone; for I am a man of unclean lips, and dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts."

When man is out of relation of righteousness with God, he is in sin. Sin is rebellion against God's commandment and an opposition to His holy law of righteousness. We sin when we fail to obey, and we sin when we ignorantly do wrong. All unrighteousness is sin. But to willfully do unrighteousness is to aggravate the evil by presumption. We may sin by simply doing nothing while we ought to be doing something. We sin not only by outward deed but by inward thought. We sin by loving to be in ignorance of the right as well as by choosing the wrong when we know the right. Loving darkness marks us as loving the evil rather than the good and choosing the darkness in preference to the light because of the evil already existing within us. There are terrible sins committed against fellowmen as well as against God. The greatest sin a man can commit is the sin of rejecting the way of escape from sin and its consequences and choosing to continue in sin and rebellion against a holy and a merciful God. This is the form of sin seen in all who willfully choose to reject the Savior, Jesus Christ, after He has been faithfully presented before men as the only hope of deliverance.

II. **The Text.—Rom. 5:12-21.**—This passage describes the character of sin and what it has brought into the world. It also describes the only remedy by which man may escape from the consequences and become heir of eternal life.

III. **Suggestions for Junior Programs.**—The junior is apt to be absorbed in special things that may be called sin rather than the nature of sin itself. Very small things become sin to us at times not because of the nature of the thing itself, but because of the disposition that leads to the act in doing it. Saul's disobedience, though considered very slight by Saul, was counted as the sin of witchcraft by Samuel, because it led to the same disregard of the Lord who had commanded. Defiance of authority is defiance of authority, whether the rebellion is in little or in great things. Theft is breaking the principle of proper regard for the property of others, whether a man steals a penny or a million dollars. Lust is lust, whether it is in an outward act or in an inward indulgence of thought. Pride is an abomination before God, whether that is manifest in the puffed up boastings of the tongue or the display of the person, or even in an act of insubmission to rightful authority.

The aim of the program for Juniors should be to make them conscious of the nature of sin within us and the sad consequence of yielding to sin and not seeking to get our life clear before God through the remedy provided. It would be well to rest largely upon the Word in its definition of sin and in its description of the punishment that comes for it. Let the juniors read these passages for themselves and bring similar ones from the Bible to be read.

OUTLINE STUDY

I. What is sin?
1. Defiance of law.—I Jno. 3:4.
2. Coming short of the glory of God.—Rom. 3:23.
3. Loving darkness.—Jno. 3:19.
4. Omission of doing good.—Jas. 4:17.
5. Presumptuous in uncertainty.—Rom. 14:22, 23.
6. Doing wrong.—I Jno. 5:17.

II. The Consequences of Sin.
1. Separation and estrangement from God.—Isa. 59:1, 2; Rom. 8:7.
2. Brings unrest.—Isa. 57:20, 21.
3. Pollutes the character.—Eph. 4:17-19; Gal. 6:7, 8.
4. Condemns the soul before God.—Jno. 3:18; Rom. 1:18.
5. Brings hopelessness.—Eph. 2:12.
6. Eternal doom.—Rev. 21:8; 20:12-15.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Sin."**
2. Sins That Make Us Guilty.
   a. Loving the evil.
   b. Not wanting to know the good.
   c. Disobeying God's commands.
   d. Thinking evil thoughts.
   e. Doing evil deeds.
   f. Leaving the good undone.
3. What Sin Brings.
   a. The wages—death.
   b. The harvest of corruption.
   c. Separation from God and heaven.
   d. Bondage.

For Seniors.
1. The Guilt of Sin.
2. The Hopelessness of a Sin-afflicted Soul.
3. The Effects of Sin upon the Impenitent.

PERSONAL THOUGHT

"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

SEED THOUGHTS

Though a scorpion be little, yet will it sting a lion to death; and so will the least sin the sinner, unless pardoned by the blood of Christ.—T. Brooks.

"The essence of all wickedness is a forsaking of God.—Sel.

Sin is an awful fact. It beggars description. Like the shirt of Nessus, it burns one alive. As that poisoned garment ate away the muscles of the victim in his vain attempt to rid himself of it, so sin will destroy the power of him who becomes its victim. Eternal death is eternal sin, sin through all the ages.—T. W. Chambers.

I learn the depth to which I have sunk from the length of the chain let down to updraw me. I ascertain the mightiness of the ruin by examining the machinery for restoration.—Henry Melvill.

No sin is small. It is against an infinite God, and may have consequences immeasurable. No grain of sand is small in the mechanism of a watch—J. Taylor.

And oh, when the whirlwind of passion is raging,
When sin in our heart its wild warfare is waging,
Then send down Thy grace, Thy redeemed to cherish;
Rebuke the destroyer; "Save Lord or we perish.—R. Heber.

HELPS TO A BETTER YOUNG PEOPLE'S MEETING.—Heb. 10:24; Eccl. 9:10; I Cor. 14:26

Topic for March 1

MOTTO

"Let all things be done unto edifying."

MEDITATIONS ON THE TOPIC

I. **Things that Help to a Better Meeting.**—We must have an idea as to what is a good meeting before we can discern what helps to make the meeting better. On the side of the Lord there can be no improvement. On the side of man there is always room for improvement. Our meeting with God is better when we get more of our self and sin disposed of before God so that His presence and power may be fully manifested in us. The great Teacher, Jesus, spoke the wonderful words of life to the multitudes. His words could not be improved upon. Nevertheless when many heard His words they "went back and walked no more with him." This "going back" limited the meeting and the blessing that might as well have fallen upon the multitudes as upon the few disciples who refused to go with the others. These people had a perfect leader. He gave the lessons most vital to the need of the listening multitude. He adapted His teaching to their understanding. He sent the truth home to the heart as its vital spot to show them their need. But the meeting seemed to turn out a failure with the vast number. The way to make our meetings better after we have the best leadership, and the best and most practical subjects, and the vital treatment of these subjects according to the Word, is to have each individual look into his own heart and yield himself to the truth.

The main helps to a better meeting come from above to the spirit of the ones present. These come through prayer and by the gift of God in answer to prayer. But there are methods that can be used, fitted to the service, that tend to bring the conditions about in which the Spirit of God can work. These methods will be found in the second division of the Outline Study.

II. **The Text.—Heb. 10:24.**—Considering one another to provoke unto love is a vital element in the service of saints to one another.

Eccl. 9:10.—Doing with all our power the work in hand will bring about results.

I Cor. 14:26.—Here we consider the things that are most profitable for the upbuilding of all concerned. These things followed will be helpful in making our meetings better and better.

III. **Suggestions for Junior Programs.**—Follow the suggested outline for Junior assignments and seek to impress what each individual can do to make the meeting better. The more the spirit of helpfulness can be imparted to each attendant of the meeting, the better the meeting will be, and the Lord can have His way in each individual. When each one can give attendance to the things that are said and done and enter into them themselves and each message finds its application in their own hearts, then the meeting will be reaching its purpose. The spirit of the songs and the prayers must be sincere and find an expression in all hearts, if all would be benefited by them.

OUTLINE STUDY

I. The Helpful Spirit.
1. Readiness.—I Pet. 3:15.
2. A mind to work.—Neh. 4:6.
3. A mind to work together.—Phil. 1:27.
4. An interest in others.—Heb. 10:24.
5. A true motive.—I Cor. 10:31.

II. Practical Methods.
1. A wide-awake program committee.
2. An efficient leader.
3. Prayerful and earnest preparation.
4. Adaptability of persons.
5. Adaptability of material.
6. Encourage Spirit-led originality and variety.
7. A purpose in every meeting.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Increase."**
2. Doing Our Part.
   a. In attending the meeting.
   b. In the service of song.
   c. In filling the part assigned to me.
   d. In giving attention to the work at hand.
   e. In prayer for the meeting.
   f. In helping others.

For Seniors.
1. Things to Encourage.
2. Things to Discourage.
3. Personal Responsibilities.
4. Motives.
5. Making Our Own Meetings Better.

PERSONAL THOUGHT

Do I measure up to the standard of helpfulness that if found in others would make the meeting what it should be?

SEED THOUGHTS

It is an excellent idea that young people be trained for responsible work, but let their training begin in less responsible positions than in leadership. "Not a novice," applies at least in part to leadership in young people's meetings as well as in the ministry.—Sel.

Attend if you can. Vacant benches are not inspiring. Respond to your name when called. Do the best you can—angels do no more.—Sel.

Get your people to work. The success of any Christian depends upon the ability of the leader to get the people with whom he deals to feel in a measure responsible for it.—Sel.

The devil never tires of trying in every way possible to draw souls away from God. Let us never let the devil outrun us, but by God's grace and help, let us ever grasp every opportunity, and in every way possible may we draw souls away from the devil's stronghold and bring them to the feet of Jesus.—F. V. K.

We are rich only through what we give; and poor only through what we refuse and keep. —Madam Swetchine.

STEWARDSHIP

How much owest thou, O Christian, of thy time, to the Lord?

How much owest thou of thy strength?

How much owest thou of thy opportunities?

How much owest thou of thy intellect?

How much owest thou of thy place in the world?

How much owest thou of thy income, to the Lord?—From the Missionary Review of the World.

"Freely ye have received, freely give" (Matt. 10:8). "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but the precious blood of Christ" (I Peter 1:18, 19).

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

God's Word assures us that treasures laid up in heaven are perfectly safe (Matt. 6:20) and also that they yield enormous returns. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:24, 25).

God's arithmetic seems difficult to understand. He says in effect in His Word—if you will subtract and divide, I will add and multiply. He even invites us to put Him to the test. All who have accepted His challenge (Mal. 3:10) have found to their joy that the great God of the universe keeps His promises.

Spiritual Eyes Open

There are three points in stewardship of substance. Each separately considered includes so much, that it would seem unnecessary to discuss the others. The very first point covers the whole sweep of the subject. If we would allow it to **grip us—to grip our very souls**—it would never be necessary to urge the giving of money or service. What is that important point? **Our stewardship of the Gospel.** We are stewards of the Gospel, stewards of "the manifold grace of God" (I Peter 4:10). If we could fully understand our responsibility in making the Gospel known to the world, it would never be necessary to solicit money for this purpose, and no one would need to urge us to do missionary work. We would even seek larger opportunities; we would find it a great joy and privilege to practice self-denial for such results.

Command to Study Missions

The second point is our Lord's command to study missions. He said, "Lift up your eyes, and look on the fields: for they are white already to harvest" (John 4:35). How can we remain at home and look on all the fields? By the study of the Bible, of our mission periodicals, and mission study books. If every one of us would read our denominational magazines on missions, and **ponder** the needs of the various fields it would not be possible to withhold the money, it would **pour in and flow in.** If we would visualize the millions who are looking to Christians, begging and pleading for a knowledge of the Gospel, we would lie awake nights to devise new ways of earning money and saving money to help send this precious Gospel. Then, that **pathetic, tragic** list of missionaries waiting to be sent would be a thing of the past.

The Minimum

The third point is tithing; but if we comprehended our stewardship of the Gospel, and if we would really look on the fields to see the heart-hunger and suffering of those who know not Christ, this point could be omitted. Notwithstanding all that has been said and written about it, there are still some Christians who do not accept the plain teaching of God's Word concerning this matter, although tithing received the commendation of our Lord in Matt. 23:23 and Luke 11:42, and the commands in the Old Testament are most explicit, yet many are losing the joy of it. When God said, "Bring ye all the tithes into the storehouse," He meant just that. Then how can we spend the tithe on ourselves? It seems that there is nothing else that will so shrivel a soul as to withhold the Lord's money. Dr. Gambrell said, "Whether tithing is a matter of law under the dispensation of grace need not be discussed. I will dismiss all that with the statement that it is unthinkable from the standpoint of the cross that anyone would give less under grace than the Jews gave under law."

The faithful steward will not long be content to put **only** the tithe into Kingdom work for that is the minimum; he will want to give according to I Cor. 16:2, that all the people of the earth may know the **one religion of love.**

That last reference is only a repetition of that in Deut. 16:17, a part of the instruction concerning gifts over and above the tithe. Was Paul a tither? He tells us in Phil. 3:6 that he was "blameless" in keeping the law, therefore he tithed.

Not Optional

Stewardship is not optional with the Christian—it is **plainly obligatory.** "Moreover, it is required in stewards, that a man be found faithful" (I Cor. 4:2). **Love** is the great motive. "Seek ye first the kingdom of God, and his righteousness" (Matt. 6:33). Are we putting first things **first?** Or are we guilty of the **greatest sin of Christians—the sin of omission**

Stewardship of Personality

It is said that "Personality is the most precious thing a human being can possess" and that "The responsibility of the believer to God for what he does with his personality is overwhelmingly great." It is therefore greater than stewardship of the time God so graciously gives us; greater than that of the strength He bestows, or even of the amount of intellect with which He endows us. It is much greater than the stewardship of substance. **It involves the whole stewardship of life.** Until one is **fully surrendered to Christ,** it is not possible to do the largest work nor to know the **real joy of service.**

Robert Arthington of Leeds, England, a Cambridge graduate, lived in one room and cooked his own meals, and gave to foreign missions five million pounds (around twenty-five million dollars) on condition that it be spent on pioneer mission work within twenty-five years. After his death a slip of paper was found on which was written "Gladly would I make the floor my bed, and a box my table, and another box my chair, rather than that men should perish for want of the knowledge of Christ."

Are **you** a **good** steward?—Reprinted from a tract.

A BASKET OF SUNSHINE

Carry a basket of sunshine,
Handy and ready to use;
Pour out your store—there is plenty—
Give away all you may choose.

Carry a basket of sunshine,
Spill it wherever you go;
Emptying always refills it—
None lost or wasted, we know.

Carry a basket of sunshine,
Ever wide open and free,
Pressed down and full, running over,
Still you will find it to be.

God sees when you bring the sunshine,
And tell of His wonderful love,
Turn some wandering ones heav'nward,
Trav'ling to mansions above.

* * *

As no living thing could exist without the sun, so you are to show how vitally necessary the Son of God is to the real life of those you meet, praying secretly that the sunshine of His love may be admitted into their hearts, giving life, light and love to them

—Selected.

WHAT ALCOHOL REALLY IS AND DOES

Dr. Haven Emerson, former President of the Board of Health, and Commissioner of Health, of New York City, professor of public health administration in Columbia, describes alcohol thus:

Alcohol is a depressant, habit-forming narcotic drug.

Alcohol is a protoplasmic poison.

Alcohol is drunk to get the drug effect, and whenever it is so taken in whatever amount it exerts to some degree its depressant and toxic effects.

Alcohol causes disease: psychoses, multiple neuritis, gastritis, cirrhosis of the liver.

Alcohol causes deaths from acute and chronic poisoning.

Alcohol reduces resistance to infection.

Alcohol diminishes likelihood of recovery from acute infections, such as pneumonia.

Alcohol increases liability to accidents, and delays recovery.

Alcohol reduces endurance, accuracy and rapidity of muscular action of all kinds even when used in such small amounts as to show effects inappreciable subjectively by the user.

Alcohol decreases expectation of life.

Alcohol reduces chance and survival of offspring.

Alcohol deteriorates emotional and nervous control, as expressed in unreliable judgment and self-control, and hence contributes to the incidence of venereal diseases.—Selected.

Who communes with the Lord in the spirit of lowliness will "worship the Lord in the beauty of holiness."—Unknown.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

IS THE POPE SECRETLY BACKING MUSSOLINI?

Out of his mouth went a sharp sword, that with it he should smite the nations: and that he should rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.—Rev. 19: 15, 16.

More and more evidence seems to be piling up to show that the Pope of Rome and his associates have more to do with the Ethiopian campaign than appears on the surface. If this true, no wonder that the Apostle Paul so graphically pictures a coming day, in which the true King, the Lord Jesus Christ, will appear "in flaming fire taking vengeance upon them that know not God, and that obey not the gospel of the Lord Jesus Christ" (I Thess. 1:8). Is it possible that a great church should so set aside the spirit of the Nazarene, that it should be the partner of a Mussolini and his murderous attack upon a helpless people? Knowing the history of Rome in the past, and not hearing that she has changed her character or repented of her crimes, one naturally becomes suspicious. We will let Mr. Gordon speak, in his article in the Sunday School Times:

> **The religious side of the Abyssinian raid** appears in the Papal decree regarding the Venerable Giustino de Jacobis, the first Apostolic Vicar to Abyssinia who died in 1860, and whom it is now proposed to canonize. Curious that this Italian missionary to Abyssinia should appear at just this juncture! It is also significant that the Papacy should send at this time large clerical reinforcements to Northeast Africa. The hundred, or thereabout, Catholic mission stations in Abyssinia are chiefly manned by Italians. Apparently the Papacy is in touch with the movements of the Italian Armada. Indeed, this is as much as affirmed in **l'Osservatore Romano**, the official organ of the Vatican, which writes in this connection that it is high time that, parallel with the political action of Italy, "the degenerate Ethiopian Church should be put in order."
>
> In his address to the Catholic nurses coming to Rome for an international congress of their profession, Pope Pius XI expressed his horror of war in conventional phrases, at the same time assenting, more or less clearly, to the Italian claims for expansion and the "defense" of colonial frontiers.
>
> In the sixteenth century the Papacy sought to incorporate the Abyssinian church into the Roman Catholic Church and, when the Abyssinians objected, denounced them as heretics. Loyola himself proposed to "bring order into this church," but turned from this plan to the more pressing campaign against Protestantism. Susneus, a convert and tool of the Jesuits, demanded that Catholicism be made the state religion. Abyssinian priests were imprisoned and banished until the nation finally arose and drove the Jesuits beyond their frontiers. The tradition of these experiences has persisted down to the present time, and when, some years ago, it was rumored that the Emperor Haile Selassie had become a Catholic, for he had been educated by a Catholic priest, a popular uprising obliged him to affirm that the rumor was false, and that he had no idea of leaving his own church.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

A PROGRAM OF EVANGELISM UNDER A NEW NAME

Ye cannot drink the cup of the Lord, and the cup of devils.—I Cor. 10:21.

The months of next fall have been set apart for a "Special Nation-wide Evangelistic Campaign" under the auspices of the Federal Council of Churches of North America. A dozen or so of more or less prominent clergymen of various denominations have been listed as the preachers. The meetings are to be carried on under a different name. The following write-up gives some idea of what is proposed:

> Church leaders now begin to realize the desperate necessity for a spiritual revival, as the supreme need of this hour. But the Churches themselves seemed paralyzed, confused, disheartened. The ministry only too frequently yielded to the spirit of discouragement and spoke in lugubrious tones. Furthermore we have been told by those who profess to know, and who regard themselves as entitled to speak, that the old-time revival methods are outdated. Even the hold of hitherto popular evangelists has been loosened, and the professional evangelists are not meeting with the enthusiastic response they were accustomed to. Whether this is justified or not remains to be seen.
>
> In the pre-war period we had a series of great spiritual leaders some of whom were not even ordained ministers. Others were ordained and educated ministers. I am thinking of men like Charles G. Finney, J. Wilbur Chapman, above all Dwight L. Moody, and then Dr. R. A. Torrey, and Gypsy Smith, and to climax the whole line, in some respects, came Billy Sunday, the most spectacular of them all. But we are told that that sort of evangelism is from now on doomed to failure. This is one reason why this new type of evangelistic effort is suggested, and by putting on a different type of preachers, men free from extravagant speech and fantastic methods, it is hoped to create a new religious idealism and a new spiritual motivation, which, while less sensational, less dramatic, will result in more reliable and permanent results.

Some of the men whose names have been prominently mentioned are the following: Dr. Truett, Dr. Beaven, Dr. Ivan Lee Holt, Dr. Hough and others. Some of these men are under heavy fire in their own denominations, which does not augur much for safe, sane and sound evangelism. Dr. Beaven seems to be under the heaviest fire. The following from one of their own papers ought to at least put us on guard:

> We—"the Baptist Fellowship"—are constantly receiving inquiries at our office concerning Dr. Beaven. The question that is always asked is: "Do you consider Dr. Beaven a Fundamentalist?"
>
> To start with, there is a doubt in the inquirer's mind. We always answer the inquiry in simple and positive language. "Dr. Beaven is not a Fundamentalist! We would remind the reader that Dr. Beaven's ability is not to be minimized. He possesses a pleasing personality. He is a political strategist to the point of keeping one guessing. His guarded phraseology leaves many people in a fog, as to what side of the fence he is on. There are those in the South who look upon him as a Fundamentalist. He is known in the North as a liberal. Dr. Beaven's influence in the Northern Baptist Convention is fully recognized which makes it all the more serious that he would lend his name and influence as a sponsor of a subversive, radical organization."

Dr. Beaven is President of Colgate Rochester Divinity School. His name appears as a sponsor to the "League for Industrial Democracy." This organization is known as a Communistic Organization. Here is the platform: Release of Mooney and Billings, release of I. W. W. convicts in the Centralia case, recognition of Russia, repeal of Federal laws prohibiting free dissemination of birth control, problems and aid of radicals, etc. In the 1935 program of the Rochester League for Industrial Democracy it is worthy of note that the program is not printed in black, blue, or pink, but **"RED."** The program ends with the name of the well-known Socialist, Norman Thomas. Back of this program stands the name of Dr. Beaven, and some of his staff. Is this good company for an evangelist? A Christian? Is it consistent to be allied with the enemies of the Church and the Christian Faith? We say with Paul, **"Ye cannot drink the cup of the Lord, and the cup of devils."**

A nationally known conservative denominational paper gives the following word of warning in its pages:

> Few warm evangelicals will feel that an evangelistic campaign under these auspices augurs much in the way of evangelism. Great services there may be, strong preaching there seems reason to expect, large numbers impressed with the eloquence, dialectic skill and other gifts of the messengers and with the force of the message it is reasonable to anticipate, but how many will throng the aisles, asking, "Men and brethren, what must we do to be saved?" is a question. We print elsewhere the prospectus of the plan. We give it in full. It has a strongly Barthian flavor, but we fear it has also a rather Barthian inconclusiveness. Its method, the prospectus declares, is to "be chiefly educational." We fear the loving hands of benevolent control are going to be laid so firmly upon this effort that the Holy Spirit will find very little left unplanned. That will be too bad, because it will spell defeat to evangelism.

We are glad that there has been an awakening, as to need of reaching the masses. But when a movement has wrong sponsorship, and a questionable leadership in the pulpit, there is no hope for a genuine work of God. In the meantime may God profoundly awaken His true followers, with an evangelistic passion that burns and will spend and be spent for Him who gave **"His life."**

WHAT THE SOLDIER SAID

Put up thy sword into the sheath.—John 18: 11.

When our Lord approached the hour of His death, Peter felt it his solemn obligation to defend Him from the unwarranted attack of His enemies. He drew the sword and off came the ear of Malchus, the high priest's servant. Jesus Christ healed Malchus and told Peter to put the sword into the sheath.

Had all Christian professors followed their Master's command the earth would not have been drenched with the blood of their fellowmen, the last nineteen centuries.

With two nations, Italy and Ethiopia, at each other's throats, Japan and Russia making faces at each other, Germany and Russia distrusting each other, and then some—it may be worth listening to **"What the Soldier Said."** It is the Soldiers who usually have to pay the supreme price. They pay in blood, others in tears and cash. They know more about the business of war, than the war-makers. They know more of the "Hell of War," than those who order them to the front.

Listen to a young Englishman talking to a London, England, minister of the Gospel. The train is leaving the London Terminal, the soldier is drunk, "I'm going to paint London red when I get back after several days." "Why," asked the minister? "Well, you may not know it, but I'm going back to hell (the trenches) soon. The minister said, "Son, if I were you, I wouldn't carouse in London, when you return, why not let me know the time of your arrival, and then come to my house?" The soldier replied, "Do you mean that, parson?" He replied, "I do." A telegram came, the minister met the train, and together they walked to his home. He gave him a good supper, a fine bath, sat up with him till two o'clock, then tucked him up as his mother used to years ago. The soldier said, "Dr. R—— you changed my attitudes, I'm going to quit the unclean stuff in life. Something new has gripped me inside." He left the next morning. Arrived in France. Went to the trenches. Soon came a letter, saying, "I'm going over the top tonight, but I'm going over with the dirty stuff out of my heart." He was killed that night. Listen, to what the soldier said, **—"WAR DEMORALIZES MEN."**

Listen, to what the soldier said, In a large hospital in England lay a young wounded soldier, engaged to be married, his neck shot away—speechless—he could only wink his eye to make known his wishes. He was practically paralyzed from head to foot. His lady friend, to whom he was engaged, came to see him. She looked at him, stayed five minutes, left abruptly, and broke the engagement with a letter. Twenty years later, one of our fellow Canadians, who knew the lad, went to visit him in the same hospital. He said, "How is it, Bill?" He replied, **"My God, they're at it again. Doing to other fellows what they did** to ME." That's what the soldier said. **WAR CREATES A WORLD OF MISERY, AND A NATION OF WOUNDED MEN.**

Listen, to what the soldier said. In London, England, Earl Haig, one of the outstanding generals in the World War, addressed a large body of ministers. He said, **"Gentlemen, it's your business, to make my business impossible."** That's what the soldier said. **HOW TRUE!** But has the ministry, and the Church done so? No, a thousand times, No. If not, why not? The Christian Church at large has never known the Lord's mind about war, as they ought to have. Here and there small bodies of Christians have kept their testimony ringing clear. But have any of us done our duty?

In the face of what war has done for the soldier,—demoralized his character, defaced his body, killed him on the field of action, spoiled his future, wasted his life, and wasted his goods, and ours,—in the face of all this, have we done our duty? There is an awakening. Just lately, a courageous group of Dutch Baptists have taken a firm stand, in a country, where no exemption is allowed during war. Some have already been imprisoned for their stand:

They say: "Brother and Sister—No longer can we ask 'What shall we do when war begins?' The international situation is so urgent that we all face the decision: **For or against Christ.**

"In this summons we do not wish to dwell on the causes of the Italo-Abyssinian conflict, since for the Christian conscience any war is intolerable. However, we feel it our duty just now to remember our declaration of principle:

"We believe that the Gospel of Jesus Christ summons us to service for peace and against war.

"We cannot co-operate in war preparation and military service, since our conscience forbids it.

"So we see it as our duty in this time to refuse military service, even though the League of Nations is resolved on sanctions."

THE FAR-FLUNG EMPIRE GREETED BY THE KING

All the people shouted, and said, God save the King.—1 Sam. 10:24.

On Christmas morning King George V sent his greetings to his far-flung empire upon which the sun never sets. His message was worthy of the gracious sovereign. His characteristic, **"God bless you"** to all people made millions say truly, in their hearts and with their voices, "God save the king." In these days of tottering thrones, it is matter for thanksgiving to God, that this ruling monarch is highly appreciated and securely seated.

Over the radio air waves, "Big Ben," London's immense clock tolled its message of "good will" to all parts of the empire. From all the outstanding capitols, messages of good will were sent. Then later all Canada was hooked up in a nation-wide broadcast of **Good will.**

From Ottawa, the Canadian Capital, Christmas greetings were sent to the Republic of the United States, from the Sovereign Dominion of Canada. Much appreciation was expressed of the 3000 miles of unguarded border. Friendly greetings were sent to all Canadians resident in the United States from New York to San Francisco. Also, to all Canadians from Sidney to Vancouver.

Americans resident in Canada were then given the privilege to send greetings from Montreal to their friends in the United States. Together, at the same time, they sang the same Christmas songs, and exchanged greetings from Montreal and New York.

Messages were exchanged between the different capital cities, of each province. One verse of a Christmas carol was sung by one city, then by the next, and so on. Finally all joined in the Chorus. At one time the combined choruses in all the large cities of Canada were singing in unison.

Christmas greetings were extended from a plane that arrived from the far north at Edmonton. A transcontinental train crew at Fields, B. C., did likewise. In this fashion came messages from a grain ship at Fort William and Port Arthur on the Lakes. From Toronto's Children's Hospital came the delightful strains of "Silent Night." The Canadian Immigration Station officials at Detroit-Windsor Tunnel voiced their greetings, and the nation was permitted to hear questioning of in-coming auto passengers. Family conversations, and family worship could be heard from a home in the City of Calgary. A husband and wife thousands of miles apart, she in Toronto's zero-weather, he in Victoria with its springlike rains, were given the privilege of sending greetings and speaking to each other on their twentieth wedding anniversary.

Christmas greetings came from the submarine Coal Mines, Caledonia, fifteen miles east of Sidney, Nova Scotia. These mines are three miles out, under the sea, with 1700 feet of rock above them, and 70 fathoms of water. Messages came from and went to great ocean liners on the Atlantic and the Pacific. Messages went over the air to lighthouse keepers, and came from them.

The Broadcast, sponsored by the Government Controlled Radio Broadcasting Association, ended the feature of **"Canadians at Home and Away"** by the Musical Handclasps by eight Choruses from the Atlantic to the Pacific. The program closed with the singing by a Canadian Family around the fireside, of **"O Come All Ye Faithful,"** and **"What a Friend We Have in Jesus."** May the religious attitude of this nation continue, until the King shall come again, as "King of kings, and Lord of lords."

JESUS IS COMING.—W. E. B.

Watch therefore: for ye know not what hour your Lord doth come.—Matt. 24:42.

The above caption is the name of a widely read book on **prophetic truth.** Millions of people have read the book. It has been translated into almost fifty languages since it was published more than fifty years ago. The author has been known to many only by the initials W. E. B.

The initials stand for William E. Blackstone. Whether you accept all the views found in the book, it is worth your perusal. It will help you to watch, pray, and increasingly to get ready for that momentous event when our Lord shall come **"the second time."** This is the event which the Word of God means, when it says, "**Unto them that look for him shall he appear THE SECOND TIME** without sin unto salvation." In other words, He shall come no more to die for our sins, but to complete the salvation already begun in us.

The writer of this book, just lately passed away at the ripe age of 94 years. The story of his long life is extraordinary and beautiful.

Mr. Blackstone was a business man and handled and administered millions of dollars for the Lord.

The book that he published helped millions to look for Christ's appearing with anticipation and joy.

Mr. Blackstone has been called the **"Father of Zionism"** by the "Pan-Jewish Congress," for in 1891, working through the State Department of the United States, he addressed the nations of the world with a petition for the return of Palestine to the Jews. This return was realized more fully, following the World War, when Lord Balfour urged Great Britain to grant the Jews freedom to return. This they now are doing in large numbers, unequaled in the ages past. Might it be, that now since the **"Fig Tree"** is blossoming, that the Lord may be coming soon? **"Even so, come, Lord Jesus."**

"THE INCOMPARABLE BEAUTY OF THE BIBLICAL NARRATIVE OF THE CREATION"

is the title of an essay by the biologist, Professor Henri Devaux, of the University of Bordeaux, a translation of which appeared in the June number of The Bible League Quarterly. He calls attention to the fact that in the 34 verses of the recital of the Creation the name of God appears 33 times. "Men of science leave out the name of the Creator in their treatises, but sooner or later they will be obliged to recognize the entire truth of the Biblical account of the Creation. They are coming to it now little by little, in spite of continual hesitation to go the whole way.

"The Bible affirms that there was a beginning, a scientific fact of the first order. While the Bible stated this thousands of years ago, science has come to it only within the last forty years. Scientists now acknowledge that matter has not an existence of itself but is destructible either by radio-activity or by itself.

"God created the heavens and the earth, the entire universe. The Biblical conception of the unity of the universe is confirmed by the stupendous fact that the materials of the earth and of the stars are the same and that they obey the same astronomical laws. This confirmation of Scripture is one of the striking conquests of modern science. . . .

"The Bible tells us that the waters covered the earth. This is considered extremely probable by scientists. In nine verses, then, we have a description of the successive stages of the creation of the inorganic world which, when put into scientific language, corresponds to the most advanced scientific theories."

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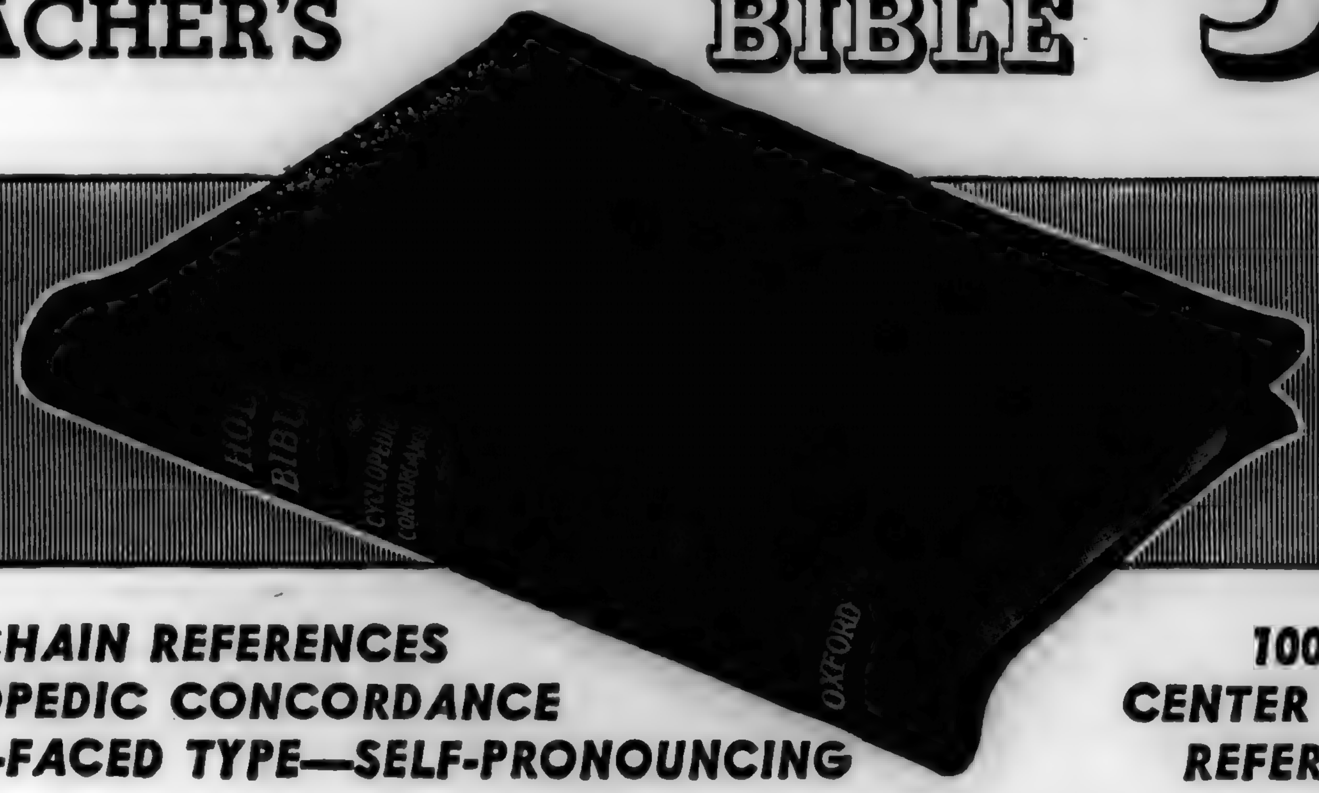

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THE OLDEST BIBLICAL MANUSCRIPT

A recent press dispatch from England tells of the finding of a very early manuscript fragment of the Gospel of John. It was discovered in a collection of Egyptian papyri in the Rylands Library at Manchester. Dr. Henry Guppy, the librarian, is quoted as saying, "It probably was written before the ink of the original dried, in the early part of the second century, or even in the last part of the first century."

If Dr. Guppy's opinion is corroborated by other experts, as it doubtless has been, this discovery is of great importance to the Christian world. The destructive criticism of the modernists has always centered on the Gospel of John, because that Gospel conspicuously declares and maintains, from beginning to end, the absolute deity of Jesus Christ. If this Gospel's authenticity be admitted, the theories of the Wellhausen school of critics are left without a leg to stand on.

Conservative scholarship, of course, has always maintained that the evidence that the Apostle John wrote the Gospel is indisputable. For instance, the authorship of the First Epistle of John is established by Polycarp as early as A. D. 110. Polycarp was a pupil of John. The author of I John and the Gospel of John was, by internal evidence, certainly one and the same man. Other evidence abounds. But everyone who maintains the integrity of the Scriptures will rejoice that still another piece of indisputable evidence has been found.

JAPANESE STUDENTS COMMENT ON AMERICAN LIFE

Japanese students returning from the second Japan-American student conference held in August at Portland, Ore., and the Pacific coast tour which followed, have repeatedly reflected the following impressions: (1) the almost universal hospitality, generosity and openhearted frankness of the American people; (2) the extraordinarily high standard of living, the vast resources and the amazing size and comparatively sparse population of the land; (3) the almost invariable optimism of the people, indicating little of the tragic quality of life as found in Japan; (4) the often unconscious, sometimes protested, yet ever-present background of Christian philosophy and morality among American youth; (5) the apparent identification of American Christianity with nationalism as reflected in the common use of the flag in churches and religious ceremonies, a phenomenon not so characteristic of Japanese Christianity and Buddhism; (6) the passionate devotion of American students to the ideals of world peace, yet with scant readiness to provide from the bounty of the nations which have vast lands, resources and wealth, for those who have not and who feel these may only be obtained by the same violent methods employed by those who now possess them. Here are problems to be cogitated by those who wish to combat fascism, Hitlerism and imperialism by more humanitarian principles.—Selected.

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A Monthly Magazine for the Home

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MARCH, 1936

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BEFORE THEY CALL

By Ada M. Zimmerman

"I'LL CHASE you to the hemlock tree," cried little Dickie as Matthew Farley said his last "Good-bye" to the children.

"But I'll get there first," answered Dickie's teacher. And so saying the two sped through the keen winter air. Dickie won, of course. It was a matter of secret diplomacy on the part of young Farley that Dickie won every second race. All the children lingered; and now that the race was over they, one by one, disappeared into the woods.

As the shouts of the little ones died away, Matthew Farley turned to the open door of his small schoolroom. Already blue shadows were stretching their chilly forms across the little vale. Cedar Ridge was a crisp spot on a winter night. Cold, spicy, crisp, or what not, Farley was not in a hurry to get back to his cabin early. Climbing the low stairway to his open door, he turned and faced the landscape he had memorized so long ago.

There were woods to the right, and woods to the left, and a small plot of clearing in the center for a playground. He knew every corner of the sugar-maple grove beyond that. The ruins of Grandma Knapp's log cabin stood as a curio of pioneer days to all who came in from the great outside world. All of this was covered with the charm of winter whiteness. Even the great cedars on the edge of the clearing stood dumb and silent under the weight of their snow burden.

"Would that God might whiten every man's soul on this ridge as He has Grandma Knapp's old cottage," said he, with eyes fixed on the tiny cabin visible through the winter woods.

He had, long before the Spirit had led him to this spot, heard of the wickedness of the old ridge. But all his former knowledge was like so many blanket phrases in comparison to what he now knew.

With the changing of the seasons he had reveled in the rare beauty of the mountains. Often following his path through the woods he had stood with bowed head feeling that God had come very near. At such times his prayers rose with a greater sense of appreciation to God for having brought to him the life that satisfied. But with all this something new crept into his life. There was an undefinable weight bearing upon his mind and heart. The weight had unconsciously deepened into an anxiety.

"I must see the sunset," he stirred at last as if moved by some unseen hand. So, quickly turning the key to the tiny house, he strode up the hill and entered the winding path that led him through a series of thickets. No human foot had traveled the path since the snow fell. Here and there he saw footprints of the wild mountain creatures. Once a hare perked up his ears at the intrusion and coyly crept under a thorn bush. Several moments later the drumming of the ruffed grouse halted him in his tramp. He smiled as he saw the shy creature glide across the path a hundred feet ahead. He loved the little brothers of the wood, but tonight other thoughts possessed him.

He went on more slowly, as though he had forgotten his rendezvous with the sun. "'Before they call, I will answer,'" he whispered half aloud. "'Before they call;' I can not understand it. It is a difficult promise. Have I not called? Two and a half months have passed, yet I am alone." Then lifting his face to the deepening blue he said, "God, hast Thou forgotten me, alone on these dreary heights?"

Matthew Farley was not a dreamer, but he saw visions, and they gripped him. He prayed too. But one night he had written in his diary, "Holy Father, there is a cloud between Thee and me; remove it, I pray." That prayer was one step forward in Farley's spiritual life. There had always been a shadow between him and his God. But suddenly to become aware of the shadow and to pray to have it removed was another thing. He had prayed more since then.

He had visions. Ever since the call had come to teach on Cedar Ridge he thought of a Sunday school. The second Sunday after his arrival the school was opened with the assistance of the superintendent of the Black Hollow Mission. Since then he was climbing a steep grade. He was inexperienced, the children were too timid to respond freely, and the work seemed to be an inefficient venture. New outbursts of reveling and vice sent him into spells of disappointment and fresh discouragement. Fortunately the hill folk never knew. But they did know that there were times when he took the mile tramp to the orchard slope to see the sun set over Blue Bottle Ridge. That was strange. But then most people from the outside world could see something remarkable in an old moss-covered log or a sunset that could be seen any day.

BE TRUE

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs an overflowing heart
To give the lips full speech.

Think truly and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly and thy life shall be
A great and noble creed.—Selected.

But Matthew Farley saw a new vision. He had seen it for some time. Could he have a helper? Why not? The Black Hollow Mission folk were already overworked. And besides Black Hollow was at the other end of a nine-mile bridle path that began at Cedar Ridge. "But I must have a helper," he said to himself. "I have one class," he had written to a friend, "and their ages vary from two to seventy." But where was there one to help?

The thin sharp air of the high altitude chilled him and made him hurry on. Emerging from the wooded path, he struck across a clearing studded with high boulders now softened by the snow. For a moment he paused to scan the grizzly face of Cedar Ridge at Selig's Point. A fierce gale whipped and raged through the charred snags, relics of a dreadful fire. Bare and cheerless stood that icy ridge. He could not remember of ever having passed that point without being attracted by that awe-inspiring scene. Neither did he realize until now, why. "Those are my people," he said half aloud. "Their lives are like dead snags, battered and beaten of Satan."

Around him the clearing lay, sheltered, facing south. Here and there at random stood peach trees, gnarled in trunk and limb, but sheltered. "Those are my people," he mused, "and here am I, sheltered by my God. How can I reach that icy mountain?"

In another instant he was gone. Having broken through some underbrush he stood a lone figure, facing the sun. Hundreds of feet below him and miles beyond rose and fell the billows of purple mountains. The sun was at the end of it, just starting to slip into her pocket. The colors were there too, crimson and gold and blue. Silver shafts stretched out their slender forms to touch the deep blue of the zenith. For one short minute the colors glowed, then ebbed with sudden swiftness. The narrow valleys at his feet were plunged into velvet darkness. As the last ray of light faded, his eyes suddenly were arrested by a tiny light in the wild valley at his feet; far to the north another flickered, and soon he saw a third. He stirred; never had darkness overtaken him here. He had heard men lived in the wilderness, but he had not believed. Trees hid their cabins.

A strange deep feeling seized him. It was akin to a pain tugging at his heart-strings. Lifting his cold, benumbed face to the dark sky he cried, "They too, are Thy people, O God, yet they do not know Thee. Send, send someone in haste, I care not who. I am weak and alone." The growing burden at last broke him down, and he wept. Once more now, he had poured out his "call" to God, and a quietness spread over his soul. Lingering as long as he dared to watch the cabin lights flicker, he finally turned homeward.

"I have called and God will answer," he said. At last he was satisfied with that much of God's promises. His inner spirit gave assurance of that. Now that the burden seemed less heavy he was ashamed to allow himself to think over the entire promise, yet why had it been given in full if it was not to be received? Again he repeated it as he had memorized, "Before they call, I will answer." Could the promise be complete without the word, "before"?

With this thought still lingering in his mind he opened the door of his cabin. A flood of light and warmth greeted him. Old Grandma McCarr arose with a half-worried look.

"I'se about to send a lantern after ye. I'se afeard you'd gone some'res and stayed too long. Yer mighty nigh frozen."

(Continued on page 79)

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SHIP'S ACQUAINTANCE

By Nadine S. Roth

BY THE time the passenger liner, Marposa, was edging her way along the coast of Mexico toward Central America, the passengers had all settled into the happy, easy intimacy of a long, ocean voyage. That is, all except the veteran Sunday school worker, George Sandifer (better known as, "Uncle George"); the Stoners, a young couple on their honeymoon and too much absorbed in each other to notice what was going on about them; the tall grave-faced Scandinavian physician, Dr. Eric Larson; and the young woman at the farther end of the deck that he was watching. Dr. Larson often found himself a close observer of her quiet movements. This quintet formed a rather outstanding minority which the remainder of the passenger crew might swallow as the whale did Jonah, but they found it as impossible to assimilate them as the fish did the disobedient Hebrew prophet.

The majority smoked, drank the various kinds of spirituous liquors found on the menu, or whiled away their time watching others do so. The minority read, promenaded the deck, played deck tennis, and refused all proffered liquors and smokes. The majority was gay; the minority, happy. But Dr. Larson often found himself wondering just why the minority shouldn't be as intimate and have as much in common as the majority did. Of course Mr. Sandifer (now Uncle George to even the ship's crew), with his years of experience and natural ability to get next to everybody he met, was everyone's friend. Dr. Larson felt especially privileged to belong to the inner circle; the Stoners and the young woman also belonged; but these other four were only speaking acquaintances with each other. The Stoners, as before mentioned, were very much absorbed in each other, and the grave-faced physician and the young woman were very reserved.

When Uncle George Sandifer had finished conducting a large inspirational young people's convention in San Fragel, he had persuaded one of its outstanding leaders and the town's youngest physician to accompany him East, by boat, to a medical convention, saying,

"You need to get your nose away from the smells of antiseptics and ether and give your ears a chance to hear something besides people's aches and pains."

They boarded the Marposa at San Francisco. Mr. Sandifer had "spotted" the quiet young woman with her modest clothes and bonnet before the ship sailed out of the Golden Gate.

"That girl," he had told Dr. Larson, "is either Mennonite, Amish or Brethren, and by the way she conducts herself she is a queen."

Later when the bonnet had been removed, revealing a snowy devotional covering, he nudged his companion and said,

"Didn't I tell you?"

Never having formed a close acquaintance with these churches the young physician was an interested observer of all the girl's movements. Before twenty-four hours had elapsed, Uncle George had ascertained that she did belong to the Mennonite Church and that her name was Rose Harder. He further learned that her mother had died during the influenza epidemic of 1918 and that her father had passed away two years ago. She had been teaching school in western Oregon till she was forced to quit because of illness. After two months in the hospital she showed much improvement, but thought it best to accept an aunt's invitation to visit her in her Pennsylvania home. She had chosen the ocean route because she thought the long voyage would help her regain strength. By the third morning the veteran Sunday school worker was familiar enough to greet the girl with a genial,

"Good morning, my lady, you look as lovely as a newly opened rose in the morning dew," and he prceeded to introduce the blond physician.

"Now son," he said addressing Dr. Larson, "take my advice and don't you take the liberty to hand any such boquets to new acquaintances as I just gave this young lady. They might resent it. That is a privilege that comes only to gray hairs whitened in the Master's service."

Miss Harder smiled and said, "Oh, I have read so many of Mr. Sandifer's articles, and he talks just as he writes, so that I can hardly make myself feel that he is not an old friend."

In the days that followed Uncle George rapidly made friends with the "demure Mennonite maid," as he was pleased to call her.

"You know," he would say with a disarming smile, "my wife is just a sweet, demure Quaker maid, grown gray, and I have always been partial to just such young ladies."

Acting presumably upon Uncle George Sandifer's advice the blond physician remained only a speaking acquaintance, but to himself inwardly he always thought of her as a newly opened rose. The picture of her as he had met her on that early morning walk around the deck, cheeks rosy and eyes sparkling from the early morning exercise, and with some of the lifting sea fog clinging to the dark tendrils of her hair like dew to a rose, was always uppermost in his mind. And he rather liked Uncle George Sandifer's comments after he had been in Miss Harder's company.

"I tell you," Uncle George would say, "she is a true king's daughter." How I wish Mrs. Sandifer could know her; she would find her a girl after her own heart. Mrs. Sandifer is a lot like that girl at heart, but then you know I am inclined to believe the heart quality of the king's daughters doesn't change from the time of David and Solomon to the present. Paul knew them and spoke of their priceless ornaments,—meek and quiet of spirit, you know."

But the viking blood would mount to the doctor's face in confusion whenever Mr. Sandifer's remarks ran to advice.

"I certainly would advise any Christian young man to choose a king's daughter if he wants a queenly woman to make his home a palace. I chose that kind, and she has always been a queen, even when she was rubbing clothes on the washboard on our tiny porch at the back of our two-room palace."

Perhaps it was these embarrassing remarks of advice and praise that made Dr. Larson yearn to know Miss Harder, but he was shy as a boy, outside of his profession, and he knew not what to say. Miss Harder continued to be reserved, remote, and quiet.

The marvel of the Panama Canal drew all the passengers to the deck as the ship went through. They watched with intense interest as they were lifted from the Pacific through the Pedro Miguel locks into Gatun Lake and again as they descended into the Atlantic by way of the Gatun locks.

A battle cruiser, dark-mouthed guns bristling pugnaciously over her low, gray, ironclad sides was being towed through the opposite lock. She was in holiday spirit, as with gaily-waving sailor boys and floating flags she moved on her way to a naval celebration on the Pacific.

The Marposa passengers waved back, some cheering wildly, but the young lady standing beside the tall young physician only watched quietly.

"Oh-h!" the woman next to her drew an excited thrilled breath. Then turning to the quietly watching girl she asked,

"Don't battleships, sailor and soldier boys, martial music, and war stories just thrill you to the bone?"

"I can't say that they do. Any show of militarism pains rather than thrills me," replied the girl slowly.

"Then you are a pacifist? Well, they mean well and do some good, but I am afraid their idea of a warless world is nothing more than a Utopian dream," replied the other.

"I would hardly claim the name pacifist (though I would die before I would aid or in any way participate in war), and I am not looking for a warless world under the present order of things. The Bible says there will be wars and rumors of wars as long as the present age lasts." At these words the tall physician became intensely interested in the conversation going on beside him.

"I know they say another war would be civilization's suicide, but broiling Europe will surely break out into another war." The woman seemed more thoughtful than when she expressed her thrill at the sight of military preparations.

Miss Harder took a deep breath as if about to make a plunge into icy water before she answered slowly,

"I am afraid civilization is already committing suicide. We are leaving God out of our planning, thinking, and living. To cut off oneself from the only source of life is surely suicide for individuals and nations. That is why I never devoted all my energies to spreading mere peace propaganda. I believe that the first and greatest issue in any life is a right relationship with God, which can be brought about only by accepting Jesus Christ as one's personal Savior and having one's sins washed away in His blood. Righteousness must precede peace, and without the Prince of Peace ruling over the whole life one can have no real peace.

"What church do you belong to?" asked the young woman as Miss Harder finished.

"The Mennonite Church," was the quiet reply.

"Mennonite Church? In what way are they different from other churches? What do they believe?"

"We believe the Bible to be a very literal Book and think it is for all time and means just what it says," said Miss Harder.

"But don't you find the Bible very vague and confusing—hard to understand?" asked the other.

Rose Harder's face glowed as she said, "I find it most interesting and very comforting and a great deal less confusing and vague than the various conflicting opinions I read elsewhere. Though I do not understand all of it, but what I do understand is very wonderful, and each time I read it it grows more lovely and wonderful."

"What does it say concerning war? Since that was what we were talking of when we drifted to this subject."

Miss Harder smiled, "It says so much I couldn't explain in detail. You must read it and see for yourself, but briefly: I think it teaches that war came as a result of sin and that as long as Satan rules the world (the Bible says he is the god of this world and that the whole world lieth in the lap of the wicked one), there will be strife, wars and rumors of wars, suffering, crime, bloodshed. However, it prophesies that the time shall come when nations shall not lift up sword against nation, neither shall they learn war any more. That will be a wonderful time of righteousness, happiness, and peace. Now, however, Christ is calling out a people to be separate from this evil world system and live unto Him, letting Him rule over their entire life."

Then looking directly at the other woman Miss Harder asked, "Wouldn't you like to accept the invitation and separate yourself from the present evil world and accept Jesus as your Savior and Lord?"

The blood mounted to the other woman's face. She dropped her eyes and mumbled something about peculiar ideas and that she would have to think it over. Then murmuring something about the other side of the ship, she hurriedly left as though she was afraid this quiet, serious, young woman might press further that unwelcome question. Rose Harder continued to look across the locks into the blue distance. Had she witnessed aright?

Presently she became aware that someone was speaking to her. She looked up to find the tall physician's usually grave eyes smiling down into her own. He extended his hand with a, "God bless you, little missionary. I admire your courage."

And then quite naturally they started speaking of the One always uppermost in the minds of both, the One dearest to their souls, losing all their innate shyness and reserve in the joy of finding a mutual love for the same Master. And the pleasant warm afterglow that lingered long in each heart, only those who are strangers and pilgrims journeying to a better land and suddenly finding another pilgrim bound for the same destination, can understand.

When Dr. Larson tried to tell Uncle George Sandifer about the incident, the elder man's eyes had such a mischievous, yet understanding twinkle that the young physician hastily changed the subject by asking him if he knew why the people of Miss Harder's church took such a decided stand against war.

"That," replied Uncle George," is a heritage dating some four hundred years back. Mennonites, like Quakers, have never taken part in war. You will find them the best and most law abiding of citizens—a desirable asset to any country,—but they have conscientious scruples against carnal warfare. Poor people, they have often been misunderstood by many —being of Quaker stock myself I suppose I can understand them better."

Dr. Larson was intensely interested in what he called, "the noble peace experiment," and asked innumerable questions of both Miss Harder and Uncle George Sandifer. He was delighted to find that the Mennonites did not discredit the inspiration of the Old Testament and take the attitude that it must be discarded as a war book before any peace progress could be made.

Once the ice was broken the plainly clad young woman and the grave Scandinavian physician found each other's company most congenial. Uncle George Sandifer with the wisdom born of years of work with young people seemed to know just when to form a trio and when to take himself unostentatiously to other parts of the ship. The young people often discussed the Scriptural teachings on peace, wondering whether Cornelius when he was converted gave up his position as a centurion in the Roman army. Miss Harder dug a very scholarly little volume on the "Attitude of the Early Church on War" out of her trunk, and they read that together. It proved in a very scholarly manner that the early church of the first few centuries did not take part in carnal warfare, even disciplining its members who did not sever their connections with the army. Dr. Larson recalled the statement in history that one reason the early Christians were persecuted as enemies of the state was their refusal to serve in the army.

"You know," he told Miss Harder, "this Christian attitude toward war has puzzled me for years. I never could reconcile the teachings of the New Testament on loving our enemies and doing good to those that hate us and the command not to resist evil but to overcome evil with good, with what I saw overseas during the war."

Rose Harder's eyes widened, "Then you were in France?" she asked.

"Yes, though, thank God, I had no part in destroying lives. I drove a hospital ambulance taking the wounded from the field of battle to the hospital. Thank God, I never harmed a human being, yet I had a pretty close acquaintance with war, and I wish I could forget what I saw. I certainly am glad that God is shedding more light on the problem that has bothered me so long. You are indeed fortunate in the heritage you have. But I would like to know how your people have fared throughout your history."

"Variously," replied the girl. "They have often migrated from one country to another in search of freedom of conscience. That is why they came to the New World and settled in Pennsylvania."

A PURPOSE TO FULFILL

The winter's snow
And winds which blow,
May often seem but ill;
Though bleak they be,
We yet may see
A purpose they fulfill.

The summer sun
Its course must run,
Through round of day on days;
If fierce it shine,
Or more benign,
A useful part it plays.

Though cold and heat
Seem to compete,
And ceaseless conflicts wage,
God's mercy heeds,
His wisdom leads,
Unchanged from age to age.

—Fred Scott Shephard.

"The United States has been most gracious to us, and we have fared far better here than in most countries. During the World War our people, though misunderstood and somewhat persecuted and hated, fared very well. Our boys in the training camps were often tested quite severely and listed as conscientious objectors. As soon as the war was over some of them volunteered to do relief work in the war-stricken areas of Europe. Some never returned (my brother was one) but we were glad to give them in a cause like that."

Understanding and friendship grew as the Marposa plowed the waters of the Atlantic. Uncle George sometimes teased the blond physician, accusing him of turning Mennonite and pacifist, but he always ended by saying,

"Well, anyhow they are fine people. I can understand them and their viewpoint because I came of Quaker stock myself."

The gigantic Statue of Liberty that had promised so much to many a voyager seemed a benign shadow to the two standing on the deck of the Marposa as she entered the harbor. Each was silently engrossed in his own thoughts. The girl thinking of all that this land of freedom had meant to her harrassed and persecuted ancestors, was silently thanking God for His goodness in directing them to this land. A fervent petition, that the message of peace and love through the Prince of Peace might become a blessing to many in this country, through the peculiar contribution her people might make, also mingled with her gratitude.

The man was thanking God that he had been shown light on the problem that had so long puzzled him. A petition that he might follow that light was likewise in his heart. At last he turned to the girl with,

"You know they say ship's acquaintances end as soon as the voyagers set foot on terra firma, but here is one that will not, for I mean to know more of you and your people, if you will permit me to."

Miss Harder smiled, and, taking courage he continued, "I shall never cease to thank God for permitting me to sail on the same ship with a certain sweet, true-hearted, Mennonite maid."

Miss Harder was spared a reply as the heretofore discreet Uncle George Sandifer joined them at the rail. And perhaps he was still discreet, for all the answer that was needed Dr. Larson read in the dark eyes of the girl by his side. They understood each other perfectly.

WHAT JESUS IS TO ME

How difficult it would be to name a noble figure, a sweet smile, a tender or attractive relationship, in which Jesus is not set forth to woo a reluctant sinner and cheer a desponding saint! Am I wounded? He is balm. Am I sick? He is medicine. Am I naked? He is clothing. Am I poor? He is wealth. Am I hungry? He is bread. Am I thirsty? He is water. Am I in debt? He is a surety. Am I in darkness? He is a sun. Have I a house to build? He is a rock. Must I face that black and gathering storm? He is an anchor, sure and steadfast. Am I to be tried? He is an advocate. Is sentence passed, and am I to be condemned? He is pardon.—Selected.

THE MENNONITES OF HOLLAND

IV

By John Horsch

"The Wandering Soul"

John Philip Schabalje, bishop of the Mennonite Church at Alkmaar in Holland, was the author of a work which had a larger circulation than any other book ever published by Mennonite writers. The title is, **The Wandering Soul . . . containing a Succinct Epitome of Leading Historical Facts From the Creation of the World to the Year A. D. 109.** It is a well-written resume of Bible history together with gripping observations on the occurences recorded. The first edition appeared in 1635. At least fifty-three editions of this book were printed in the Dutch, German, and English languages. The last German edition was published at Scottdale, Pa., in 1919. John Philip Schabalje died in 1656.

Galenus Abrahams and Samuel Apostool

Among the most prominent Mennonite ministers in Holland previous to the eighteenth century, Galenus Abrahams and Samuel Apostool deserve notice. Galenus Abrahams was born in 1622 at Zierikzee in Holland. He was a practicing physician and a minister of the numerous Flemish Mennonite congregations in Amsterdam, a man noted for his learning and energy. From the beginning of his ministry he sustained a close relationship with the so-called Collegiants, a party which had originated in the Reformed state church. The Collegiants did not constitute an organized church or sect and had no ordained ministry. They practiced baptism by immersion but neither Galenus nor other Dutch Mennonites followed them in this regard. In the meetings of the Collegiants (called collegiae) there was given general liberty to speak. Galenus Abrahams took a prominent part in their meetings and showed inclinations to introduce some of their tenets among the Mennonites.

The great majority of the Mennonite Church with which Galenus was connected, did not approve of his Collegiant leanings. This more conservative wing of the congregation was led by the minister, Samuel Apostool (1638-1699). The differences of opinion on various points of practice led finally to a division. Samuel Apostool, and two other ministers, with about seven hundred members, withdrew from this congregation. This division spread to congregations in some other places. The great majority of the churches involved in this controversy sided with the conservative wing under Samuel Apostool.

Galenus was repeatedly visited by prominent Quakers, among them George Fox and William Penn. The "Friends" came to him in the capacity of missionaries. For a time they entertained strong hopes of winning him for their society. The consistory of the Reformed state church accused Galenus of denying the deity of Christ, but the civil authorities, after a thorough investigation, acquitted him of this charge. He died in 1706 at Amsterdam.

John Deknatel

A distinguished successor of Galenus Abrahams as bishop of the same congregation in Amsterdam, was John Deknatel whose general attitude, however, was decidedly more conservative than that of Galenus. He was born on November 1, 1698, at Norden in the German province of Hannover. In 1725 he was chosen a minister of the congregation just named, and preached his first sermon on the text I Tim. 4:16. In October, 1735, he with other ministers founded a seminary for the training of ministers, under Tjerk Nieuwenhuis as teacher. Deknatel manifested a fatherly interest in the welfare of the students. John Wesley relates in his diary that he visited John Deknatel in his home at Amsterdam and was very kindly received by him. Wesley heard a sermon preached by Deknatel in his church which made a deep impression on him. He considered it of such importance that he took notes while Deknatel was preaching. For many years (until about 1750) he also was a personal friend of Zinzendorf.

John Deknatel was the author of many books and tracts, among them a Catechism which was translated into German and was very often reprinted in both the Dutch and German languages. In 1753 he published an important volume of selections from Menno Simons' writings which also was translated into German and printed in several editions. A volume of his sermons was published in Dutch and German, the last edition appearing in 1835 at Allentown, Pa. John Deknatel was a man of deep spirituality whose life and labors wielded a vast influence for Biblical Christianity. He died on January 22, 1759.

Expressions of Opponents on the Life and Character of the Dutch Mennonites

Concerning the life of the Mennonites of Holland, a statement made by John a Lasco is noteworthy. After he had met Menno Simons in a debate, he wrote in a letter to H. Lenth that he knew many Mennonites to be good and virtuous people. Another opponent, Heinrich Ludolf Bentheim, a Lutheran theologian, in 1698 gave the following interesting description of the life and characteristics of the Mennonites of Holland:

"Although there is need of guarding against the errors of these people, yet as concerns their life, one can learn from them much that is good, namely humility, contentment, sobriety, and especially charity toward the needy. For although the Reformed people of the Netherlands in general deserve commendation for their liberality toward the poor, yet the people of this sect excel other sects in this regard. Above all, they insist on modesty in respect to clothing, although in Amsterdam there are some who are attracting attention by using periwigs and other indications of worldliness. However, in Friesland and in Groningen one will see them in plain dress, although they also as a class are well-informed and well-to-do."

Christian Joachim Jehring, a Lutheran clergyman in East Friesland, wrote in 1720:

"It is a matter of common knowledge that their outward life and walk are highly praised by many; and it is indeed true that they, by their commendable life, attract the attention of people in general. They are toward every one very friendly and unassuming. One does not hear of them that they indulge in profanity or swearing. They show a zeal against all forms of sin."

The following is a part of a letter of intercession addressed in 1710 by the government of the Netherlands to the authorities of the canton Bern in behalf of the persecuted Mennonite people:

"We have tolerated the Mennonites for many years, and have found by experience that they are loyal subjects who live in quietness and simplicity and concern themselves strictly with their own matters . . . . As concerns undertaking anything that would result in disadvantage to the country, we are of the opinion that there is less ground for fearing anything of that nature from the Mennonites than from other churches, for they are subject and obedient to the government in all things which in their view are not contrary to the Word of God."

Relief Work of the Mennonites of Holland

The first information about the persecution of the Mennonites in Switzerland in the seventeenth century reached the Dutch Mennonites in 1641. At once the Mennonites of Holland, through some of their leaders, interceded with the Swiss governments in behalf of their brethren. Their efforts were in vain. The persecutions continued unabated. Some of the leaders of the Holland Mennonites then approached the government of the Netherlands and at the same time the magistrates of the cities of Amsterdam and Rotterdam, petitioning them for their intercession in this behalf. A number of letters of intercession were sent by Holland authorities to the governments of Zurich and Bern in 1660, asking toleration for the Mennonites and permission for them to leave the country without the confiscation of their possessions by the authorities.

These efforts were partly successful. A small number of imprisoned Mennonites were permitted, in September, 1660, to leave Switzerland for Holland. Again, in 1671 the Mennonites of Holland contributed 12,000 guilders for the Mennonite refugees in the Palatinate who had arrived penniless from Switzerland, having been compelled to leave all their possessions behind.

About 240 Swiss Mennonite families in the Palatinate found themselves in direst need, the country having been laid waste by an invading French army in 1689. The Mennonites of Holland rendered them substantial aid. Within a few years they contributed about 100,000 gulden for their afflicted brethren in the Palatinate.

Scottdale, Pa.

THE MAJESTIC UNIVERSE

Let us pause a moment to consider our brilliant and systematically active universe. Unnumbered and unknown myriads of bodies are in motion. Each has its course to run and each has its mission to fulfill. Some move with lightning speed, others are of slower motion. Some are inconceivably large and others are as mere grains of dust. The minute cosmic particle, many times smaller than a grain of dust, has its orbit and course just as definitely as the most massive and colossal body. The traffic of the great expanse is regulated perfectly. There is never a collision nor a mishap. The orbits of some describe a circle so large that it takes an unbelievable number of years to arrive at the same given point. How all were fitted into this wonderful system, how they are kept in their places, and how their speed is regulated is impossible to perceive, unless our eyes turn to an intelligent designer and sustainer of all these things. Who can qualify for this position? Surely no infidel scientist. **It must be God. It is God.**

We tarry at this juncture for a word of edification. If there is an eye that sees all these countless bodies, large and small, and controls them according to will, assigning to each its proper place and giving to each its proper function, would He not be interested in such a one as I? If He clothes the star with its sparkling splendor, emblazons the sun with its flames of energy, puts its luster and twinkle in the cosmic dust, would He not care for me? Yea, upon us are even numbered the very hairs of our head.

"Oh yes, He cares, I know He cares!
His heart is touched with my grief;
When the days are weary, the long nights dreary,
I know my Savior cares."

He who manipulates the many solar systems and never makes a mistake is able to handle the comparatively insignificant details of my little short-lived life. My faith grows as I stand looking upward to the stars. I dare trust Him. I will trust Him. Have you recognized His will? Have you by a definite act of your own volition, committed your all to Him? He desires recognition, He desires obedience. Because the swinging and rotating spheres obey Him, there is no disharmony in the stellar universe. Never a collision, never a controversy. Peace rules in the bodies of the sky. A complete submission to His will by the individual will bring a peace that passeth all understanding. Under the starlit dome of the universe, we bow our heads and hearts, we engage in a heart-talk with Him. The heavens have declared His glory and the firmament the work of His hands, His skill.

The heavens are a work of art—He is the Artist. The beams of light, the flashes of energy, the shafts of glory, the sparkle, the sputter, the twinkle, the dazzle, the color shifts and shadows—how they testify to One who has esthetic taste, a desire for beauty! If He can so garnish the heavens, perhaps He can beautify my life. Something has taken the beauty out of life—perhaps this great Artist can make it worth while. Did we say "perhaps?" Nay, not "perhaps," but it is positively so—"He shall beautify His own with salvation. He shall crown us with glory."

If He can thus guide and lead the smallest particle of matter as well as the highest, we can safely trust the guidance of our short-lived lives in His Master hand. If He can thus array in order, beauty, and undiminished splendor the cosmic universe, we can trust Him with the ordering and garnishing of our lives.

Has the study of astronomy given you a larger conception and a clearer vision of God? Then you will find it a help in the exercise of your faith. Perhaps this is the reason God asked Abraham to look upward and count the stars, thereby giving notice of their movements and guidance. He was about to be led in an unknown way. He needed this help. There he stands, this venerable patriarch. His eyes are heavenward. He notes the stellar movements. In meditation, he says, "If He can guide the stars in their courses, and order the movements of the celestial bodies, I will trust and not be afraid." —Harry Lindblom, in The Evangelical Beacon.

WHEN TO CRITICIZE

When your heart is warm with love
Even for your enemies;
When your words come from above,
Not from where the venom is;
When you see the man entire,
Not alone the fault he has,
Find a somewhat to admire
Underneath the paltry mass—
Not till then, if you are wise,
Will you dare to criticize.

When you see the thing that's wrong,
And—a way to better it—
Push a noble cause along,
Not with censure fetter it;
When your purpose is to build,
Not to tear the building down,
Use the sunshine that will gild,
Not the dark and dismal frown—
Not till then, if you are wise,
Will you dare to criticize.—Selected.

GOOD HOME TRAINING

An exchange says; If you are well bred:

You will be kind;
You will not use slang;
You will try to make others happy;
You will not be shy or self-conscious;
You will never indulge in ill-natured gossip;
You will never forget the respect due to old age;
You will think of others before self;
You will not boast of your deeds;
You will not measure civility by people's bank accounts;

You will be scrupulous in your regard for the rights of others;

You will never forget engagements;
You will never cause pain, if you can help it;

You will not make fun of the peculiarities of others;

You will not think that good intentions compensate for crude or gruff manners;

You will be agreeable to social inferiors;
You will not have two sets of manners, one for "company" and one for home use.

You will never remind a cripple of his deformity;

You will never attract attention either by your loud talk or laughter, or show your egotism by trying to absorb the conversation.—Anon.

CHRISTIAN MONITOR PULPIT

COVETOUSNESS

By Henry F. Garber

TEXT: Take heed, and beware of covetousness: for a man's life consisteth not in the things which he possesseth.—Luke 12:15.

This is a subject on which the pulpit is often silent. We preach against lying, stealing, drunkenness, etc., and seem to forget that I Cor. 6:9, 10, in a catalogue of forms of unrighteousness specifically mentions the covetous as being forbidden to enter heaven. Paul writing in Ephesians 3:5 includes covetousness and says, "Let it not be once named among you as becometh saints." Again in writing to the Colossian brethren, he says, "Mortify [that is, kill] . . . fornication, uncleanness, . . . and covetousness, which is idolatry." One of the Ten Commandments says, "Thou shalt not covet." In God's sight covetousness is a serious sin.

Our first question is, What does the Scripture mean by covetousness? Our text brings out the thought that it refers to material things. It is striking that our Lord speaks these words in response to a request from a young man that He make his brother divide the inheritance with him. Jewish custom provided that the children should share equally in the inheritance from the parents. But the oldest son was to have a double portion. Possibly this complaint was against this oldest son. Because of his inordinate desire for wealth he thought that possibly the Lord might use His influence to force the brother to divide up. Jesus plainly told him that dividing of inheritances was not His business.

But Jesus did look into the heart of the young man and saw there an unlawful desire to get something that did not belong to him. The young man thought that this additional wealth would add to his pleasure and happiness. Therefore Jesus says, "Take heed, and beware of covetousness."

This thought seems to lead Jesus on to give the parable concerning the rich farmer. There seems to be no criticism about his farming. The charge against him rests on his attitude towards the things with which God had blessed him. He wanted to consume them on himself, and that was wrong. Possibly that too was the desire of the young man who asked Jesus to make his brother divide the inheritance with him.

Some versions of Scripture read "Take heed, and beware of **all** covetousness." And so covetousness may be of several kinds. It may be an unlawful desire to have something material that does not belong to us. It also may be the desire to enjoy selfishly the things we already have.

The Bible speaks many warnings to the rich. When is a man rich? you ask. The term, of course, is relative. The native Indian in Paraguay with his tent and life of wandering looks into the windows of our Russian Mennonite brethren and sees their stoves and beds and tables and other furnishings, and he thinks they are rich. And in turn if these brethren could look into **our** homes and see the permanent buildings and many conveniences, they might say, "I wish I could have such things." Then we who drive by the fine homes in the suburbs of our cities say to ourselves, "A rich man must be living there."

Who then is the rich man that the Scriptures say is in danger? Verse 21 of this same twelfth chapter of Luke gives us help, "So is he that layeth up treasure for himself, and is not rich toward God." Matthew 9:23 tells us that a rich man shall hardly enter the kingdom of heaven. Why is this true? The rich young ruler had set his heart on his riches. He went away sorrowful, for he had great possessions. In Psalm 62:10 we have the same warning, "If riches increase, set not your heart upon them." The wise man says, "Give me neither poverty nor riches . . . lest I be full, and deny thee, and say, Who is the Lord" (Prov. 30:8, 9)? To avoid this danger Paul writes to Timothy: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they be rich in good works, ready to distribute, willing to communicate (I Tim. 6:17, 18). "Ready to distribute, willing to communicate," will help to remove this danger for the rich. Evidently there is great danger of wanting to enjoy our so-called possessions, and, when we have eaten and are full, then to forget our God.

Most of us will say, "This does not apply to me. I'm not rich." Wait a minute. "But they that **will be rich** fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some **coveted after**, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:9, 10).

Achan is a striking example of this truth. Josh. 7:21. He was no doubt a poor man. But the Babylonish garment, the two hundred shekels of silver, and the wedge of gold made him covet. This he admitted. It was not a case of "finders keepers," for the Lord had plainly said that no one was to take any thing for himself. Achan's coveting brought terrible consequences to himself. He was stoned to death with his sons and daughters, who no doubt shared in hiding away the things the father coveted.

Gehazi was servant to Elisha. He had all that he needed. But he wanted to take somewhat of Naaman for his own personal advantage. II Kings 5:20. Coveting was the mainspring of his conduct at this time. It led him to lie to Naaman. For he, coming up to Naaman, said to him, "My master hath sent me, saying, Behold, even now there be come from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments" (II Kings 5:22). Another lie was necessary to cover up the first. Elisha said to him, "Whence comest thou, Gehazi?" He answered, "Thy servant went no whither." For his coveting, he was pierced through with many sorrows. Naaman's leprosy clave unto Gehazi and his seed forever. The Word tells us that he went out from his presence a leper as white as snow.

Judas was a thief and had the bag and bare what was put therein. Because he desired the thirty pieces of silver he was willing to betray his Lord. Actuating him was this unlawful desire to get what did not belong to him.

Israel, in the time of the prophet Amos, was charged with "making the ephah small, and the shekel great" (Amos 8:5). The wise man speaks of those who say, "It is naught, it is naught, . . . but when he is gone his way, then he boasteth" (Prov. 20:14).

These instances have a very modern application. Why do men want to make the measure small? Is it not that they hope to be able to sell more measures of produce? Why will one, when he is out to buy a horse or other animal, point out all the faults and then, when it is his, boast how fine it is? Why are the small potatoes put into the bottom of the measure? The answer to all these questions is that within the being is the unlawful desire to get gain. Let us search our own hearts whether, after all, there may be an unlawful motive in our dealings to get gain. That is covetousness.

Have you turned down the solicitor for a worthy cause by saying "It does not suit me very well today?" Down in your heart you knew the cause was worthy, and you could have helped, but you liked your money so much that you actually lied to evade a contribution. That was the principle of covetousness working, and it brought forth a lie.

Scan the newspaper headlines and see how much of the news had its conception in covetousness. The murders, the kidnapings, the robberies, the forgeries, the misrepresentations—most of them took form after some one down in his heart wanted something that he had no right to have.

Covetousness does not stand alone long. To gratify itself it stoops to anything. As we pointed out, it leads to lying, stealing, and a host of other forms of sin. It may be found in the heart of rich or poor. No wonder Jesus says, "Take heed, and beware." Let us search our own hearts to see whether within ourselves we recognize the truth that a man's life does not consist in the abundance of the things that he possesses, and covetousness is idolatry.

Mt. Joy, Pa.

Editorials

Jottings

"Blessed is he that shall eat bread in the kingdom of God" (Luke 14:15). The Pharisee who spoke these words may not have had a very clear conception of their meaning, but he nevertheless uttered a great truth. How much greater blessings there are for those who feast at the table of the Lord than for those who partake of the husks which this world has to offer!

* * * *

"Blessed are the peacemakers." These are the words of Jesus. We may rely upon them absolutely. Would you find blessings? Then follow the way of peace—live in peace, promote peace, never enter into the things that make for strife. Above all, lead men to the only One who can give peace, our loving Savior and Lord. Living in this role of real peacemakers "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

* * * *

"Slippery Places." Most of us have found out something about them this winter. We had experiences with them when we were out walking. We encountered them when we were driving, and always they were unpleasant and we did not like them. But they are more than unpleasant; they are really dangerous, as many injured bodies and mangled automobiles testify. But there are other slippery places that are even worse than the snow and ice of a severe winter—they are the slippery places of sin. Those who dally and play with sin will soon find that they are on dangerous ground and are headed for a fall unless they retrace their steps and turn away from their sinful inclinations and practices. We trust that all who are treading on slippery places will find themselves as did the psalmist when he said, "As for me, my feet were almost gone: my steps had well nigh slipped" (Psa. 73:2). When the psalmist went to the sanctuary he renewed his hold upon God and was no more envious of the wicked.

* * * *

It seems to be popular among people of the present time to say that certain things are outmoded or obsolete. In governmental affairs it is said that we have outgrown the constitution; in social affairs we have no longer any need of the standards of sincerity and purity of past ages; in business affairs industry and economy and honesty are no longer to be considered as virtues; in religious affairs even the Bible, our lamp and guide, is an outworn relic of past ages. The true Christian, however, sees the fallacy of such modern reasonings. He will "hold fast that which is good," no matter how old or despised by the world it may be. Honesty, sincerity, justice, righteousness, purity, faith, and other great virtues which have been practiced by the best people of all ages are never outmoded.

* * * *

Capitalizing Our Contacts for God. Jesus, our great example as a personal worker, turned every contact with men to good account in turning the conversation to spiritual matters. We all know that we ought to do the same thing, but how often we forget, or neglect or fail because of timidity, unconcern, or through being engrossed much more with other things. Marvelous things have been accomplished through personal work. More souls have been led to Christ in this way, it is said, than through any other. D. L. Moody was thus won for the Master. This method of spiritual work has been greatly blessed of God. One of the blessings of such work is the surprises that it brings. These are of various kinds, but if we work in the fear of the Lord they invariably bring blessings. Even if we are rebuffed and reviled this still holds true. Through the recent severe weather we made some unusual contacts. We turned the conversation to spiritual matters. And the surprises came, and the blessings also. "Let us not be weary in well doing."

* * * *

Let us not forget the wonderful privilege we have of studying the entire Gospel of Luke in our Sunday school lesson in this and the following quarter. Some one has called it "the most beautiful book ever written." It is a good and well-merited description, although we do well to remember that there are many other books in the Bible that are outstanding because of their beauty. Let us then notice and enjoy to the full the beauties of the Gospel of Luke—the literary beauty, the beauty of its songs, the beauty of the godly characters described, the beauty of the plan of salvation which it reveals, the beauty of its deep spiritual truths, but above all, the beauty of the Son of Man, the Savior of the world, whose life, death, resurrection, and ascension it portrays before us in simple yet vivid language.

* * * *

Once again we call the attention of our Young People's Meeting and Sunday School workers to the helpful features which the Monitor provides each month for these departments of Christian work. Study the Biblical Outlines and the intensely practical meditations which Bro. Shank gives on the Young People's Meeting topics. The more you do so the more you will appreciate them. Notice also the helpful comments of Bro. Bressler on the Sunday school lessons. See how he goes to the heart of the lessons and how he gives the main teachings in brief, pointed form. Then consider all the other helpful features of the Monitor and see if you cannot get up a club for your congregation or increase it if you have one already. We are thankful for the new subscriptions that have come in. Tell your friends about the Monitor. Help us to increase its usefulness. We thank you.

Nonconformity to the World

We Mennonites have, no doubt, heard this term many times. When people ask us what are some of the distinctive beliefs and practices of our church we always include nonconformity to the world. And perhaps if some one asks us just what we mean by this term we may think we are able to define it, and likely we can, after a fashion. But are we sure that we know all the implications of this Scriptural doctrine? We say "Scriptural" advisedly, for the term is derived directly from the expression, "Be not conformed to this world" (Rom. 12:2). Of course, we realize that we as Mennonites have no monopoly on the principle of nonconformity. Many other Christian bodies have upheld and still claim to uphold this Bible doctrine.

It seems, however, that this is one of the teachings of the Bible that is in constant danger of being lost on the part of both religious bodies and individuals. Many who once upheld this tenet of faith very zealously have allowed it to go practically into the discard. Our own church is in grave danger of following in the same course. More and more we are drifting into the ways of the world—in business, in social life, in education, in dress, in our general life. Leaders of the church have long felt this trend, and many have been much concerned about it. Recently there has been a new awakening along the line of the need of giving more teaching and arousing greater interest in upholding and living true to the teachings of God's Word in our relation to the world.

This concern has manifested itself in the sponsoring and holding of special nonconformity conferences. A Conference of this type was held just previous to and in connection with the General Conference at Kitchener, Ont., last fall. The addresses given at this meeting are being printed in pamphlet form, and they will be ready for distribution soon. They should have a wide circulation. Recently another conference of this kind was held at Hesston College, Hesston, Kans. An interesting and helpful meeting is reported. Steps are being taken to have a nonconformity conference in Southwestern Pennsylvania in the near future. Announcements of this meeting will be made as soon as the program is finally arranged.

We are glad for this movement for more thorough instruction on the doctrine of nonconformity to the world and for an awakening to the need of being better prepared to meet the issues that confront us if we do not wish to go the way of many other church bodies—a gradual letting up of both teaching and practice along this line and finally a complete surrender to worldly influences and customs. Let us hold fast to the great principle: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Mission Offerings for 1935

A glimpse at the mission contributions for 1935, compared with 1934, as given in the Mennonite Year Book and Directory, just off the press, reveals something that we will do well to give serious thought. Ever since the much-talked-of depression struck our country our mission contributions have been on the decline until 1934, when there was a substantial increase. We were led to believe that our people were slowly climbing out of the financial depression and that our mission offerings would continue on the upgrade. To our surprise, however, the receipts for 1935 showed a striking decrease, the total being $155,697.43, as compared with $171,692.34 for 1934. This is a decrease of $15,994.91.

We are at a loss to know how to account for this drop in missionary offerings. A number of possible reasons might be given. Perhaps we are not recovering from the depression as rapidly as we had thought. Economic conditions may not be improving as much as they are heralded to be. Possibly we have gotten into a slump in our missionary zeal so that we have lost interest in giving for the cause of Christ. Possibly people have been giving more for local purposes than for churchwide work. Perhaps the new work that has been opened in Africa by the Eastern Mennonite Board has been the means of diverting contributions that formerly went to the General Board.

We do not know if we have found the cause of the falling off in our missionary offerings in any one or in all of these possible reasons. We may be on the wrong track entirely. But there are a few things of which we may be reasonably sure. If our mission work is to continue on its present scale and continue to enlarge, as it has in the past, there must be no falling off in our giving. If we want our offerings to increase we must give a greater emphasis to teaching on giving and Christian stewardship. We may not be able to gauge the missionary fervor of the Church by the size of the offerings, but it is nevertheless true that this is a good barometer. People who are on fire for God, who are intensely interested in spreading the Gospel, will give largely, and if such a term is proper, sacrificially.

Let us face conditions as they are, do more missionary preaching and teaching, stress more the Biblical privilege and duty of giving our tithes to God, and in every way possible fan the flame of missionary interest and zeal. Preach missions from the pulpit, teach missions in the Sunday school and young people's meeting, organize mission study classes, visit mission stations, have missionaries give talks in the churches, think missions, talk missions, and pray for missions. If we do this we have no doubt that missionary contributions will again increase, in spite of financial depressions.

Mennonite Church Statistics

Statistics are often considered quite dry and uninteresting. And they certainly may be. But when they concern something so vital as the Church to which we belong and give our service they should not only arouse our interest but cause us to think and pray and work. We want to call attention to some of the figures given in the Mennonite Year Book and Directory, just issued. The total membership of the Mennonite Church in United States, Canada, India, South America, and Africa, is now 53,884, a gain over last year of 1,481. While this is not a large gain, not quite three per cent, it is nevertheless gratifying to know that we are a growing Church. The membership in the United States is now 47,253, a gain over last year of 1,185. This is a gain of approximately two and one half per cent.

We said it is a source of gratification to know that we are growing and not diminishing, as some religious bodies are doing. But there is certainly food for serious reflection when we think that every one hundred of us as members are not able to bring as much as three new members into the fold during a year's time. When we think of the rapid growth of the early Church when its members were on fire with Holy Ghost power and then meditate upon how slowly the Lord's work is being extended today and how few souls are won for the kingdom, we are made to bow our heads in deep concern if not shame. However, in considering these figures we must also remember those who have gone on to the glory world, whose places must be filled with new recruits.

Our Sunday school statistics are also quite interesting. We now have a total of 505 schools with an approximate enrollment of 69,963, only a few less than 70,000, manned with an army of 5,811 teachers.

May the Lord bless our Church, our Sunday schools, and all our work, and may these statistics be the means of causing us to take our work in His kingdom more seriously and more zealously.

Christian Life

THE FAMILY ALTAR

II. The Method

By Lenora Harkins Wenger

We worship God **in the Spirit.**—Phil. 3:3.

Praying **in the Holy Spirit.**—Jude 20.

Praying always with all prayer and supplication **in the Spirit.**—Eph. 6:18.

When we worship God in the Spirit our worship is acceptable to Him. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). Apart from the Spirit our prayers could not be heard. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26,27). The Spirit prays in us and for us in harmony with God's will. He bears our worship and petitions to the Father. It is the Holy Spirit that brings us into the presence of the Father and gives us "access" to Him. It is necessary, therefore, to be Spirit-filled and Spirit-guided to have our worship in the home bring glory to God and blessings to ourselves and families.

The psalmist's many expressions of praise and gratitude to God in the morning impresses upon our hearts the appropriateness of this time likewise to offer thanksgiving to Him.

"I will sing of thy power; yea, I will sing aloud of thy mercy in the morning" (Psa. 59:16).

"In the morning will I direct my prayer unto thee, and will look up" (Psa. 5:3).

"In the morning shall my prayer prevent thee" (Psa. 88:13).

"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness" (Lam. 3:22, 23).

"When I awake, I am still with thee" (Psa. 139:78).

"Let my prayer be set forth before thee as an incense"' (Psa. 141:2).

"Every day will I bless thee" (Psa. 145:2).

We are acquainted too with the words of the hymn which enjoins us to worship.

> "Begin the day with God,
> Kneel down to Him in prayer,
> Lift up thine heart to His abode,
> And seek His love to share.
>
> "Open the Book of God,
> And read a portion there,
> That it may hallow all thy thoughts,
> And sweeten all thy care."

Kept through the dark shades of night in the loving watch-care of the God who neither slumbers nor sleeps we wake with a sweet consciousness that we are still in His presence. His mercies and the greatness of His love inspire our hearts to praise. We, our little ones and our homes, have been preserved from the ravages of cold and storm, dangers and disturbances of many kinds. Our rest has been sweet in His over-shadowing care. We are impelled to thank God and to worship at His feet. But more than that we do not know what may lie before us, but whatever there may be in life or death, we know that with the all-loving Father there is strength and victory and blessedness. But we need to pause before Him and pray:

> "The way is dark, my Father, cloud after cloud
> Is gathering thickly o'er my head, and loud
> The thunders roll about me.
> Yet still I stand
> Like one bewildered—Father take my hand,
> And through the gloom lead safely home
> Thy child."

To commune with God, the Father, so that our hearts burn within us, we must come before Him with our minds unhurried and our hearts undivided. I feel that we cannot emphasize this thought too strongly. **We must take time to be holy.** "He that believeth shall not make haste" (Isa. 28:16). A hasty despatch of the morning's devotional exercise is ruinous and fruitless. The Holy Spirit cannot speak to our hearts. Our strength is not renewed because we fail to wait upon God. We approach God as empty vessels, we go away empty. We come to Him feeling fretted and burdened, and we carry our burdens away with us. We have not taken time to enter into His presence. Can God be pleased? Can He bless us when we think it not worth while to wait upon Him? What effect will the hurried reading of the Word and a short formal prayer have on our children? Little children are quick to sense the atmosphere. Their thoughtful, little hearts will weigh the value of this method of worship. They will soon be conscious of the presence or the absence of the Holy Spirit. Older children will sense a great lack and even question the ethics of such procedure.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and the Father which seeth in secret shall reward thee openly" (Matt. 6:6). The world and its cares shut out, God and the family circle shut in! A certain writer on the subject of prayer says, "Prayer is nothing if it claims not the ear of One we delight to call 'Father'. Waiting in His presence what heavenly fragrance, what divine stillness, calming fears, banishing unworthy purposes, supplanting weakness with strength, is distilled into the soul."

"And thy Father which seeth in secret shall reward thee openly" (Matt. 6:6). Love, joy, peace, strength, victory, Christ-likeness will be ours. We are "changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). It was this transformation in the lives of Peter and John that made the Jewish rulers marvel. "They took knowledge of them, that they had been with Jesus" (Acts 4:13). And God will thus glorify Himself today in the lives of His praying people.

> "Take time to be holy
> The world rushes on,
> Spend much time in secret
> With Jesus alone;
> By looking to Jesus,
> Like Him thou shalt be,
> Thy friends in thy conduct
> His likeness shall see."

Again we must guard against formality. It may or may not be an outgrowth of our failure to take time. But it is deadening to our spiritual experience and will not build up our children in the Lord or bless their lives. If we desire to cultivate piety in our families we must have a genuine experience with the Lord ourselves and daily speak with Him as with a dear familiar friend. A far-away God whom we never seem to approach will never warm the hearts of our children. "There are no keener critics than the innocent observant eyes and thoughtful hearts of little children; dare, yes, desire to be warm and enthusiastic in your Christianity if you would commend it to your families as a thing worth striving for."

There are various methods of conducting worship in the home. Some employ the use of hymns along with Bible reading and prayer. I think it is an excellent practice. Song lifts our hearts, and helps us tune in with God whom we desire to worship. Furthermore, we can worship while we sing.

Many use the daily reading suggested in the Sunday School Quarterly. These present a unity of thought for the week, and illuminate the Sunday's lesson. I once heard a minister tell of the great blessing he and his family had received by reading the Bible through around the family altar. Others select individual books for reading. Character study presents a helpful line of thought too. Loved and familiar passages as the twenty-third Psalm, the First Psalm, or the Beatitudes, repeated from memory, give a rich message for the day.

Whatever method of Bible study we select we should aim always to find a message for the heart, a word of comfort, encouragement, warning or instruction.

Our prayer to God need not be long. Let it be simple, sincere, and "in the Spirit." God's great goodness and mercy call for adoration and worship. In His presence we become conscious of our need and accordingly petition Him. Then follow confession, thanksgiving and intercession for others. "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). Paul exhorts also "that supplications, prayers, intercessions, and giving of thanks, be made for all men" (I Tim. 2:1).

It was my privilege to live in a certain Christian home for almost two years. In this home the mother was the spiritual head. She was a true saint of God. Morning after morning she conducted the worship, Bible reading and prayer. This period was always attended with blessing. Her prayers were often phrased in much the same way, but they never failed to warm the heart. I think it was because she prayed with a burden.

In another home the father always assumed the patriarchal headship. He was a quiet man, but mighty with God in prayer. The sincerity of his devotional life left a deep impress upon his family.

This is the account of family worship in another individual's home: "Always as soon as breakfast was ended, chairs were drawn back from the table, and father took the Bible for worship; no hurry of work interfered with family worship. All being together, servants and children, when breakfast was ended, no one needed to be waited for, or be absent. Father never made very long prayers, but he saw to it that we were attentive. He was apt to ask some question while he was reading, which we had to be alert to answer. As soon as supper was over we had evening worship, a little shorter perhaps than in the morning."

> "Conclude the day with God;
> Thy sins to Him confess,
> Trust in the Lord's atoning blood,
> And plead His righteousness."

A faithful reading of God's Word in the home, accompanied by humble Spirit-born prayer is sure to bring many blessings. The blessings of the family altar will be taken up in the next issue.

Fentress, Va.

LAYING FOUNDATIONS FOR THE HOME BEAUTIFUL

III. Ideals to Be Upheld Mutually by Young Men and Young Women

By Chester K. Lehman

This concludes Bro. Lehman's series of articles on this interesting and important subject. We trust that our readers have appreciated these helpful messages.

1. **Guard the sanctity of the home.** The home is the most sacred institution created by God. It is sacred because God entrusted it with the highest function performed by the human race. This function is procreation. It gains its sacredness by reason of its similarity to creation which is a power possessed alone by God. And so it is that when this most sacred privilege is committed to mankind, God hedges it about with responsibility on the part of man to respect it. He who disregards it disregards God.

As you are laying the foundations of the Home Beautiful, remember that you are laying the foundations of God's most sacred human institution. If there is failure here, the superstructure is bound to show flaws. Let your thought, your conversation, and your conduct all show reverence to God's sacred institution. Some young people lightly regard the matter of homemaking, thinking of it too much on the plane of some business transaction. How sad it is when matrimonial bargains are made on the basis of love at first sight! Such have not thought that they are treading on sacred ground.

May you respect God's law. This will build up mutual confidence. It will issue in mutual love.

2. **Pray for God's guidance.** If God lays upon us a heavy responsibility to respect the sanctity of the home, He also stands ready to help us in this task. I believe in God-planned lives. If it is God's will that you shall have the privilege of having a home, He certainly has chosen for you a life partner. Take God into your confidence and allow Him to lead you in this step. God is able and does manifest His leading. If in real sincerity you allow God to plan your companionship, a life time of satisfaction is in store for you. You know that your companion is God's choice for you.

When the idealism of youth is blown away and it dawns upon bridegroom and bride that they are still human, they may be tempted to think that they are ill-mated because of their differences. And well may those who have recklessly plunged into marriage without the consciousness of the leading of the Lord feel that their troubles may be arising on account of their folly. On the other hand, if both can feel the sweet assurance that their marriage has been God-planned, the differences that may arise simply challenge love and forbearance one for the other. As a consequence, that which may have been the occasion for a divorce suit in some circles, merely becomes an incentive to give freer exercise of mutual charity and grace, which when the storm clouds have blown away it must be marveled that there was no storm. The two lives through the experience have been welded still more closely together. It is possible to be happy though married.

Young friends, risk the matter of the choice of a life companion to God in prayer. This ideal forms one of the cornerstones to the foundations of the Home Beautiful.

3. **Do not become a slave to your affections.** The affections belong to the realm of the emotions, being the strongest in personality. Mother love, father love, filial love, lover's love,—all represent the full tide of the emotional nature of mankind. But in our make-up God has wisely instituted three sides to our nature: the intellect, the feelings, and the will. The first should form the basis of the second, the second lends fire to the third, but the third should act on the findings of the first. Under normal circumstances after the intellect is satisfied, the emotional nature is aroused, and incites the will to action. Making application of this psychological process to the matter in hand after one is convinced in the realm of the mind that another is suited to one's companionship, then the emotion, love, springs forth and impels the will to seek such companionship and carry it forward to marriage. In this process the emotion, love, does not become active until the intellect is satisfied, and the will refuses to execute the mandate unless both the intellect and the emotion are in harmony. In other words the emotions are subordinate to the intellect and the will.

The above sets forth normal psychology. In matters of love, however, many are abnormal. So strong is this emotion that there may be grave danger of committing gross sin by allowing free play to love unrestrained by one's better thinking. A girl in tears confessed that she was making a mistake in marrying a certain young man, but added, "I can't help but love him." Poor girl! A slave of her affections! When her better thinking told her that the contemplated marriage was wrong, at once her affections should have been restrained in fact they should never have been aroused until the mind was satisfied. Even though it may have required the crushing effort of a God-empowered will to overcome the love and hold it in abeyance, that was her only right course. Any other course was sin.

Another girl allowed her affections to overpower her so that she yielded to marrying a divorced man in spite of the advice of parents, friends, and ministers. Still another girl consented to fornication on the basis of a false interpretation of a certain Scripture. All these illustrations and many more which might be cited show how powerful the emotions are which God has placed in the human breast. They have been made so strong because of their necessity in human society, but God did not intend that they should enslave their victims.

Young man, in a fit of love you can marry a butterfly if you will. Young woman, you can be tied up to a drunken sot if you choose, but you will repent in your leisure. May I urge you to hold fast to the ideals and principles which you know are necessary to a happy life, and not for a moment allow a friendship with any of these ideals lowered or omitted. Do not trifle with your own affections. Ultimately, if love does not have its basis in the consent of your mind, it will wane, and no amount of will power will be able to revive it. If I could give you snapshots of the unhappy homes in the world, it would show many that were caused by a failure on the part of either one or both to restrain the affections until the mind was satisfied. Failure in this respect has been the cause of cracked walls in many would-be Homes Beautiful.

4. **Do not allow money or family connections to exert influence in your decision.** Neither wealth or upper ten blood will guarantee happiness. Both are examples of false ideals. Both make poor materials for love to subsist on. Love must be fed. The honeymoon must be perpetuated. There are some very poor scions in the best of stock, and all that glitters is not gold.

5. **Marry only in the Lord.** Marriage is first of all a spiritual union. When God instituted it, the first reason given was, "It is not good that the man should be alone; I will make him an help meet for him." The home,

then, becomes the unit of society, and is made up of two individuals who are one in spirit and in mind. On this account a believer and an unbeliever cannot marry, they are not one in spirit. It is an unequal yoke.

A practical problem that sometimes arises is found where childhood chums become friends, but one is not a Christian. The non-Christian promises to become a Christian after marriage, and because they have known each other for many years the factor of religion is slighted. Even parents may wink at the matter. But young Christian friend, why does not that friend of yours become a Christian as you did? Is accepting Christ a mere incident of life? In your soberer moments you will concede that your friend is not a Christian because of an unwillingness to yield to the Holy Spirit. Your friend for a half dozen years or more has been rejecting the Lord you love. After all can you love one who does not love your Lord? After all your lover is a sinner who thinks of becoming a Christian not out of a sense of guilt and soul-need, but only to get you. How selfish! What that one needs is genuine conviction of sin. That one needs to cry to God for mercy and pardon. These are steps that dare not be postponed until one's own convenient time. If that one does not respond to the Lord's "To day, if ye will hear his voice," he is committing the greatest sin possible to man, namely, that of rejecting the love of Christ.

Ponder in earnest prayer this matter. Can you place confidence in one who rejects your Lord? If confidence is impossible, is it possible to love that one with the love of husband and wife? The lovers in the scene pictured by the words, "I am my beloved's and my beloved is mine," are one in spirit, they have the same Lord and Father.

6. **Maintain the proper regard for engagement.** In an engagement a solemn promise is made by a woman to a man to become his bride, and the man promises to take her to himself as his bride. Next to the sacred covenant with God entered into by one at baptism is this mutual promise between man and woman. God has ordained that a man shall "leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." On this account God honors the promise that leads to this union, and holds each responsible for being true to it.

A promise of whatever kind in the realm of right is binding. In keeping it one's integrity of name is at stake. If one is unfaithful to a promise his good name is gone. Supremely is this the case in the promise to marry. This promise obtains its sacredness because it pertains to the most sacred human institution ordained by God.

But entering a little further into the sacredness of an engagement promise, let us think what normally transpires before an engagement. Two have found one another's companionship congenial. Through continued association this friendship becomes more intimate and confidential. Love such as is found between husband and wife is born. In the complete satisfaction of each other's mind a perfect mutual confidence is established. And finally, the bride-to-be is happy to say, "I am my beloved's, and my beloved is mine." Mutual love reigns supreme.

What happens then when an engagement is broken? The one breaks a promise. The confidence of the other which has reposed so securely in the first is shattered, and the love which had become the all controlling emotion has been deceived. Did not the second have the right to believe that the pretense of uprightness of character in the first was genuine? Did that one not have the right to repose confidence on the pretense of integrity of character? The free flow of that one's love had its basis in the unswerving confidence placed in the other. But this well of emotion is suddenly stopped. Or to change the figure, this love is crushed. That strongest God-implanted emotion which forms the bulwark of His most sacred institution lies murdered at the hands of a faithless pretender. The wretch has dared to attack God's institution. Love lies murdered at his feet.

It will be well to observe how God regards the murder of love. In a certain denomination a talented man arose to a position of great prominence. He carried the respect and confidence which few men are able to sustain. It seemed that the Lord blessed him to an unusual degree, for his counsels were everywhere sought. But suddenly, as lightning out of clear sky that man had a very disastrous fall. So unusual was this that some one made inquiry as to the possible cause of this fall. It was discovered that when that man was a youth he had won the affections of a noble girl, had become engaged to her, but later became infatuated with another girl and married her instead. He was a love murderer. May it be that God allowed him by the mere strength of his personality to ascend to a place of high confidence and fame so that his fall might be all the greater and that he might know that one cannot break a law of God and not suffer His just judgment?

Young man, show yourself worthy of confidence. The greatest achievement of your life is the winning of the confidence of a noble young woman. There is sublime beauty to her song, "I am my beloved's and my beloved is mine."

Young woman, you are the wooed one. The greatest achievement of your life is the attraction to yourself of a young man of sterling Christian character. Well may you sing, "I am my beloved's, and my beloved is mine."

7. **"Keep thyself pure."** God has reserved for wedlock certain sacred rights. Outside of marriage their practices are licentiousness and fornication. They constitute a breach of God's most sacred law with reference to the home. Inasmuch as the sexual impulse is the strongest impulse of human beings, and since its exercise is very plainly limited to wedlock, purity becomes the supreme prerequisite of marriage. If either one is unwilling to exercise absolute restraint in this respect, either is unfitted for marriage.

Since purity is the supreme prerequisite for marriage, it takes its place as the highest ideal to be maintained. How can a virtuous woman sing, "I am my beloved's, and my beloved is mine," if her lover has not been faithful to her? And how can a noble man reciprocate in the same song if his chosen one has other lovers?

It is in this manner that the sacred relation of God and Israel under the Old Covenant, and that of Christ and the Church under the New Covenant, is driven home to the human heart. The Church is the bride of Christ, and the greatest sin that a Christian can commit is spiritual adultery. In human relationships the greatest sin that a bride or a bridegroom can fall prey to is physical adultery.

I have the picture of an exquisite scene in a home. You have invited your dearest relatives and friends. Your bishop or pastor has also been bidden. Your happiest day has come. Together you and your loved one present yourselves at the marriage altar, and the minister after bidding you to clasp hands solemnizes your marriage. You are man and wife. With all the good wishes and the joyous good-byes your friends depart leaving you alone with your own. Young man, unspeakably happy will you be if when face to face with your treasure you can say, "I have kept myself pure for you." Young woman, wells of joy will flow forth in your soul if when eye meets eye you can respond, "I have kept myself pure for you." The last foundation to the Home Beautiful will have been laid. With full confidence you can know that God's benediction will rest upon your home.

Only as the years roll on will you fully realize the reward God has in store for the faithful maintenance of these ideals and principles that form the foundation of the Home Beautiful. It is the joy of unlimited and unrestrained confidence and joy. It is a home in which the walls will not crack. Love will reign supreme. If an occasion arises in which you have a right to know and that beyond the shadow of a doubt whether or not the companion of your bosom is true to you, the solid confidence formed in the days of your courtship will dispel any and all suspicion. The foundations of your home were laid in integrity of character upon which complete confidence securely rests, and love serenely reposes. How beautiful is home! How sacred is love! Are you willing to pay the price for the foundations to the Home Beautiful?

"I AM MY BELOVED'S, AND MY BELOVED IS MINE."

Harrisonburg, Va.

"Honour the Lord . . . with the first-fruits of all thine increase" (Prov. 3:9). The Lord God . . . revealeth his secret unto his servants the prophets" (Amos 3:7).

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

JESUS TEACHES NEIGHBORLINESS.

Luke, Chapter 10

Lesson for March 8, 1936

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10:27.

Chap. 10:1-16. The dispensation of the gospel is not the work of twelve men, nor of seventy, but of that vast multitude which has learned the glad story from the lips of messengers of the cross who have gone before and prepared the way for our feet. And the message and work of the messengers of the gospel are still the same. The kingdom of God is still brought nigh to the multitudes that whosoever will may enter therein; and the ministry to the sick and suffering is still the work of the servants of the king.

Verses 17-20. There is something better far than gold; it is the joy of being conquerors of suffering and evil through Him who loved us. But there is something better yet than that,—the privilege of having our names and the names of those to whom we preach the glad tidings, written in the Lamb's Book of Life. To enter the service of Christ as a means of livelihood, or even on the altruistic basis of worth-while service to your fellow-man is not enough; but to serve because you have become a child of the kingdom and want others to share with you its present blessings and future glories is the ideal.

Verses 21-22. God and the Son are of one mind. It pleased the Father to reveal Himself to babes but that revelation was made through the Son. Only the Son knoweth the Father, and no other can learn of the Father except as it pleases the Son to reveal Him. In that day and so at this time the babes are His disciples. Their eyes and ears receive revelations that are denied to all whose worldly wisdom makes them reject the wisdom of God. I Cor. 1:30.

Verses 25-28. The students of the Law of God, as given to the Israelites, thought that eternal life was in the Word of God. John 5:39. The Master does not deny that opinion but insists that the Word reveals the Son who alone can give life. He that loveth the Father hath the Son also; and the proof of my love and my proved love to my fellow man is obedience to the commandments of God. Eternal life is inherited rather than earned, but only those who love are worthy to be heirs.

Verse 29. It is easier to talk than to be. Usually when a speaker is reminded to practice what he preaches he tries to justify his failure. So did this lawyer. His excuse was that he didn't know his neighbors. The master's answer is that to the man who is neighborly there are no strangers.

In the story illustrative of this truth the Master describes three characteristic groups; —the thieves, the Priests and Levites, and the Samaritan. In the first group, the group that live by another's loss there is no possible neighborliness. Absolute selfishness with no regard to the welfare of others is their characteristic. Many who would not like to be called thieves belong to this group.

In the second group we have reason to expect neighborliness. Mal. 3:6, 7. But this particular priest departed out of the way. The man who had been robbed and bruised was his brother and to pass him as he did was an act of treachery, Mal. 2:10, and a breaking of the brotherly covenant. Both the priest and Levite received their living from the tithes of their brethren, but neither of these would do a kindness in return. In spite of all their pretensions of piety they were not much better than the thieves.

The Samaritan. Compassion of heart makes neighbors. It means "to suffer with." Only three persons in the New Testament are mentioned as having this characteristic of heart, —the father of the prodigal son, the Samaritan, and our Lord. Without this attribute no man can be really neighborly; with it no man can be otherwise.

Verses 38-42. Sometimes in our zeal to help certain friends we do injury to others. No harm that I may do to father or mother or sister or friend in my zeal for the Lord can be pleasing to the Lord. Let us sit at the feet of the Master Servant and learn the full lesson of true service to God and man.

JESUS TEACHES HIS DISCIPLES TO PRAY.— Luke, Chapter 11.

Lesson for March 15, 1936

Golden Text.—If we ask anything according to his will, he heareth us.—I Jno. 5:14.

Verse 1. Prayer is to talk with God as you walk with God. All holy men in all ages have been men who communed much with God. John the Baptist not only was a man of prayer but taught his disciples the secret of communion with God in prayer. But while some do know how to pray there are many more who have not learned to pray. They go through life without prayer. Although professed children of God they never commune with Him in prayer. The Lord both teaches us to pray and how to pray.

Verse 2. The statement is sometimes made that the Fatherhood of God is not taught in the Old Testament. It is. All the great truths of the Bible are taught in the Old Testament. There they were taught dimly but in the New Testament the full light shineth. The great sin of the ages has been in failing to recognize that relationship and to properly glorify Him. This is the key to the proper approach to God.

Again, there is a weakness at the present time in the interpretation of this prayer to say that when we are praying for the coming of the kingdom we are praying for the restoration of the Jewish hierarchy with the returned Lord as the earthly monarch, through them ruling the entire world. Some claim that the Sermon on the Mount is only for that time. But the Lord's Prayer is in the Sermon on the Mount. If the Kingdom has come at that time why should they continue to pray "Thy kingdom come"? No, the saints of all ages have prayed that individuals through the new birth should enter the kingdom of God and do His blessed will, and this is the true meaning of this prayer. I have a right to pray for His glorious return but I have a duty to pray that the kingdom of God should be promoted and advanced now. "But the will of God is not done on earth as in heaven," say such speculators. Neither are we holy as He is holy but that is the ideal toward which we strive, even now, and the man who has no such aspirations for his own life cannot really pray this prayer.

Verse 3. Every good gift comes from God. That includes the necessities for the body. Anything that is worth having is worth asking for; and anything worth taking is worth thanks.

Verse 4. Is it strange that there is no clause in this prayer asking to be rewarded for our works of righteousness, but instead a prayer for forgiveness? Not at all. Our works of righteousness are so few, and we can rest assured that God will see to it that we are properly recompensed. Our misdeeds are so many that a penitent soul can think of naught but them, and the cry of our heart is that God may forgive us. And even after we are forgiven the propensity to sin is so overwhelming that we have to cry to God to save us from the power of temptation and its resultant evil.

Verses 5-8. The burden that does not drive sleep from my eyes and bring me in importunity before God at midnight is insufficient to bring me into a position of answered prayer. God does not withhold from us the answer to our prayer because of His indifference but because of ours. When once I am so burdened that I will not take no for an answer, I'll receive yes for my answer. He not only gives me as many loaves of bread as I may need but enough of everything else.

Verses 9-10. Ask, seek, knock. Receive, find, enter. We should knock at the door if we would enter the presence of His Holiness; like Esther of old we must ask if we would receive; and if we would find that which we have lost through sin we must seek it with penitential tears.

Verses 11-13. The minor needs have to do with the things of the flesh, the major needs have to do with the things of the soul. And of all the needs of my soul, in the search for holiness my greatest need is the Holy Spirit. The early church prayed for ten days before He descended upon them. We could afford to pray for months for this enduement of power with greater profit to the cause than by trying to labor without it. Without Him we can do nothing.

Verses 14-54. May God deliver us from the tendency of ascribing evil to all works that others may do, through a spirit of jealousy. We are either for Him or against Him. Let me join hands with all those who are for Him even as those who are against Him also join hands. With the house of God divided, and the forces of evil united no wonder the church accomplishes so little.

JESUS TEACHES TRUE VALUES.—

Luke, Chapter 12

Lesson for March 22, 1936

Golden Text.—But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.—Matt. 6:33.

Verses 1-12. Religion that occupies itself with forms and ignores heart conditions is Pharisaism. Hypocrites, deceiving both themselves and others, try to hide a wicked heart under outward show of piety. But leaven, while it works from within, will always give some manifestations of its activity to those who are without; even so a wicked heart reveals itself in faultfinding, slander, jealousy, and in general opposition to things that make for a deepening spiritual life. Of these things let us beware. I can avoid the Pharisees but it is difficult for me to avoid the spirit of Pharisaism. While I am condemning them I may in spirit be one myself.

Simple trust in Christ, with guidance of the Spirit, will enable me to witness for Him without fear. Christ never fails those who put their trust in Him.

Verses 13-21. Did this man make a proper claim? Apparently not. The Master warns him and all of us of the spirit of covetousness. The spirit of acquisitiveness is so universal and its arguments so specious that many a man has become a brother of the rich fool without knowing it. Let us never forget that farms and houses and stocks and bonds more often make for poverty than for real wealth.

Verses 22-23. Shall I take no thought towards providing food and shelter for myself and loved ones? Most assuredly. But I should take more thought towards attaining the things that make for a godly life than for the other. God provides both but insists that I should seek the kingdom of God and His righteousness first. By neglecting the best I may lose all.

Verses 24-30. Worry or anxiety are no aids to attainment of our desires. If anything they are hindrances because they diminish our powers. Worry seems to be a weakness of human beings only, plant and animal life seeking their food from the things that God provides without that handicap. And the more highly civilized races are the more they worry. But worry is a sign of unbelief. If God cares for the lilies and the birds many of whom are worthless in our sight will He not much more care for us whom He prized so highly that His Son died to redeem us.

Verses 31-32. The part is always included in the whole, and the less can be included in the greater. While the kingdom of God is not meat and drink, yet the children of that kingdom need meat and drink; and he who provides for the unthankful and the unholy will much more care for His own. To become a citizen in the kingdom of God is the highest goal possible for the sons of Adam.

Verses 33-34. The things that are provided for this earth we leave behind when we have to leave it, and we often lose them even before that time; but the things that we do for the Lord are as treasure laid up against the time when earthly things are no longer of any use. The man who has done much for the Lord and loves Him will long for the day when he can hear the "Well done" of the Master and enter into the joys of the Lord.

Verses 35-38. Watchful readiness on the part of the servant to serve his Lord will be rewarded by the service of his Lord.

Verses 39-40. No man knoweth the hour of His return. He has left us proofs that He will return; but of the time of His return He has given no intimation. The saints of every generation have wisely had their lights burning and their loins girded lest He should come at a time when they were not looking for him. We should be no less vigilant.

Verses 41-48. These messages are to all but they come with especial force to those who are called to feed the household of God. For them to be careless and to indulge in worldly sensuality results in severe punishments from many stripes to being cut asunder and cast away. I Cor. 9:27. God will be more lenient with the poor members of the flock who had no means of knowing concerning the things wherein they failed.

Verses 49-59. There can be no compromise between the forces of good and evil. Those who hate the Lord will fight me if I love Him even though they may be members of my own family. Diligence in the effort to keep thyself pure from sinful entanglements is the price of victory.

JESUS EXPLAINS THE KINGDOM

Luke, Chapter 13

Lesson for March 29, 1936

Golden Text.—And they shall come from the east and the west, and from the north, and from the south, and shall sit down in the kingdom of God.—Luke 13:29.

Verses 1-5. The fact that others are more unfortunate than I is no evidence that they are worse than I am. We will all be unfortunate when we stand before God on the great judgment day unless we have prepared to meet God by repentance.

Verses 6-9. The Children of Israel, when getting ready to enter Canaan were told to be ready against the third day. Here the owner of the fig tree concluded that three years or three trials or tests of worthiness were enough. The extra chance was given so that no man would have any cause to complain about the justice of God. The same is true of men and nations, including Israel. God gives to all repeated chances to prove our fitness to exist. If after all our chances we still prove ourselves unfruitful for the Lord justice demands our cutting off.

Verses 10-17. The Society for the Prevention of Cruelty to Animals gets much more excited if I throw a brick at an alley cat that serenaded me from the back yard than they do when I abuse my children. I have known men to get doctors for their sick cattle who refused to do so for the sick members of their family. Many women take better care of their animal pets than they would of needy children. They are near of kin to this ruler of the synagogue. A good man is kind to his beast, but he is kinder to his suffering fellowman.

Verses 18, 19. When a thing gets to be popular it ceases to be good. There was a time when it was unpopular to be a Christian. Then the church remained pure. But as the church grew it became a badge of respectability to be reckoned as a church member. Since that day many a child of the devil has found lodging in its branches.

Verses 20, 21. The leaven or the mystery of ungodliness doth already work. Satan can do much more harm to the cause of Christ as an angel of light (minister of the gospel) than he can as a roaring lion seeking the sons of God for his prey. The false doctrines of heretics who all make loud claims that they and they only rightly divide the Word of Truth have so permeated the thought life of Christendom that doctrines which would not have been endured by the early church are now taught openly and accepted by the church to the rejection of the truth. Verily the whole is being leavened.

Verses 22, 23. The two parables just studied were not interpreted by the disciples of Jesus as meaning the salvation of the race by the preaching of the gospel. They understood that the body of Christ was to become so contaminated with error that many in the church should follow in pernicious ways, therefore the present question.

Verses 24-26. Many are entering the church, but entering the church and entering by the straight gate or narrow door are not the same thing. Because of confusion of thought on this matter many will fail to enter in who desired to do so. To eat and drink at the table of the Lord is possible even though you are a total stranger to Him. and many will pass all their years under the delusion that they are heaven bound when they are nothing but workers of iniquity, to be cast forth from the presence of the Lord in the end.

Verse 23. Weeping and gnashing are indicative of sorrow and anger. Many will weep who have allowed themselves to be misled to believe that sin is not necessarily incompatible with a good standing in the kingdom of God; and many others will vent their rage against the justice of God who would not condone sin.

Verse 29, 30. There will be many Jews in the everlasting Kingdom of our Lord and Savior Jesus Christ, but they will be there not because they were of the fleshly seed of Abraham but because they had the faith of Abraham. But the membership in the kingdom is not limited to the Jews, but in every nation he that feareth God and worketh righteousness is accepted of Him. And these all shall enter and sit down in the kingdom of God.

Precedence in the everlasting kingdom is not given to the same persons to whom it is given in the kingdom of God on earth (the church). Here by sheer force of personality and ambition you can become a leader; but there your standing will be rated according to the love and faithfulness you bore to the Lord.

JESUS INVITES ALL PEOPLE.—Luke, Chapter 14

Lesson for April 5, 1936

Golden Text.—Come, for all things are now ready.—Luke 14:17.

Verses 1-6. To invite a man into my home just to find an excuse or matter on which to condemn him is utter baseness. Nothing that the guest could do would dishonor the host as the host thus dishonors himself. In the realm of law, lawyers constantly depend on technicalities to enable their clients to escape the plain intent of the law; in the realm of the moral law the same thing is true with this added fault;—by splitting hair some would make good appear evil and otherwise load the laborers in the vineyard with hurtful restrictions. There is no doubt that church regulations have many times hindered good from being done.

Verses 7-14. The desire to be considered Somebody often results in public humiliation. He who has no pride cannot be humiliated. Humility is a sign of greatness. He who considered himself less than the least of all saints is universally acknowledged as the greatest of them all.

He who has the grace to invite the needy to his home and can make them feel that he considers himself honored by their presence is more of a gentleman than he who has learned the etiquette of Emily Post, and has the manners of a Beau Brommel. It takes grace to make a host; it also takes grace to be an appreciative guest.

Verse 15. To sup with the Lord, and he with you, Rev. 3:20, to sit down with the saints at their love feasts being one in spirit with them is to be blessed indeed.

Verses 16, 17. In these words we have the gracious host. He did not limit the invitation to those who were of his own social standing. He went far afield and bade many; and to suitably honor his guests he killed oxen and fatlings and prepared an abundance. And then he again sent out his servants to extend the final invitation. Truly this is a picture of my gracious Lord who would not only welcome me as a guest in His home but also adopt me as a son to abide with Him forever.

Verses 18-20. When I don't want to do a thing I can always invent an excuse for not doing it. There may have been no collusion on the part of these people to offer such an affront to their friend but it looked as if they had unitedly agreed to openly show their contempt of him. There may be no prearranged scheme to show contempt to the Lord by the unsaved but they all with one consent make excuses as foolish as these. What they all say is "I will not come because the blessings of the flesh appeal much more to me than the blessings of the Kingdom of God."

Verse 21. Does the Lord have a right to be angry with us for our refusal to come to Him and share His bounties? More than any human being ever had right to be angry with his fellows. The unfortunates of earth are much more willing to come to the Lord than those who are greatly blessed with this world's goods.

Verse 23. The first group were invited; the second group were brought, the third group was constrained or coaxed until they came. The first group wouldn't come because they considered themselves too superior; the second group couldn't come without being brought, being crippled; and the third group felt themselves too unworthy to grace the Lord's table. They had to be persuaded of their welcome.

Verse 24. The attitude towards Christ that makes me refuse to come to Him will become more set with the years until at last the Lord will cease inviting me. Sad state, to have missed the last call.

Verses 25-35. Before I start in the service of God I will count the cost. If I figure right as did Moses I will gladly suffer affliction with the people of God knowing that the heavenly recompense far outweighs any temporal loss. If I am a poor mathematician and fail to figure all the factors in the case I may be fool enough to conclude that being a follower of Christ doesn't pay. In the end I will find that following the course of this world didn't pay. But there must be more than cold calculation, if I would be a true and persistent follower of the Lord. I must have such a consuming love for Him that I will forsake all my friends for His friendship and follow, barefooted and bleeding if need be, wherever His precious feet may lead the way.

Lancaster, Pa.

"BEFORE THEY CALL"

(Continued from page 66)

"Yes, yer is," put in Grampa, "set down and warm up afore ye eat a bite."

Blinded by the sudden light he fumbled for a chair, and then for the first time became aware of a stranger's presence in the room. Tall and motionless, he stood by the fire. Only for a moment the strange, dark eyes searched his face, then he broke into a smile, and his right hand was extended.

"Matthew Farley, I believe." It was a mountain brogue, but the face was different. "I am Nathan Krall, but folks call me Nat."

"Right glad to meet you, Nat," and the two met with a hearty shake.

Grandma McCarr's face beamed. Here was her favorite son-in-law. Farley knew that much, for he had heard the name many times. And he knew too that a favorite of Grandma McCarr must be an honest man.

Some hours later the fire in the stove was burning low. The two men sitting near forgot the hour of night. Nat Krall's eyes strangely sparkled in the dim light. He was in the midst of a story, and it had all started when Matthew Farley had asked, "Are you a Christian?"

"Well, so I told Neta I couldn't be satisfied with our faith any longer. An' she felt just like that. We struck out for Black Hollow Mission together. We had a time convincin' them for a spell. But after they'd asked us questions long and plenty they said 'twould be all right ef we warn't satisfied. An man et has bin a wonderful blessin' ever since. I'm done of this 'ere preachin' that hain't no count. I've larned the good Lord knows what He's about. For we waren't restless and sleepless fer nothin."

"It's true. Nat, God does make the blind to see, if they are sure they want to see," interrupted Farley. But he was startled at his own statement and his mind wandered back to his afternoon's experiences. Would the shadow between him and his God ever pass?

But Nat Krall, a true mountaineer, was not to be interrupted. He had traveled far with his story when he wound up.

"So the sheepfold cabin will be our home for a few years, I guess."

Matthew Farley sat up, "You don't mean you are going to move on Cedar Ridge—into that little cabin down by the spring?"

"That's what I mean."

For a while Farley sat in silence, leaving Nat Krall to sit in open wonder at the abrupt and unexpected question. Reviving as quickly as he was silenced he said, "Well, I guess the good Lord did know what He was about when He called you from a stagnant faith to a living one. And I was thinking too—three months back did you say? Three months since you and your wife rode to Black Hollow?"

"Three months back."

That night the long shadow passed as Matthew Farley wrote in his diary, "BEFORE they call, I will answer," with a double line under "Before." After that he wrote, "Nathan Krall, a mountain brother, ordained of God to help faithless Matthew Farley to spread the Gospel to the lost on Cedar Ridge before Matthew Farley called." On a memorandum sheet he wrote, "Thy word, O Lord, forever, is settled with Matthew Farley."

"I needed vision and a greater faith," he told the Black Hollow superintendent.

There were trying times later, but with the staunch fidelity of a fearless friend like Krall Matthew Farley fought the terrors of bitter winter to bring shelter to the storm-tossed snags on Cedar Ridge and more light to the lights in the valley beyond sunset point.

Ephrata, Pa.

MISSIONS

JEWISH EVANGELISM

II

By Martin Z. Miller

This article concludes the series by Bro. Miller on this theme. We trust that our consideration of this subject may have led us to see more keenly our responsibility to "the lost sheep of the house of Israel."

In our previous article we considered the religious condition of Israel, and also what their hopes and aspirations are. Scripturally speaking "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. . . . God hath given them the **spirit of slumber,** . . . unto this day" (Rom. 11:7, 8). But Paul says, "If they abide not still in unbelief, shall be graffed in; for God is able to graff them in again" (Rom. 11:23).

B. B. Sutcliffe says, "Bringing the Gospel to Israel was imposed upon the Church by our Lord. The uncanceled instructions given in His last words are still heard by the listening ear and submissive heart. But the Church needs to see that missions to the Jews are as peculiar and separate from all other work of missions as the Jews are peculiar and separate from all other peoples." We see therefore that special preparation is necessary. The Word must be "rightly divided." The evangelization of Israel is a stupendous task, a task that will require born-again, consecrated, Word- and Spirit-filled men and women, such who have a love for Israel, and are willing to "endure hardness as a good soldier of Jesus Christ."

David Cooper calls attention to some of the "outstanding misconceptions that stand in the way of Israel's receiving the Gospel. These must be cleared away before the truth can be given."

"The first and gravest error of Judaism is that which pertains to the Trinity. Misunderstanding his own Scriptures the Jew affirms God is ONE in the absolute sense of the term, and at the same time declares that the New Testament and the Christian teach that there are three gods." "The facts in the case are, that Israel's great confession (Deut. 6:4) teaches the triune nature of the God of Israel. Translated literally this passage declares: "Hear, O Israel: Jehovah our Gods is Jehovah a unity." We said the task of evangelizing Israel will require Word-filled men and women. In refuting this idea of "One God" such passages as Gen. 1:26: **"Let Us** make man in **Our** image, and according to **Our likeness"**; Gen. 3:22: "Behold the man is become as **one of Us"**; Gen. 11:7; "Come, **let Us go** down and there confound their language." We have another outstanding passage in Psalm 110:1: **"The Lord said unto my Lord,** Sit thou at my right hand, UNTIL I make thine enemies thy footstool." In speaking to a Jewess on this passage, she asked, "Is that passage found in the Jewish Bible?" I want to give another example, where a Jew asked, "If Jesus is the Messiah, where is He now?" The Word of God gives us the answer. It tells us where He is, and also what He is doing! He is at the right hand of God as our High Priest. He is to remain there until His enemies are made His footstool. The whole Psalm should be read and explained to inquiring Jews. It will be a revelation to them to see the purposes of God set forth as they are in this Psalm. It is not enough for them to see the Messiah as the "Rod of their strength," sent forth to rule in the midst of their enemies, but that He is also shown as "a priest for ever after the order of Melchizedek" (Psa. 110:2, 4).

Some one has said: "The one that is taught must be taken **from the known to the unknown."** This applies in Jewish evangelization also. Messianic hopes are an inspiration to the Jews. But they err in thinking of their Messiah as being born by natural generation. It is important that we show Messiah's redemptive career, that He is our Kinsman-Redeemer (Gen. 3:15), "Immanuel," The God-Man (Isa. 7:14). "For as the Father hath life in himself: so hath he given to the Son to have life in himself: and hath **given him authority** to execute judgment also, because he is the Son of man" (Jno. 5:26, 27). Another error is seen in this statement, "The Messiah is yet to come." The Jews have failed to see the prediction in Dan. 9:25, 26 as to the time of Messiah's coming. A Jewish leader said, "There is no Scripture in the Old Testament that tells us when the Messiah is to come." I turned to Daniel 9 and read with him the time, and also the purpose of His coming. After he had read the passage for himself he said, "I never saw that before."

In another Jewish home the same question was brought up. I asked this family, "How far back must we turn until we get on common ground? Do you believe the Genesis account of the creation, fall of man, the promise of the Redeemer? etc." "Yes," was the reply. So we started at Gen. 3:15; Gen. 12:3; Gen. 49:10; leading them on through the Old Testament, until we came to Dan. 9:20-26, showing that the Messiah was to be "cut off" but not for Himself, showing from the Word that He is the "Sin Bearer," the One who was condemned and crucified on Calvary according to the Scriptures. The father interrupted by saying, "Why did not our Jewish leaders know Him?"

Remember, dear reader, that **"deep sleep"** has been poured upon Israel, upon prophets, rulers, and seers, but notice also that it is partial, and that it is only **"until"** the time of the Gentiles is fulfilled.

Paul says: "How shall they call upon him whom they have not believed? How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" "Pray ye the Lord of the harvest that he may send forth labourers into his harvest." The success that will attend Jewish evangelization will depend on our **united effort** both by prayer and means.

A Jewish Christian made the statement recently that the Gentile Christians have not given as much thought to the natural branches as they should. He said some Christians have become **"Monopolizers instead of PARTAKERS** with the natural branches." See Rom. 11:17. The apostle says, **"If SOME of the branches be broken off,** and thou, being a wild olive tree, wert graffed **in among them,** and WITH THEM partakest of the ROOT and FATNESS of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee."

What if Israel is not evangelized? Recently a Jewish real estate man said: "If I had a thousand dollars I would go to Palestine!" I warned him about the antichrist (Dan. 9:27). This deceiver will confirm the covenant with many for one week. In the midst of the week he will cause the sacrifice and oblation to cease. (Notice again their prayer and purpose to bring the offerings that are obligatory!) Jesus warned the Jews of the "one who will come in his own name" (Jno. 5:43). Paul called him the Man of Sin, the Son of Perdition, "even him, whose coming is after the working of Satan with all power and signs and lying wonders."

Dear reader, have we been clear in our testimony to Israel? The word of reconciliation has been committed to us. "We are ambassadors for Christ." We are debtor "both to the wise and unwise." When Sodom was to be destroyed, God said, "Shall I hide from Abraham that thing which I do?" Abraham became an intercessor! Will we do as much? The Jew is not aware of the fact that the antichrist will come and establish a mock-millenium, therefore he will be an easy victim. And notice also, dear reader, that "tribulation and anguish," is to come "upon every soul of men that doeth evil, of the Jew first, and also of the Gentile" (Rom. 2:9). Will we let them go on unwarned? Will we be able to say with Paul, "I am free from the blood of **all men?"** Can we say we have declared **"all the counsel of God?"**

Notice a few thoughts on the tribulation. It is spoken of as "The time of Jacob's trouble" (Jer. 30:7); the furnace of God's wrath (Ezek. 22:17-22); "the great and dreadful day of the Lord" (Mal. 4:5); "the day of vengeance of our God" (Isa. 61:2); "tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). We notice also in Jer. 30:7, last clause, that he (Jacob) "shall be saved out of it." That is, those who turn from transgression in Jacob (Isa. 59:2) when the Redeemer shall come to Zion. Now notice Isa. 59:21. Here the prophet rehearses the covenant made to Abraham in Gen. 17:7, 8: **"I will ESTABLISH MY covenant between me and thee and thy seed after thee**

in their generations for an EVERLASTING covenant, to be a God unto thee, and to thy seed after thee. **And I will** give unto thee, and to thy seed after thee, the **LAND** wherein thou art a stranger, ALL the land of Canaan, for an everlasting possession; and I will be their God." Now notice Gal. 3:16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, **which is Christ.**"

Now let us notice that the Gospel does not set aside the covenants with Israel, but that through Christ, the Kinsman-Redeemer, the Abrahamic covenant is established. "Christ has redeemed all that Israel lost through sin. With Him the covenant stands. By His blood He redeemed Israel, and the land of Israel, and the title-deed to Canaan is in the hands of Jesus. Israel can only obtain possession by coming to Christ." They will need our help, for "deep sleep" has come upon them. Let us help them to see the precious promises which Christ unfolded unto the eleven when He opened their understanding that they might understand the Scriptures. Notice: He began at Moses and **ALL the prophets,** and He expounded unto them **in ALL the SCRIPTURES** the things concerning Himself (Luke 24:27, 44). This was their preparation for world evangelization, beginning at Jerusalem.

If we will follow this example we shall see the purposes of God in a fuller light, and we will be able to show to Israel that Jesus Christ is their Messiah and King. Notice how that meeting affected the testimony of Peter and the rest of the apostles. Now he could say: "Repent . . . and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, . . . whom the heaven must receive **until** the times of restitution of all things, which God hath spoken by the mouth of **ALL** his holy prophets since the world began" (Acts 3:19-21).

Notice also the testimony of James. He testifies to Peter's sermon and says, "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the **WORDS OF THE PROPHETS;** as it is written, After this [calling out of the Gentiles] I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth ALL these things" (Acts 15:13-17).

In Jer. 23:5, 6 we read: "Behold, the days come, saith the Lord, that I will raise unto David a **righteous Branch,** and a King shall reign and prosper, and shall execute judgment and justice in the earth. . . . and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS."** See Isa. 9:7 and see that the Lord has a zeal to perform this. Dear reader, the writer's prayer is that all may see the harmony of Scripture if it is rightly divided, and that the church may make a united effort to evangelize Israel. "Pray for the peace of Jerusalem: they shall prosper that love thee."

Bainbridge, Pa.

DOES IT WORK?

It is related that when Marconi developed and made practicable that wonderful invention of wireless telegraphy there was a good deal of controversy as to how it was done. Marconi committed himself to none of the theories that were suggested; he contented himself with pointing to his invention and saying, "It works."

There are very many things we do not understand with regard to ourselves and with regard to things around us. We often ask, "How is it done?"

And frequently no very satisfactory answer is forthcoming. We have to be content with the fact, "It works."

And after all, that is the chief thing. The theory of the locomotive, however correct and ample, would not carry us anywhere unless it worked.

There is no doubt that the question how a thing works is full of interest. A child likes to get at the inside of the toy. What makes it do that? A boy wants to see the watch opened to find out how it tells the time.

But while the curiosity of young minds is not to be discouraged, for it is in that way that knowledge grows, yet the most important question with regard to all mechanism is this: "Does it work?" Does it do the thing that it was made to do?

Does it work?

There was once a man born blind who was made to see. It was a very natural question for him to be asked, "How were thine eyes opened?"

His reply was: "A Man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight."

But they were not satisfied with his answer. They bombarded him with questions; they persisted, "How did He do it?" He found himself unequal to their questionings, but he said: "It works, I was blind, now I can see."

Does it work? There was a man named Augustine, living a fast life, given up to sinful excesses, bidding fair to run out all his years in riotous self-indulgence.

But something stopped him—a mother's prayers. How could that be? Does prayer work? His whole life was changed and the generations since are indebted to that changed life.

Does it work? There was a man named Luther, living in a time of moral and spiritual darkness. His own soul was clouded with error.

But something happened in his inner life. Light came—and liberty came—and courage to defy those who were suppressing the truth—and he became a reformer, a deliverer, wakening men up to their spiritual heritage.

How did it happen? He simply accepted the Gospel of justification by faith, and it worked. The obscure monk became a hero for God.

Does it work? Elizabeth Fry, in her young days, lived a butterfly life of uselessness and frivolity. In her diary she writes, beginning to find out the emptiness of it all, "My mind is exceedingly flat after this storm of pleasure."

She turned religious, as some would put it, and became the prisoners' friend of blessed memory. It worked.

Does it work? Kazainak was a robber chieftain, a man of violence, in far-away Greenland. Curiosity brought him into contact with the missionary.

One day the missionary read to him the story of Christ's sufferings, when the chief immediately asked:

"What has this Man done? Has He robbed anybody? Has He murdered anybody?"

"No," was the reply, "He has robbed no one, murdered no one; He has done nothing wrong."

"Then why does He suffer? Why does He die?"

"Listen," said the missionary. "This Man has done no wrong; but Kazainak has done wrong. This Man has not robbed anyone; but Kazainak has robbed many. This Man has murdered no one; but Kazainak has murdered his brother. This Man suffered that Kazainak might not suffer; died that Kazainak might not die."

"Tell me that again," said the astonished chieftain. And the hard-hearted sinner became the humble follower of the Lord Jesus, doing good instead of doing evil.

Does it work? Climb the stairs of a miserable tenement in an industrial city. There lies a woman with years of nameless transgressions behind her. She is dying, and afraid because of her fearful record. She is told to be sorry; reminded of the beautiful example Jesus has set; bidden to have better thoughts. But no ray of home or sense of comfort comes to her darkened mind.

At length one tells her the simple story of the Cross; of Him who died there for sinners; how He gave Himself for love of men and women; tells it to her as though she were a little child. And then she sees a gleam in the darkness, and tremblingly she follows it and passes out of her unrest, the burden gone, and testifies to a peace she has never known before.

Does it work? Does religion work in our life? A nonworking religion is worthless and merits the scorn of the world.

Religion is meant to work as a tree is meant to bring forth fruit. If it produces Christlike character and conduct, if it makes us brave and true in the face of difficulty and patient in the time of trial, if the spirit of forgiveness triumphs over resentment and love conquers hate—then it is working.

Do not wait until you can understand everything; do not wait until all religion can be put into an easy formula, but put yourself, by simple faith, in line with those glorious forces of light and liberty and joy which flow from God through Christ crucified, and join the innumerable company of those who, if asked, "Does it work?" will give their glad and glowing testimony to the grace and power of the Gospel.—St. Luke's Lutheran.

Educational

DESOLATE AND WEARY IS THE WAY DOWN TO JERICHO

By Anis Charles Haddad

This article supplements the Sunday school lesson for March 8, "Jesus Teaches Neighborliness."

The road from Jerusalem to Jericho is full of suggestions and associations. It is not the track by which Joshua and the Jews of old first came up into the highland moors of the Promised Land. Even after David had made Jerusalem the center of national life and worship, the road did not run quite as now. When David fled from Absalom he would probably go from Jerusalem by the path that climbs the Mount of Olives and then bends down, joining the present road some miles beyond Bethany. Caravans still follow this track, and there are plenty of places where Shimei could have hurled down stones and curses from overhanging rocks. It was to Roman road makers that we owe the present track.

Gazing from the heights of Olivet towards the East, we see our way spread before us as if we were looking upon a map. It lies through the "wilderness of Judea." The stranger is obliged to revise his western notions of a wilderness as a region of grass vegetation. The Jews knew a wilderness when they saw it, and how to name it. You would be interested to know what a person who lived at Jerusalem, or anywhere along the backbone of Palestine, would call a wilderness. Nothing but the absolute nakedness of desolation could seem to him dreary. But this region must have satisfied even a person accustomed to deserts and pastures of rocks. It is a jumble of savage hills and jagged ravines; a land of limestone rocks and ledges, whitish gray in color, glaring in the sun. Even the stones are wasted by age, relieved nowhere by a tree, or enhanced by a single blade of grass. Wild beasts would starve in it. The most industrious bird could not collect in its length and breadth enough soft material to make a nest. This exhausts the language of description. How vividly in this desolation stands out the figure of the prophet of God, clothed with camel's hair and with a girdle of skin about his loins, "the voice of one crying in the wilderness."

We drove down a steep hill to the Fountain of the Apostles, which flows from a broken Saracenic arch and waters a valley that is altogether stony and unfertile except in some patches of green. Before the Great War it was a general halting place for travelers and presented then a most animated appearance.

For Christians the road has special associations. To Bethany it follows the most probable track of the entry of our Master into Jerusalem on Palm Sunday. It is also the road which our Lord chose for that most vivid and touching of parables.

I thought of the parable of the Good Samaritan. "A certain man went down from Jerusalem to Jericho, and fell among thieves." Certainly the road still retains the wild aspect of a scene of rapine and murder! Long before and even since a "certain man going down fell among thieves," the road has been considered the most dangerous in Canaan. The road still follows close to the dry channel of a brook for several miles farther, as if descending into the very bowels of the earth. How admirably calculated for "robbers."

Even in the present day where cars pass and repass, it is somewhat a dangerous road, being a succession of gorges and ravines, winding through almost bare hills and limestone rocks. Thousands of robbers might lurk unseen in the caves and dens on the broken rugged slopes. The Bedouins squatting round their black tents, with eager gaze looked down upon the passers-by as they drove down through the dismal defiles. I began to have a very high opinion of the Samaritan, who in this gloomy pass could care for any one but himself. The priest and the Levite took care of number one, while the insignificant, despised Samaritan did his work in caring for a brother in trouble.

It was not difficult to understand why the road from Jerusalem to Jericho has always been the haunt of bandits. It is a road where serpentine bends and overhanging cliffs might have been designed for highway robbery. At hundreds of points along the road are stretches lying between two acute corners and backed by towering cliffs and projecting boulders, where two or three armed men could hold up anything that came along. The robbery once committed, nothing could be easier than an escape into the barren trackless wilderness, where thousands of caves offer secure hiding places and where a searching party might wander for years without success.

After thirty minutes' drive from Jerusalem we reached the Inn of the Good Samaritan, amidst scenes still more desolate and extensive. The inn, now called the "Red Khan" takes its name from the color of the rocks. Perched upon a high ledge are the ruins of an ancient caravansary. We alight from the car and take shelter for lunch in a natural cave opposite, exactly the shadow of a rock longed for in a weary land. Here we spread gay rugs, unpack the provisions and sit down to enjoy the wide view of the barrenness. The spot is famous for its excellent well of water.

It is said that there has always been a khan on this spot, and I should think it must be a very welcome place to tired pedestrians and lonely riders, after the weary climb and long road from or to Jericho. Before the Great War pilgrims were wont to stop for refreshment, and a brisk business was done. But then before the War there were only two or three cars in all Palestine; whereas today there are perhaps over two thousand, and the numbers are increasing rapidly. That explains why the Good Samaritan Inn, like so many other old-time country hostels, seems to have fallen on evil days.

The building is the usual Turkish Khan made to provide safety for men and beasts during the night and generally placed within an easy journey of a city. The foundations of the khan and the ancient rock cisterns below it in which water is stored, prove that an inn has been on this site from Roman times and possibly even earlier.

This building is an oblong one-story house of indeterminate date, entered by a high-arched door placed in the center. A large courtyard, surrounded by a high wall, occupies a space of level ground at the back. In the middle of this courtyard is a well from which water is drawn by letting down a bucket on a rope.

The courtyard presented a scene of dreary desolation. The inn was bombarded during the World War and has not yet recovered from it. Business has not yet justified repairing the danger done by the canons and by the earthquake of 1927. Hence the building will soon be only a pile of stone marking the site of the original inn. The courtyard was pitted with holes and littered with stones. In one corner of it, surrounded by a broken down fence, is an old mosaic floor, proving that centuries ago a church stood on the site. The mosaic, which is mostly black and white in color, was loose and any curious passer-by could fill his pocket with pieces of it.

We remember as we stand under the roof of this building that there can be no doubt that this is the inn our Lord was thinking of when He told the parable of the Good Samaritan, because there has never been any other khan between Jerusalem and Jericho. Here the poor man was entertained for "two cents." There is seldom a caretaker at caravansaries in desolate places in the Orient, but some offer this advantage as did the one in the parable, which had a host who could even be trusted with the care of the sick.

We take our rest here, reflecting upon the great advance in hotel prices, endeavoring to recreate something of that past when this was the highway between great Jerusalem and the teeming Plain of the Jordan.

In the rear of the building two dogs were trying to negotiate a fight over an old bone. As we approached both forgot their anger and began soliciting for food with much tail wagging and mouth licking. Their whine sounded very much like the old-time "backsheesh," so often heard in the East. A wizened donkey stood at the back door munching hay. It looked almost old enough to have been the beast upon which the wounded man was brought to the inn.

I read once more the parable of the Good Samaritan as I sat in the shadow of a wall. If ever a comforter was unexpected it was in the case of this poor, wounded wayfarer.

Half-dead though he was, he had still life enough to be surprised. Had the priest hurried to his help that would have been entirely natural. Had the Levite come to his assistance that was what anybody might have looked for. But both "looked on him, and passed by on the other side." Perhaps they feared that they also might be attacked, and selfishly left another to perish rather than to run a risk. The unfortunate almost gave up all hope of being helped. Some one was approaching. With a displeased face he looked around him and found that it was "only" a Samaritan, who would be the last man in the world to succor a disabled Jew. Yet here it was a Samaritan who did it. The Jews had no dealings with the Samaritans. They despised and distrusted one another. Between them, for long ages, had been religious and racial antipathy. And yet this man who showed such ready kindness was actually a Samaritan. It is a striking and suggestive instance of the unexpected comforters of life. The Samaritan gave time, money, and probably his night of rest for the sufferer and even risked danger to himself. In the Samaritan we may see a type of our Savior, whose love led Him to come down and suffer and die for us. It might be that this incident was seen by our Lord or He might have been that Samaritan, as He frequently and alone traversed the road that leads down to Jericho.

The parable of the Good Samaritan has gone round the world, but I wonder how many people really understand why Jesus told it. He had said farewell to beautiful Galilee and was journeying towards Jerusalem and His crucifixion. His custom was to visit the synagogues, to preach and afterwards to invite discussion. It was probably at Jericho that, after He had preached, a lawyer in the congregation anxious to display his learning and attempting to provoke Jesus, asked, "Master, what shall I do to inherit eternal life?" The questioner was a dialectician whose business it was to interpret the Jewish Law. His question was obviously a trap, as Jesus realized, for He answered with the question, "What is written in the law? how readest thou?" which, turning the question back on the questioner, meant "you are a lawyer. You have studied these things. Let us have your expert opinion."

The man replied, quoting Deuteronomy and Leviticus, as Jesus knew he must reply: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." "Thou hast answered right," said Jesus capping the other's quotation with a paraphrase from Leviticus, "This do, and thou shalt live."

But the lawyer, furious at being so swiftly worsted, thought he still saw a chance to win the battle of wits, and asked at once, "And who is my neighbour?" It was a new argument. A Jew's neighbor according to rabbinical law, was only a fellow Israelite. The lawyer felt certain that Jesus would depart from this narrow limitation and would lay Himself open to a charge of heresy. Jesus, seeing this trap as clearly as He had seen the other, replied with a parable of the man falling among thieves.

One can imagine the lawyer writhing unhappily in his seat. He had been trapped as neatly as he had hoped to trap Jesus. He was being forced to admit that one of the loathed race of Samaritans, one of the detested people with whom the Jews had no dealings, was his "neighbour." And the relentless question was put, "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" We can sense the lawyer's discomfiture in his reply. He cannot bring himself to utter the detested word "Samaritan." It would stick in his throat. Instead he has to admit "He that shewed mercy on him." "Go, and do thou likewise," said Jesus.

Thus a masterpiece of dialectics is concluded with a story, apparently very simple, but floating like a leaf on deeper currents.

Jerusalem, Palestine.

WESLEY'S ANSWER

Seeing John Wesley coming along the street one day, Beau Nash straddled the pavement and said to him, "I never get out of my way for a fool."

"But I always do," replied Wesley, as he stepped aside into the gutter.

A fine illustration of the injunction, "Answer a fool according to his folly."—Rescue Journal.

"The nation's movie theaters have been estimated to draw from eighty million to one hundred million spectators weekly, according to figures presented and analyzed by Henry James Forman in "Our Movie-Made Children." The audience under the age of twenty-one numbers very nearly thirty million, which is virtually equal to the entire school and college population. But most significant of all is that there are no less than eleven million weekly movie spectators of thirteen years and under."

Going Down from Jerusalem to Jericho as of Immemorial Times

HISTORY OF THE MENNONITE SANITARIUM, LA JUNTA, COLORADO

By Mary Frey

The author has given us an interesting sketch of the history of the first institution of our church dedicated to the relief of the physical suffering of humanity. One is impressed with the fact that in the thirty years since this work was begun many changes have taken place, one of which is that many of the men who originated this movement have passed on to the Great Beyond.

I. Early Beginning of the Work

In the beginning of the twentieth century people afflicted with tuberculosis migrated westward in the pursuit of health. At the same time consecrated individuals within the Mennonite Church felt the conviction that this was a challenging opportunity to be met. Christian leaders accepted this challenge first, because of their faith in the Great Physician, and second, because of their love for suffering humanity.

Our Master engaged in a twofold ministry while on earth, that of healing the body and of restoring the soul. He commissioned His followers likewise, to give the Gospel, visit the sick, remember the poor, and to love their neighbors as themselves. On the basis of these Biblical teachings, provision to care for the afflicted began. And in the spirit of our Master we believe the work will continue.

The General Mission Board had, some time previously, received from Mrs. Snavely, a sister in Ohio, a gift of $10,000.00 as an individual donation through the benevolence of the Snavely estate, for the purpose of establishing an institution to care for the sick.

With the prevalence of tuberculosis and with a sum of money already at hand, the opportune time, it seemed, had arrived to carry out this purpose.

In considering such an undertaking three factors were involved: "Climate, accessibility, and a body of people representing the church that might form a practical working unit.

It was generally considered, then as now, that proper rest, regular diet, and symptomatic treatment, in any climate are conducive toward recovery. But, it cannot be denied that favorable climate helps greatly to produce an ideal situation for the pursuit of health. A certain physician on the subject of climate once remarked that, disregarding complex scientific consideration, one needs only to ask himself, "On which days am I more likely to follow the out-of-doors' treatment, clear days, or rainy days; dark days or bright days?" While no climate is ideal, the relative difference as to the humidity of the atmosphere, degree of sunlight, and more or less stable barometric pressure has much to do in making it advantageous or otherwise from a therapeutic standpoint.

There are many resorts the world over famous for health restoration, some of which are not accessible to all people.

La Junta is centrally located in the irrigated Arkansas Valley of Southeastern Colorado. The elevation is approximately 4,046 feet. La Junta is the dividing point of the Santa Fe Railroad and is the county seat of Otero County.

The paramount question before the Mennonite Church, it seemed, was not so much how to secure leaders and workers, but rather, it was more a matter of combining the forces at hand and utilizing ideas already expressed by a group of Christian men who saw the need and volunteered their time, money, and efforts. In this spirit of consecration and good will the work was chartered. Some of the early advocates of the plan were the brethren, D. S. Weaver, D. S. Brunk, J. F. Brunk, J. M. Hershey, M. S. Steiner, and T. M. Erb.

II. Organization

1. Church Council.

On October 5 and 6, 1905, a conference of the Mennonite Church was held in the Hopewell Meetinghouse near Hubbard, Oregon. It comprised representatives from the states of Kansas, Nebraska, Oklahoma, Colorado, Idaho, California, and Oregon. At this meeting, a "resolution was passed that this conference approve of the movement to establish a Sanitarium at or near La Junta Colorado; and would advise that the incorporation, stockholders and officers of said institution be confined to members of the Mennonite and Amish Mennonite Churches."

A special meeting was called at the Mennonite Church in La Junta on Friday, November 3, to discuss the question as to whether the institution should be a private stock company or a church institution. The meeting was called to order by J. M. Brunk, T. M. Erb was appointed chairman; J. S. Shoemaker was elected secretary. Those present at this meeting were: J. F. Brunk, David Garber, R. J. Heatwole, J. G. Wenger, G. A. Kilgore, T. J. Cooprider, J. M. Nunemaker, and the above mentioned to officers.

The question was discussed as to how and by whom the institution should be controlled. The following resolution was passed: "Whereas the conference district recommends the establishing of a sanitarium at or near La Junta, therefore be it resolved, that the question of establishing a Sanitarium be under control of the Mennonite Church and that it be presented to the General Conference for consideration. And, that we as representatives of a special meeting held November 3, 1905, at La Junta, recommend that the General Conference take action by appointing a Board of Trustees to take up and complete." On motion of the secretary, J. S. Shoemaker, the Brethren T. M. Erb, J. F. Brunk and J. M. Nunemaker were appointed as members of the incorporation to take action in case General Conference failed to do so. The General Conference reported that they expressed a hearty sympathy with the idea of opening a Sanitarium in Colorado, and would give it their moral support but that no trustees would be appointed.

2. Association Formed.

The Committee of Incorporation called a meeting at Kansas City, Kansas, late in November of the same year. At this meeting various significant decisions were rendered. The following report was submitted giving the important items in the organization of the work:

"**Name.**—Mennonite Sanitarium Association.

"**Object.**—To assist those afflicted with consumption, asthma, and other diseases as the climate and surroundings would counteract.

"**Amount of Capital Stock.**—$25,000.00 consisting of 2500 shares of $10.00 each. That the profit of the institution be used for Mission purposes and no dividends to be paid to stockholders."

The first annual meeting of the Board of Directors of the "Mennonite Sanitarium Association" was held January 1, 1906. The meeting was called to order by D. S. Brunk. J. M. Nunemaker was elected president; D. S. Brunk, treasurer; and J. M. Brunk, secretary. Other members as directors of this association were D. S. Weaver and J. M. Hershey. It was decided that the Board of Directors appoint solicitors from among the brotherhood to obtain funds for the erection of the building, since the funds on hand were not sufficient for the entire project. The following members were chosen, who convassed territories as follows: J. M. Nunemaker, Indiana; D. S. Brunk, Canada and Illinois; J. M. Brunk, Ohio; and J. F. Brunk the remaining territory. The association agreed to pay all expenses connected with the solicitation.

On January 9, 1906, was issued a certificate of authority by the State of Colorado certifying the incorporation of "Mennonite Sanitarium Association." J. F. Brunk was elected general manager of the association.

3. Advisory Board.

The Board of Directors chose an Advisory Board consisting of fifteen members from among the stockholders who were as follows:

George Ross, La Junta, Colorado.
J. S. Shoemaker, Freeport, Illinois.
M. S. Steiner, Columbus Grove, Ohio.
D. H. Bender, Springs, Pennsylvania.
D. D. Miller, Middlebury, Indiana.
Levi Miller, Garden City, Missouri.
Daniel Kauffman, Versailles, Missouri.
E. S. Hallman, Berlin, Ontario.
T. M. Erb, Newton, Kansas.
S. E. Allgyer, West Liberty, Ohio.
George R. Brunk, Inman, Kansas.
D. G. Lapp, Roseland, Nebraska.
S. B. Wenger, South English, Iowa.
J. F. Brunk, Kansas City, Kansas.
David Garber, Hesperia, California.

Bro. D. S. Weaver was elected president of the Board of Directors. The fact that he retained a foremost position in the direction and enlargement of the work from its infancy till the time of his death in 1929, indicates his qualifications for, and interest in, provision for the sick. The duties of the Advisory Board according to the bylaws, appear in the following section.

4. Bylaws.

At the first meeting of the Mennonite Sanitarium Association held January 1, 1906, through the work of the Incorporation Committee, bylaws were framed and voted for publication. Data as to the name and object of the association and stock invested have already been referred to. According to Article IV, "Officers," Section 5 we read: "It shall be the duty of the Advisory Board to advise and assist the directors in planning the work of the Association and to recommend from time to time such changes in the management of the Association as they may think best." Article V, "Meetings". Article VI, "Seal", "The seal of this Association shall be as follows, viz., a seal with the words, 'The Mennonite Sanitarium Association, La Junta, Colorado,' around the outside, and the word 'Seal' in the center, all engraved upon the same." Article VII, "Rules", "The Board of directors shall make and enforce such rules and regulations as they may think proper in conducting the sanitarium and may employ all necessary help and make such contracts as may from time to time be necessary in the purchase of property and the erecting of buildings and in otherwise managing the affairs of the Association." Article VIII, "Earnings", "This association having been formed in the interests of humanity and with a desire to assist those afflicted. There shall be no dividends distributed to the stockholders but all earnings not required in conducting and enlarging the work among consumptives and asthmatics and improving the property belonging to said Association may be expended in the work of Missions and other benevolent work under the supervision of the Advisory Board. Article IX, "Amendments".

The Association requested that they be placed under the supervision of the Mennonite Board of Charitable Homes and Missions. In March, 1906, they dispensed with the stock plan and transferred all property in full to the Board of Missions and Charities. Under the management and direction of this organization the institution functions today.

The Original Mennonite Sanitarium, Located about Four and One Half Miles from La Junta, Colorado

III. Building

1. Location.

The location for the Sanitarium was chosen four and one-half miles northwest of La Junta on land bought by D. S. Weaver. This farm consisted of 160 acres, which, all but a very small portion was considered as some of the best farming land in the valley. "This farm being considered an ideal site for the Sanitarium, Bro. Weaver volunteered to transfer it to the Association at the same price it was sold to him, notwithstanding the price of land has advanced considerably since that time." Bro. Weaver also volunteered to superintend the work as soon as a resident building was erected.

2. Construction.

Plans further materialized and construction began. The Sanitarium was built upon a gravel knoll the highest point between La Junta and Rocky Ford. Architecture was planned by Mr. Joseph Wilson.

The building is a three-story brick structure and basement. The basement contained rooms for the laundry, dining room, kitchen and storeroom. On each wing of the first and second floors were two wards for patients. Each ward accommodated nine patients. A glass front to the south permitted radiation of sunshine and fresh air to the wards. In the central part of the building were private rooms for patients, the head nurses' office, utility and bathrooms, drug room, nose and throat room, linen rooms, and main office. The third story contained rooms for the accommodation of the workers.

The superintendent's house was built under the direction of D. S. Brunk. On April 1, 1906, D. S. Weaver with his family took possession of the Sanitarium farm. To the east of the Sanitarium were erected pavilions for those patients who desired and could tolerate more of the out-of-doors. To the south were the farmhouse and other farm buildings.

A large cherry orchard planted by some of the early workers of the institution was directly to the north.

The hill on which the building stood was bare of vegetation with the exception of some native grass growing there. When the sky was clear one could see many miles around.

3. The Dedication.

The Sanitarium was dedicated October 25, 1908. The morning services were in charge of M. C. Lapp, D. S. Brunk, J. F. Brunk, and George Ross. In the afternoon the services were in charge of Daniel Kauffman, M. S. Steiner, D. F. Driver, J. A. Heatwole, and C. Z. Yoder.

During the first year the work of the Sanitarium was under the supervision of J. F. Brunk. Following this J. M. Hershey took charge and retained this position for a number of years.

In December, 1908, the Board reorganized by re-electing the same officers. A year later when organization took place, D. S. Weaver was elected president; S. S. Stalter, treasurer; and J. M. Hershey, secretary. Bro. Weaver maintained the position as president of the Local Board until the time of his illness and death twenty years later.

IV. Purpose and Aim

The institution opened its doors to all classes of people irrespective of creed, color, or nationality. And on the day following the dedication, patients began to arrive.

As to the aim, quoting from the original bulletin, we read, "It shall be our aim. To make the institution homelike and pleasant to all who may find shelter under its roof; to give the very best treatment known to medical science; to make the place spiritually edifying to all the believers and that will make the unsaved meditate along the way; to make the institution as near self-supporting as possible and at the same time welcome any contributions which may be made to the end that we may care for the greatest possible number of poor patients." The essence of this motto is characteristic of the work done today.

The purpose of the institution was to give the best medical treatment known to science, thereby ministering to the needs of the body as well as to the needs of the soul.

V. Medical and Nursing Service

The medical oversight of the institution was first in charge of Drs. W. M. Moore and E. W. Ragsdale of La Junta. Both physicians were specialists in throat and lung disorders. Invitation was extended also to the doctors of Rocky Ford, Swink, and La Junta to help formulate plans in the medical management of the institution. Application blanks for admission of patients to the Sanitarium were formed according to the standards of the Medical Society of Otero County.

The need for a resident physician became very apparent and by urgent request of the Board Dr. A. S. Brunk in 1911, consented and took charge of the medical work. To Dr. Brunk's efficiency in, and concern for, the welfare of the patients and institution the Local Board and the Mennonite Church owe a deep gratitude.

In the earliest days of the institution help of trained nurses was not procured. While the history of the training school is an item in itself it will only be referred to here briefly. At this time duties were not very explicitly outlined and the same individual could have served as matron, cook, and nurse.

The first nurse in charge was Anna King of Logan County, Ohio, now Mrs. Abe Garber. A year later Mrs. Elizabeth Bergey (Mrs. J. J. Smith) assisted Miss King. In April and for three years following Miss Emma Eby (Mrs. C. O. Hershey), took charge of the nursing service. At this time the Board authorized Dr. Brunk and Miss Eby to investigate and formulate plans for conducting a training school. This was the first step towards the development of our present training school. In February, 1917, Miss Caroline Merilatt of Pomona, Kansas, became head nurse, following which time Emma Rohrer, one of the first class to graduate from our training school, became head nurse. In the fall of the same year Sister Lydia M. Heatwole took charge. From her earliest connection with the work our nursing school owes its highest standards.

In 1917, Miss Anna Weaver (Mrs. Silas Hertzler), acted as head nurse and was assistant to the Superintendent of Nurses. Laboratory and X-ray were in charge of Lydia Oyer. Recognition is also made of the work of Sister Malinda Liechty who early became a Supervisor of various departments in the work and later was acting superintendent of nurses.

VI. Standards and Rates

At the time of dedication the Sanitarium Board adopted certain rules and regulations by which the work of the institution was to be governed. Rates for patients were also established but were modified from time to time. The standards were as follows:

1. That the Superintendent observe Article 5, Section 7, in the manual of Board of Missions and Charities.
2. That in case of perplexing difficulties among the workers, the Superintendent is advised to counsel with members of the Local Board before giving a decision.
3. That workers should always show due respect to those in authority and should always manifest a kind, courteous, and helpful disposition toward the patients and be congenial among each other.
4. Rules for inmates:
    a. It is required that all be obedient to the rules and regulations of the institution.
    b. That all who are physically able attend chapel services daily.
    c. That all abstain from all vulgar and profane language.
    d. That all abstain from all intoxicants or opiates.
    e. That no one use tobacco in or around the building.
    f. That all abstain from uncleanliness such as spitting on the floor or grounds or willfully or carelessly soiling their clothes or building.

    Men and women will live on separate floors and there shall be no visiting between the sexes in or outside the building.
5. Any violation of these rules will be considered just cause for censure or immediate dismissal from the Institution."

At the time the building was dedicated certain rates were established. A private room with board and room and general nursing care, excluding cost of personal laundry and medical service, was $40.00 per month. Ward accommodations were $30.00. For patients who came by the expense of friends and congregations, two thirds of the regular rate was to be charged. Those who had no one to provide for them were to be cared for out of the charity fund.

According to some of the earliest reports a day with a patient would be somewhat as follows: At 6:30 A. M., the patient who has no fever arises for breakfast; 7 A. M. he goes to the dining room for breakfast and worship; from 8 to 9 he rests again. From 9 to 10:45 is recreation period following which time another rest period was due him until dinner which was served at 12 o'clock. The afternoon schedule was much the same. Following supper in the evening and until 9 P. M. was the period again for recreation and modulated exercise. Besides the daily meals, lunches were served at 10 A. M., 3 and 8 P. M. For the patient who had an elevation of temperature, routine varied and his recreation, etc., was regulated according to the degree of temperature and other symptoms.

Regulations for the patients varied from time to time as did other phases of the work. And a day with a patient now reads a bit differently.

VII. The Farm and The Worker

The need of some form of endowment to help meet expenses of the institution was apparent to the founders of the Mennonite Sanitarium. They felt that if farm products could be grown with which to supply the institution this would greatly reduce living expenses. Since 160 acres were already purchased with the original site, steps were taken for acquiring more land. In 1913, 240 more acres were purchased, making a total of 400 acres. The Sanitarium also owned at this time 169 shares of Catlin Water. The Catlin ditches were one of the best irrigating ditches in Colorado.

At the time of dedication the Sanitarium was in heavy debt, but, referring to an account of 1921, we read, "The farm property is free of all indebtedness and the proceeds above expenses are all turned into the Sanitarium fund. In recent years this has amounted to about $3,000.00 annually."

A variety of farm produce was raised. The main crop was sugar beets. Corn was grown for silage mainly, cucumbers for seed, and some oats, barley, and alfalfa were raised. Dairy products also bountifully supplied the kitchens.

Various individuals served as managers of the farm in its development. These men were, J. F. Brunk, D. S. Weaver, S. G. Winey, J. J. Smith, J. J. Wenger, George Reber, Abe Good, and Earl Showalter.

Workers came to assist both in the management of the kitchen and the farm from many different congregations and states. The term, "charitable worker", which has been defined as meaning "laborer of love" aptly describes the worker as he or she is employed in the more commonplace duties about the Sanitarium.

Workers' meetings were held monthly at which time the needs and growth of the work were brought to mind. This was one of the means which served to unify the minds of the workers in purpose and in effort.

VIII. Spiritual Development of the Work

In the year 1916, the local Board requested unanimously that Bro. Allen Erb and wife, then of McPherson, Kansas, come and take charge of the Sanitarium. In September, Bro. Erb accepted the duties as Superintendent which position he still occupies. The institution has felt safe under the leadership of one who has so unflinchingly led the work on under the banner of the conquering Christ.

The work had already a sure foundation and was awaiting further expansion. Religious instruction throughout the Institution was carried on regularly. Weekly prayer meetings were held every Thursday evening in the large social room on first floor. Sunday-school classes were conducted Sunday mornings and worship services in the evening for the benefit of the patients. Patients who were able to attend were always welcome to these meetings. A devotional period was held each morning in the dining hall for the benefit of all. A morning devotion of prayer and Scripture reading was conducted with each patient.

There were also special seasonal programs held yearly which cannot be forgotten. Christmas was a time of happiness inside the institution as well as for those who were perhaps able to go home and spend the holiday in their usual manner. As was customary workers and patients exchanged names, thereby each one receiving a gift.

The Easter Sunrise Services also contributed to the joy and blessing of both patient and worker. The lasting benefits from the spiritual activities engaged in may never be fully ascertained. Following is a testimonial from a patient as he takes a retrospective view on his days spent at the Sanitarium. He had been discharged from a State Sanitarium in Massachusetts, as an incurable case. He came to Denver in October, 1907, and entered the Y. M. C. A. Health Farm and from there the letter reads,

> "I was discharged because my money was all gone. During this time my health was failing rapidly; the altitude being too high. With very little money I started for Rocky Ford. On the way I met a brother of the Mennonite Church who, after I told him of my condition, offered his help immediately and took care of me. He told me of a Sanitarium at La Junta, but having no accommodations then yet, I stayed in Swink two weeks, until I was taken in at the Sanitarium. At that time I was nearly dead. I had no place to go, no friends, and no money. I was also a great sinner and cared little for the kingdom of God. Here I received the best care and by earnest efforts of some of the church members I was converted, baptized, and am now saved. Here two burdens rolled away from me. The one of worrying where I would get money to pay my bills and the burden of misery. Since I have put my trust in the Lord I stand better chances for recovery than before."

From October, 1908, when the work began, to May, 1916, a period of seven and one-half years, there were sixty-four conversions among patients and workers. The sad part of the work was that many had to be turned away on account of the charity fund being very low. In the year 1913, $5,628.00 were spent for charity work.

IX. Finances and Growth

Statistics of the yearly census of the number of patients cared for are not available at this time. But in the first year eighteen patients of the number received stayed three and one-half months. In the seventh year ninety-four patients averaged approximately the same length for staying. The average stay of patients decreased for a time, due to an increase of general surgery that was being done. Demands for this were urgent, and a portion of second floor was adapted to accommodate this type of service.

In the first seven and one-half years of the Institution 570 patients were treated, of whom 154 were pronounced cured, 164 helped, 82 not helped, and there were 70 deaths. The work so grew that they treated from 40 to 50 patients daily. Naturally the finances of the Institution presented no small problem. The expenditures for giving board, room, laundry, nursing, and medical care, approximated $3,000.00 monthly. It is not possible to render a complete account of the yearly expenditures and income of the work of the Sanitarium in the earliest years of its existence. Quoting from one of the accounts we get an idea of how the work was financed. "Our sources of revenue were hospital fees, donations, income from city property and Sanitarium farm. Hospital fees are placed at an amount that will cover actual expenses. Then if all the patients in the hospital would pay the regular rate we would have sufficient funds to cover all expenses without any donations or other income. But many sick people are poor people, unable to pay and these must be cared for as charity. The amount of charity work done each month is from $250.00 to $500.00."

As the work progressed the need of expansion for more room and better equipment was evident. This broadening of the work of the Sanitarium was the first step toward the purchasing of the City Hospital in La Junta. This in turn was but a step toward our present modern Hospital and Sanitarium in the city. An account of the erection and growth of the present institution is an item to be developed separately.

In planning for the erection of a new hospital the Mennonite Board of Missions and Charities advocated selling the Mennonite Sanitarium property. The contract sale price of the property was $50,000.00, and was made with the Knights of Pythias. This took place in the spring of 1925. Possession of the Sanitarium building and 160 acres af land was granted them. They expected to use it for a State Pythian Home. The building was vacated in April, 1928. The present Sanitarium is now located in the city of La Junta and is operated by the same management as the General Hospital. In the past year it has been operating to full capacity.

In retrospecting the growth of the work we firmly claim the words of I Samuel 7:12, "Hitherto hath the Lord helped us."

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La Junta, Colo.

THE BIBLE AND THE COLLEGE STUDENT

By Walter Lee Lingle

This article is furnished by the committee on the commemoration of the four hundredth anniversary of the English Bible.

College students cannot afford to leave the Bible out of their reading and thinking. From a literary, historical, ethical, and spiritual point of view no man's education is complete without a knowledge of the Bible. The Bible is not a single book. It is a divine library, which is noted for its comprehensiveness and infinite variety. John Richard Green illustrates its charm and variety in an eloquent paragraph in his "Short History of the English People." He says: "When Bishop Bonner set up the first six Bibles in St. Paul's, many well-disposed people used much to resort to the hearing thereof, especially when they could get any that had an audible voice to read to them . . . Sunday after Sunday, day after day, the crowds that gathered round Bonner's Bibles in the nave of St. Paul's, or the family group that hung on the words of the Geneva Bible in the devotional exercises at home, were leavened with a new literature. Legend and annal, warsong and psalm, state roll and biography, the mighty voices of prophets, the parables of evangelists, stories of mission journeys, of perils by sea and among the heathen, philosophic argument, apocalyptic visions,—all were flung broadcast over minds unoccupied, for the most part, by rival learning."

Sir Walter Scott was one of the greatest of all the novelists who have ever written in the English language. He wrote many books and knew books as few men have ever known them. His great library is still intact in his beautiful old home known as Abbotsford. As I went through his library this past summer, I was struck by the large number and scholarly character of the books which it contains. One of the most conspicuous books in that library is a handsome copy of the Bible, which bears this inscription in the handwriting of his mother: "To my son, Walter Scott, from his affectionate mother, Ann Rutherford;" and this additional inscription in his own handwriting: "This Bible was the gift of my grandfather to my mother and presented by her to me."

He prized that Bible not only as an heirloom, but as a book of literature and a book of life. His son-in-law and biographer, Lockhart, who is buried at his feet in Dryburgh Abbey, tells of a striking incident that occurred while Sir Walter was on his last bed of illness and only a few days before his death: "He expressed a wish that I should read to him, and when I asked from what book, he said: 'Need you ask? There is but one.'" As that great man surveyed his whole library and the whole field of literature, there was one book that towered above all others, and that was his Bible. I wonder if it was his mother's Bible that he was calling for. At any rate, there is the estimate of a great man whose library was crowded with all manner of great books.

What has been the attitude of college students toward this book? One day Martin Luther, a student at the University of Erfurt, ran across a copy of the Bible in the university library. It was the first complete copy of the Bible that he had ever seen. It laid hold of his heart and mind and transformed his whole life. That copy of the Bible had more to do in making Martin Luther a great Christian leader and a great world figure, than any other influence that ever entered into his life.

William Tyndale was an unusually brilliant student in the University of Oxford. His biographer tells us that he became so skilled in Latin, Greek, Hebrew, French, Spanish, Italian, and English, that whichever he spoke in you would suppose was his native tongue. The Bible came into his life with all its transforming power. It completely captured his heart and mind, and he yielded himself to it without reservation, and finally gave his life for it. Today we think of him as the father of the English Bible. As we celebrate the four hundredth anniversary of the printing of the first complete Bible in English, let us remember that of it the New Testament and the Pentateuch were practically Tyndale's translation with a few revisions.

John and Charles Wesley, and George Whitefield, students at Oxford University, became interested in the methodical study of the Bible. It became a transforming power in their lives, and they went out to turn the world upside down. Through the power of the Word of God, John Wesley became the greatest force of the eighteenth century in England.

Thus we might come on down through the centuries and call the roll of a multitude of college and university students whose lives have been transformed and made great by the Word of God. But what about present-day college students? Of course, it is not possible to put all college students together in one group under one label. There are just as many different kinds of college students as there are of older people, and there are at least fifty-seven varieties of the older ones.

Some college students shrug their shoulders at the Bible. Others are indifferent toward it. There are still others who are woefully ignorant of it. But, after all this has been said, there are many college students who approach it with reverence and find rich treasures in it.

No one person knows the hundreds of thousands of college students in America well enough to speak with certainty about their attitude toward the Bible. Let me speak definitely out of my own observation and experience. I have the privilege of being connected with a college which has a student group of 650 young men representing more than twenty-five different states. For nearly fifty years courses in the English Bible have been a required part of the curriculum. Freshmen and Sophomores are required to take three hours a week. Elective courses are provided for Juniors and Seniors. The English Bible itself is studied and not simply books about the Bible. After fifty years we

(Continued on page 93)

BIBLE STUDY

TABERNACLE STUDIES

XLVIII. Cleansing of Leprosy (Continued)

By the Bible Study Editor

The Purifications

The ceremony of the sprinkling of the blood of the bird seems a trifling thing when compared with the more elaborate service within the tabernacle and upon the altar of the Lord; but the efficacy of that sacrifice was great enough to have enabled the priest who ministered it to call the leper "clean."

Out on the highway, passing from Galilee to Jerusalem, ten lepers approached Jesus, saying; "Have mercy on us." He replied, "Go and shew yourselves unto the priests." As they went they were cleansed (Luke 17:13, 14). On a previous occasion, in a town in Galilee, He spake to a leper, "I will: be thou clean." He was told to offer for his cleansing according to the law of Moses (Luke 5: 12-14).

Jesus was the offering from heaven who had power to say to the lepers, "Be clean." He is the heavenly sacrifice, coming from heaven shedding His blood, and returning to heaven, to restore the lepers of sin to the camp of saints and to place them again in the fellowship of God for worship and testimony to the grace of God that has made atonement for sin. It is He who alone is able to say, "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

The leper who was cleansed by the sprinkling of the blood of the bird was pronounced clean. This sprinkling of the blood did not heal the leprosy. The leprosy had entirely covered the body of the man. He was a leper cleansed. Jesus healed the leprosy of the men whom He met. He pronounced them clean. There is no doubt but that the priests were obliged to pronounce them clean also. Under the law, they would be obliged to be sprinkled with the blood of the bird and then offer for their cleansing the required sacrifices.

For the lepers of this sinful world Jesus is the priest who meets them, sees them in their completely sinful state, with the body completely under the power of sin. He offers for these lepers of sin His heavenly gift of atonement; that gift which God gave because He loved the world. It is this heaven-given gift that cleanses. It included the Son sent from heaven, the cross, the sorrow, the blood, the earthen vessel, the living water and the return to glory. The appropriation of the cross of the Son of God means the sprinkling of blood that cleanses the soul from sin and restores the sinner to God and to the fellowship with those who belong to God's heavenly household. Lev. 14:8.

Following the sprinkling of the blood of the bird, the leper was required to purify himself fully from every physical pollution and from every possible taint of his own former defilement. The garments which had been defiled by his own flesh must be washed. All of the hair of his flesh he shall shave, and he shall wash his flesh. There had been a divine acknowledgement of his cleanness, through the provision of atonement, which was to be followed by a practical demonstration of separation from the defilement which had cost the life of a redeemer. Too often do men forget that the atonement made by Christ does not remove the defilement of the sin from one's life. The atonement removes the guilt and pronounces one clean in God's sight. That attributed cleanness is followed by the purging of the life from its defiling contacts, a thing which is not accomplished by blood, but by a separation from the defilement, a removal from one's self of all defiling contacts from his own life.

This removal of defiling contacts is not accomplished by the water of baptism. The ceremonial washing was to be accomplished twice. Lev. 14:8. Baptism is applied but once. It cannot mean baptism, for the hair must be shaved, even the hair of the head, the beard and the eyebrows. The removal of these natural appendages is not required in water baptism. This personal cleansing is symbolical of the necessity of the cleansing from all filthiness of the flesh and spirit of the soul that comes to God by Jesus Christ. II Cor. 7:1. David said, "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18). The soul that comes to God for cleansing from his leprosy of sin must purge from his life all that he possibly can of the old leprosy. The two purifications,—the one before entering the camp, and the other on the seventh day after entering the camp—should stress the fact that the purifying process of a believer's life should be continuous. If we come to Christ for cleansing, we shall continue that purging and separation from defilement after we are in the household of God.

Let us again note the nature of the holiness that is required of God's household. The blood of the bird was sprinkled upon the leper, and he was pronounced clean by the priest. But that cleanness was not such which required no washing of garments and flesh. Before other offerings were made for the cleansed man he was required to shave again, and to wash his flesh and garments. The second application of blood was made after the purifying of the body, and the second touching of the leper with blood was not called a cleansing. It is evident that the cleansing from sin and defilement by the offering of blood is a cleansing from the guilt of sin. It is seen in the redemptive power of the blood that makes atonement. It is the power of canceling the judgment for sin, and the removal of the condemnation that rests upon the sinner. It settles the account of transgression against God. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

There is much that is mysterious in the operations of God in the matters of our reconciliation to Him and our regeneration through Jesus Christ. But it should ever be remembered that wherever blood is required or applied in God's offerings and ceremonies there is the representation of judgment, redemption, atonement, and propitiation. Blood does not give life and is not a quickening, renewing power. It is the Spirit that gives life, and that inspires purity and imparts virtue from God.

Yet, there are those who say that the spirit comes and "slays" the "old man" and "slays" or "kills" the flesh, and, that the blood cleanses the heart and life and flesh upon which it is applied. The reverse is rather the order of God. The blood does not kill the flesh, neither does it remove the impurities of the flesh. The blood atones for the sin of the flesh and through that blood we account ourselves or reckon ourselves and our old man dead indeed unto sin. There follows a purging of the life from all of its past defilements by the application of water and that water must be the Word of God by which we sanctify, or separate ourselves unto God. The Spirit's place and power in the life of a believer is that of quickening and renewing the life and mind and keeping it in constant fellowship with God and all of the means of grace provided by Him.

Let us note again the purgings required to admit the leper into the camp of the people of God. "He that is to be cleansed" shall wash his clothes. The leper had been defiled by his own unholy flesh. He shall shave off all his hair that had grown from his leprous body. He shall wash his flesh that had been marred by the unholy leprosy. The defilements from which he was to purge himself were all his own. He had in himself that which had defiled himself and would defile all with whom he would come in contact. His unholiness was all personal. He had no good thing to bring with him into the camp. There was no self-righteousness and no self-justification. There was no other who could have touched him to defile him more. There was not one whom he could accuse for his unholy condition but himself. He did not come into the camp to escape from the defilement of other lepers; for they could not have made him more impure. He came to the camp for purification to escape from his own defilements. This is a true illustration of personal sin and personal holiness.

Why do men seek to come to Christ to escape the defilements of the world and of other sinners and of the devil, as is often claimed? Each man, each soul must escape from one's own defilements. Every soul of man is hidden from his fellow man by the garment of his own works and pretended character. By the garment one would not recognize the leper beneath it. But every fibre of that garment of life and character needs the cleansing of God's Word. Every hair of the body, which is the product of the leprous flesh, must be removed. In the fruits of the flesh there is no holy thing. Their character, moral quality, pretended virtue, and professed worth have no basis of claim for holiness when they are the product of leprous flesh, and leprous flesh it is when it bears the nature of sin.

And what shall be said of the flesh? It is thoroughly sinful. The priest saw that the flesh had been completely covered with the white skin of the leper. It was no longer spotted with leprous spots, for it was now one white leprous spot. No good thing was found in it, neither on it, nor was there any good thing proceeding from it. As noted before, the leprosy had spent itself, and the leper now lived by grace. He must wash his flesh to separate himself from all that leprosy had accomplished in his flesh.

The Scriptures are true, and based upon the truth that in the flesh there is no good thing. "Reckon ye also yourselves to be dead indeed unto sin." "Ye are dead." "Mortify therefore your members which are upon the earth." "If ye through the Spirit do mortify the deeds of the body, ye shall live." There is nothing left for the leper but the separation of himself and his life from all that is flesh, from the flesh and that associated with the flesh. And if one, having a spiritual consciousness of his own defiling life, purge himself from his own life and sins, he will have little to say concerning the faults and failures of others. Each soul is always more defiled and in greater error from his own life and conceptions than he is by his contacts with others.

Seven days of separation were required from the time the leper entered the camp until the time of his completion of the ceremony of cleansing. Lev. 14:8. This period of separation agrees with the period of separation in the trial of leprosy. Lev. 13. It was a period of the proving of the cleanness pronounced by the priest and approved by the offering of the bird.

The cleansed man had been admitted into the camp, but was not admitted into his tent, his abode with his family, until the offerings had been made upon the altar. Seven days shall have elapsed before the offerings could be completed in the sanctuary. On the seventh day of his separation the cleansed man again washed his clothes, shaved off all of his hair, and washed his flesh. Seven days is the period of an earthly probation. The eighth day is the figure of the age to come. There is no day numbered beyond the eighth one. It is the type of the eternal day. It is on the eighth day that the leper was restored to his habitation and abode within the camp of God's people.

Before the day of his entrance into the eternal habitation of God the believer shall be purged of all that remains of his leprous life. That which develops in his earthly separation is of the same general character as the product of his flesh, although they may not be after the flesh. But at the best they are not of such a nature that they may be brought with him when he is presented to the Lord to be restored fully into His eternal abode. There is in the redemption accomplished by Christ that which is complete. It reconciles us to God, removes the guilt of sin, and gives us a standing of perfection, and the gift of eternal life. By the redemption the believer has the assurance of present sonship and the inheritance of eternal glory. The presentation as glorified sons will be completed at the time of the return of Christ to receive His own and then they shall be like Him. The present life of the believer is the time of his purification unto that blessed hope. He "that hath this hope in him purifieth himself even as he is pure." He keeps himself "unspotted from the world." The purification of the child of God is a continuing process, while he waits for the day of presentation to God. It consists of the purging of his life from all the defilements of His past leprous life and from his leprous marked body.

The same element of purification was used on both occasions of purifying. He "shall wash his clothes, and shave off all his hair, and wash himself in water" (Lev. 14:8). Also "he shall wash his flesh in water" (Lev. 14:9). There was no change in the elements of washing, even though there were two stages in the purification. There was not even an additional element required for cleansing. The nature of the defilement was the same in both instances. The leprous flesh—the man's own defiling body—the impurity was not derived from the garment, nor from other lepers, for the garment had been cleansed and he was separated from the former lepers. He had no contact as yet with other members of the camp, for he was prohibited from entering into his tent. The only source of defilement was in himself.

A favorite practice of many is to attribute their failures in holiness to sources outside of themselves. A species of holiness is claimed for themselves which would eliminate any possible defilement from personal sources. Should there be any error, any impurity, and suggestion of semblance of impurity in the life, it is attributed to external sources. The sources are such as, associates, external suggestions and contacts with the world, or with unsanctified Christians. Very frequently, Satan is blamed for enticing and suggestive temptations and snares, brought by craft and stealth. Everything of an unholy nature in the life is attributed to any other source than that of the individual self. How can one be purged from defilement? By washing the clothing and removing the product of the flesh and by washing one's own flesh with water. What is the element with which a believer may purge himself from his defilements? Have "our bodies washed with pure water" (Heb. 10:22). The Lord cleanses the body of His bride with the "washing of water by the word" (Eph. 5:26). The Word is the spiritual element by which the impurities of life of the heart and of the flesh can, and may be, purged and cleansed repeatedly, constantly, and increasingly.

Repentance and purification is the normal experience of those who have come from their leprous life in the world and recognize the condition of the flesh in which they dwell. The attributed virtues of a sinless Savior will lead to a constant cleansing of a life in the flesh that should strive to attain to the perfection of Him who shall one day, through His finished redemption, present the redeemed soul to Himself in heavenly purity and glory.

WITHIN OUR HEARTS

We must keep faith within our hearts,
As armor for the soul,
In which not one of Satan's darts
Can ever make a hole.
Reflection of this inner life
Is seen within the eye.
The soul that lights the face of man,
Shall live and never die.

We must keep hope within our hearts,
When cares our lives surround;
A soul that learns this hidden truth,
A source of strength has found.
All other men who pass his way,
Will find, he strength imparts.
With words of cheer he'll help implant
His hope in other hearts.

We must keep courage in our hearts
When right would seem to fail.
The righteousness and truth of God
Must in the end prevail.
No workers of iniquity,
Can face Eternal light;
They'll find on them the wrath of God
And perish by His might.

We must keep Christ within our hearts,
If we would love and lift
The souls of men who do not know
His sacrificial gift.
In hearts of men may there be found
Our Lord's abiding place,
Until we're called to higher realms,
And see Him face to face.

—Ethel M. Milner.

KEEP THYSELF PURE

"I think a Christian can go anywhere," said a young woman who was defending her continual attendance at some doubtful places of amusement. "Certainly she can," rejoined her friend, "but I am reminded of a little incident which happened last summer when I went with a party of my friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner, who was to act as a guide to the party. "Can't I wear a white dress down into the mine?" she asked petulantly. "Yes, mum," returned the old man, "there is nothing to keep you from wearing a white frock down there, but there is considerable to keep you from wearing one back."

—Selected.

BIBLE STUDY

TABERNACLE STUDIES

XLVIII. Cleansing of Leprosy (Continued)

By the Bible Study Editor

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And what shall be said of the flesh? It is thoroughly sinful. The priest saw that the flesh had been completely covered with the white skin of the leper. It was no longer spotted with leprous spots, for it was now one white leprous spot. No good thing was found in it, neither on it, nor was there any good thing proceeding from it. As noted before, the leprosy had spent itself. and the leper now lived by grace. He must wash his flesh to separate himself from all that leprosy had accomplished in his flesh.

The Scriptures are true, and based upon the truth that in the flesh there is no good thing. "Reckon ye also yourselves to be dead indeed unto sin." "Ye are dead." "Mortify therefore your members which are upon the earth." "If ye through the Spirit do mortify the deeds of the body, ye shall live." There is nothing left for the leper but the separation of himself and his life from all that is flesh, from the flesh and that associated with the flesh. And if one, having a spiritual consciousness of his own defiling life, purge himself from his own life and sins, he will have little to say concerning the faults and failures of others. Each soul is always more defiled and in greater error from his own life and conceptions than he is by his contacts with others.

Seven days of separation were required from the time the leper entered the camp until the time of his completion of the ceremony of cleansing. Lev. 14:8. This period of separation agrees with the period of separation in the trial of leprosy. Lev. 13. It was a period of the proving of the cleanness pronounced by the priest and approved by the offering of the bird.

The cleansed man had been admitted into the camp, but was not admitted into his tent, his abode with his family, until the offerings had been made upon the altar. Seven days shall have elapsed before the offerings could be completed in the sanctuary. On the seventh day of his separation the cleansed man again washed his clothes, shaved off all of his hair, and washed his flesh. Seven days is the period of an earthly probation. The eighth day is the figure of the age to come. There is no day numbered beyond the eighth one. It is the type of the eternal day. It is on the eighth day that the leper was restored to his habitation and abode within the camp of God's people.

Before the day of his entrance into the eternal habitation of God the believer shall be purged of all that remains of his leprous life. That which develops in his earthly separation is of the same general character as the product of his flesh, although they may not be after the flesh. But at the best they are not of such a nature that they may be brought with him when he is presented to the Lord to be restored fully into His eternal abode. There is in the redemption accomplished by Christ that which is complete. It reconciles us to God, removes the guilt of sin, and gives us a standing of perfection, and the gift of eternal life. By the redemption the believer has the assurance of present sonship and the inheritance of eternal glory. The presentation as glorified sons will be completed at the time of the return of Christ to receive His own and then they shall be like Him. The present life of the believer is the time of his purification unto that blessed hope. He "that hath this hope in him purifieth himself even as he is pure." He keeps himself "unspotted from the world." The purification of the child of God is a continuing process, while he waits for the day of presentation to God. It consists of the purging of his life from all the defilements of His past leprous life and from his leprous marked body.

The same element of purification was used on both occasions of purifying. He "shall wash his clothes, and shave off all his hair, and wash himself in water" (Lev. 14:8). Also "he shall wash his flesh in water" (Lev. 14:9). There was no change in the elements of washing, even though there were two stages in the purification. There was not even an additional element required for cleansing. The nature of the defilement was the same in both instances. The leprous flesh—the man's own defiling body—the impurity was not derived from the garment, nor from other lepers, for the garment had been cleansed and he was separated from the former lepers. He had no contact as yet with other members of the camp, for he was prohibited from entering into his tent. The only source of defilement was in himself.

A favorite practice of many is to attribute their failures in holiness to sources outside of themselves. A species of holiness is claimed for themselves which would eliminate any possible defilement from personal sources. Should there be any error, any impurity, and suggestion of semblance of impurity in the life, it is attributed to external sources. The sources are such as, associates, external suggestions and contacts with the world, or with unsanctified Christians. Very frequently, Satan is blamed for enticing and suggestive temptations and snares, brought by craft and stealth. Everything of an unholy nature in the life is attributed to any other source than that of the individual self. How can one be purged from defilement? By washing the clothing and removing the product of the flesh and by washing one's own flesh with water. What is the element with which a believer may purge himself from his defilements? Have "our bodies washed with pure water" (Heb. 10:22). The Lord cleanses the body of His bride with the "washing of water by the word" (Eph. 5:26). The Word is the spiritual element by which the impurities of life of the heart and of the flesh can, and may be, purged and cleansed repeatedly, constantly, and increasingly.

Repentance and purification is the normal experience of those who have come from their leprous life in the world and recognize the condition of the flesh in which they dwell. The attributed virtues of a sinless Savior will lead to a constant cleansing of a life in the flesh that should strive to attain to the perfection of Him who shall one day, through His finished redemption, present the redeemed soul to Himself in heavenly purity and glory.

WITHIN OUR HEARTS

We must keep faith within our hearts,
As armor for the soul,
In which not one of Satan's darts
Can ever make a hole.
Reflection of this inner life
Is seen within the eye.
The soul that lights the face of man,
Shall live and never die.

We must keep hope within our hearts,
When cares our lives surround;
A soul that learns this hidden truth,
A source of strength has found.
All other men who pass his way,
Will find, he strength imparts.
With words of cheer he'll help implant
His hope in other hearts.

We must keep courage in our hearts
When right would seem to fail.
The righteousness and truth of God
Must in the end prevail.
No workers of iniquity.
Can face Eternal light;
They'll find on them the wrath of God
And perish by His might.

We must keep Christ within our hearts,
If we would love and lift
The souls of men who do not know
His sacrificial gift.
In hearts of men may there be found
Our Lord's abiding place,
Until we're called to higher realms,
And see Him face to face.

—Ethel M. Milner.

KEEP THYSELF PURE

"I think a Christian can go anywhere," said a young woman who was defending her continual attendance at some doubtful places of amusement. "Certainly she can," rejoined her friend, "but I am reminded of a little incident which happened last summer when I went with a party of my friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner, who was to act as a guide to the party. "Can't I wear a white dress down into the mine?" she asked petulantly. "Yes, mum," returned the old man, "there is nothing to keep you from wearing a white frock down there, but there is considerable to keep you from wearing one back."

—Selected.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. B. M. Editor

The Child, the Man, the Christian, the Lost Soul, the Government of Earth, the Church, the Present, the Future, are themes suggested through the topics discussed in this issue of the paper. These themes, when rightly seen and **thought out** according to the plan of God as revealed in the Word, will enrich our minds and hearts and strengthen us for some of the important activities of life.

"Children are an heritage of the Lord." Much of the work in our earthly life is concerned with the child. We work with him in the home. We give large time to him in the church. We spend much for him in school. We look forward to the future and labor with the child in preparation for that coming day. We hope that when maturity is attained that the developed child will be an asset. We shall be blessed in our work if we can have a clear vision of what the child ought to be, and a clear vision of present duties in bringing the child to be just **that,** when God has worked through us.

"What is man that thou art mindful of him?" This question needs to be asked often enough that we may see our position and calling before God and understand the responsibilities of life. It is a good question for the young people to ask and to seek to answer according to the revealed truth of God. Some may try to shift all the responsibility upon God by perverse doctrines of man and his powers of action, but none of these can change the facts that we are responsible to our Creator and will be brought into judgment for our perverse thoughts and conduct.

What responsibility does the Christian have toward his fellowmen? With the blessings of salvation, how much am I responsible for the lost souls about me? The question of how the Christian is to spend his life will hinge upon a true understanding of the need and the responsibility in light of the need. Blessed is that church which early impresses upon its young the great mission of the Christian in the world to shine as a light and bring the message of life to others.

"Ye are not of the world." There is a sphere of society in which the Christian has no organic part. He is in it as a part of the constituency which is controlled and used, but he is apart from it in the elements of its spirit. His presence contributes to the tone of the surroundings in which he works. He brings higher standards of morals which affect the rulers and their laws. He brings an influence to bear upon the citizens of a nation by the spirit of uprightness and submission in his life. He could not be absent from any nation without noticeable harm to that nation. Yet he does not partake of the administration of the sword and the punitive judgments which the nation inflicts. 'Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet. 2:9). In this he is characterized as a pilgrim and a stranger (I Pet. 2:11). As a sojourner, he is to walk in the midst of a foreign land in a way that will recommend the land and nation which he represents to the inhabitants and citizens of the world.

"Ready to every good work" yet "not unequally yoked with unbelievers" we are to be "blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Phil. 2:15, 16).

THE CHILD IN THE CHURCH (Jr.)

Deut. 31:12, 13; I Sam. 1:24-28

Topic for March 8

MOTTO

"Feed my lambs."

MEDITATIONS ON THE TOPIC

I. **Children in the Church** are one of the important factors of a live congregation. We mean by this that, while not all the children have reached the age of accountability so that they are members or may become members, are nevertheless all considered as a part of the concern and activity of the congregation and are made to feel from the earliest infancy that they belong to the services and activities of the church.

As one mother said to a minister, now getting old, "As long as I can remember you have been our pastor. You shook my hand when I was a little girl each time after the services, and now you shake the hand of my little girl." Certainly this pastor lived to realize the blessing of the child to the church and its importance to the coming days when God should call him to the service in glory and the boys and girls of the church should carry forward the work he had left.

Not all of the services of the church need to be directed to the child. But the child should be made to feel that what the older folks are doing and understanding is a serious business in which the child shall have a share as soon as he is able to grasp his duties and opportunities. The child may be given special attention according to his understanding whatever the Sunday school classes adapted to his age may furnish. The pastor may be able to break up his messages with portions for each and all. The special services for children may be arranged from time to time for their own encouragement.

The pastor may well take courage when he sees the boys and girls take an interest in his message, and feel that they have a share in what he speaks.

II. **The Text.**—Deut. 31:12, 13.—God impressed Israel with the importance of gathering the children with the older people into the solemn assemblies that they may hear and learn to fear.

I Sam. 1:24-28.—Samuel is an example of the child whose mother consecrated him to the service of the Lord before birth, and fulfilled her vow at the earliest possible time.

III. **Suggestions for Junior Programs.**—The juniors should be made to feel that the church is the blessed opportunity of their life to become such men and women as God would have them be and to reach the highest possible good for time and eternity. They should be taught how to make the most of their opportunity in the church. The outline of Suggestive Assignments for juniors will suggest some of the lines in which the boys and girls can exercise themselves and get the most out of the church services. The older juniors may well study the great meetings in the Bible in which children figured. The stories furnished by these great meetings will show to the older juniors that God has a place for boys and girls in all His important services.

OUTLINE STUDY

I. **Children at Church.**
  1. Commanded to be brought.—Deut. 31:12, 13.
  2. When Ezra taught the law of God.—Neh. 8:3.
  3. When the walls were dedicated.—Neh. 12:43.
  4. When Joshua read the law.—Josh. 8:35.
  5. When Jehoshaphat prayed.—II Chron. 20:13.
  6. When Jesus came to the Temple.—Matt. 21:15.
  7. When Jesus was a lad.—Luke 2:46.
  8. When Jesus taught and fed the multitudes.—Matt. 15:29-39.
  9. Infants were brought to Jesus.—Luke 18:15-17.

II. **Blessings of Learning about God in Youth.**
  1. While the evil days come not.—Eccl. 12:1.
  2. Lays the foundation for salvation.—II Tim. 3:15.
  3. Brings precious promises to light.—Prov. 3:1-10.
  4. To keep religion alive.—Psa. 78:1-8.

SUGGESTIVE ASSIGNMENTS

For Juniors.
  1. Text Word, **"Generation."**
  2. Great Meetings Attended by Children.
     a. (See Outline Study).
  3. How Children May Be Blessed in Church.
     a. How to keep their bodies quiet.
     b. How to keep their ears.
     c. How to keep their eyes.
     d. What to do in time of prayer.
     e. When songs are sung.
     f. In the Sunday school class.
     g. At children's meeting.
     h. When the minister speaks.
  4. Some Church-going Children.

For Seniors.
  1. The Importance of the Child in the Church.
  2. Opportunities with the Child in the Church.
  3. Blessings to Church-going Children.

PERSONAL THOUGHT

Praise God for the church which provides a spiritual home for all who receive it. Nourishing childhood and strengthening manhood and womanhood, the church becomes the best organization on earth to fit us for true living.

SEED THOUGHTS

Go to church with gladness,
Go to church with prayer,
You will find a welcome
Waiting for you there.—Sel.

The children of today are to be the leaders of the world tomorrow. If they are to be worthy of positions of leadership, we must teach them God's laws.—Sel.

Brightly beams our Father's mercy
From His lighthouse evermore,
But to us He gives the keeping
Of the lights along the shore.

Let the lower lights be burning!
Send a gleam across the wave!
Some poor fainting, struggling seaman
You may rescue, you may save.
—P. B. Bliss.

Early let us seek Thy favor,
Early let us do Thy will;
Blessed Lord and only Saviour,
With Thy love our bosoms fill.
Blessed Jesus, Blessed Jesus!
Thou hast bought us, Thine we are.
—Dorothy A. Thrupp.

THE FREE MORAL AGENCY OF MAN

Josh. 24:14-28; Deut. 30:15-20

Topic for March 15

MOTTO

"Thou crownedst him with glory and honour."

MEDITATIONS ON THE TOPIC

I. **Man's Free Moral Agency** is a fact which man's own nature recognizes as being his. Although there are those who have become slaves by circumstances beyond their control, there is ever an instinct present to throw off the yoke of involuntary servitude that freedom of action may be exercised. What is true of physical slavery of one person to another, is likewise true in regard to mental and moral conduct. Men do not always exercise the right to think for themselves, yet they feel that there is a right within them which they can exercise as to whose thoughts they will receive as their own choice. And when it comes to the acts of right or wrong, man almost always feels a sense of guilt in that which he has done contrary to what the conscience has impelled him to think wrong. On the other hand, he feels a sense of approval in doing acts according to the dictates of conscience.

God's dealing with man also declares that God recognizes him as a being whom He has made responsible for his conduct and whom He teaches by lessons of discipline and from revelation. Thus God brings blessings or curses into man's experiences according to his responses. The fall of man in Eden and the consequent punishment, the plan of redemption and man's right to accept or reject it, all are a declaration on the part of the Creator that He has given the power to man to be his own moral agent. God always seeks to bring to bear upon man the way of wisdom and places influences which bear upon him to choose the way of wisdom. But every sane man who feels the impelling forces of moral suasion and the resisting power of punishments, also intuitively feels that what he does has been final because he has chosen to obey or disobey.

Man's rebellion against God's plan for him and the consequent lost estate in which man finds himself has led perverted reasoners to declare that man is not free regarding the power of choice. But a careful study of the situation always shows that, though man by inheritance from fallen parents is low down in the scale of life, yet God has placed within his reach a means to rise to the heights of saints of God if he will but choose to do so. Also he may keep himself in that relationship to God by certain acts of his own choosing or may sever himself from the same by the same power. And while God is "able to keep us from falling" we must, if we would receive this keeping power "keep ourselves in the love of God" (Jude 21).

II. **The Text.** — Josh. 24:14-28. — Here Joshua placed before the people the benefits of serving God and the dangers of rejecting Him and then invited them to choose what they would do.

Deut. 30:15-20. — Moses brought the two ways before Israel in his farewell speech showing that in choosing they could receive either life or death according to their own will, but he urged them to choose life.

III. **Suggestions for Junior Programs.**— The junior age is a time when many choices are made. The term "free moral agency" need not be particularly mentioned in the discussion. The awakening of the conscience will make this fact self-evident to all who have not been perverted by the false philosophy of life which would make one's actions mechanical and inevitable. The positive teaching that will instill the responsibility of choice in the boys and girls is of greater value to them than one which will confuse their minds with the arguments against the negative idea. It is better to bring live issues before the boys and girls of the present time than to confuse them with things beyond their stage of development. Were it not for the falsehood before mature minds the same method would be better with adults, and should be the main method used even with them in spite of negation. Positive truth deeply impressed will of itself overthrow falsehood.

The suggestions for the junior assignments will be suggestive of the course to follow with them. Use the characters suggested with those who are able.

OUTLINE STUDY

I. Marks of Man's Free Moral Agency.

1. Right to choose obedience or disobedience.—Gen. 2:16, 17.
2. Accountability for sin.—Gen. 3:11-19.
3. Responsibility for the results of sin.—Deut. 30:15-19; Rev. 21:8; 20:12.
4. Responsible for repentance of sin.—Jer. 18:8-10; Luke 13:3, 5; Acts 3:19.
5. Responsible for the acceptance or rejection of truth.—Jno. 3:16-21; II Thess. 2:10, 11.
6. The will of man involves him as guilty. —Jno. 5:40.
7. The will of man makes possible enlightenment.—Jno. 7:17.
8. Responsible for steadfastness.—Heb. 3:14; Rev. 2:10; Col. 1:23.
9. There is no respect of persons.—Acts 10:34, 35, 43; Rev. 22:17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Will, Willing,** etc.
2. Choosing.
   - a. Refusing the evil and learning the good.
   - b. Christ or Satan.
   - c. Good company or evil.
   - d. Good books or evil books.
   - e. To live for Christ or for self.
3. Describe the Choices.
   - a. Of Moses.
   - b. Of Solomon.
   - c. Of Joshua.
   - d. Of Judas.
   - e. Of Demas.

For Seniors.

1. What Free Moral Agency Involves.
2. The Blessing of a Willing Heart.
3. The Disaster of Rebellion against God
4. The Harmony of a God-directed Life.

PERSONAL THOUGHT

Lord, help us to use the honor which Thou hast bestowed upon us by the overflow of Thy grace and incline us by Thy sweet influence to choose the right way.

SEED THOUGHTS

Between two evils, choose neither; between two goods, choose both.—T. Edwards.

False theories lead to wrong conduct, and wrong conduct excuses itself by resorting to false theories.—Tyron Edwards.

Behold a stranger at the door;
He gently knocks, has knocked before;
Has waited long, is waiting still:
You treat no other friend so ill.

But will He prove a friend indeed?
He will, the very friend you need;
The Man of Nazareth, 'tis He,
With garments dyed at Calvary.

O lovely attitude! He stands
With melting heart and laden hands:
O matchless kindness! and He shows
This matchless kindness to His foes.

Admit Him ere His anger burn;
His feet, departed, ne'er return:
Admit Him, or the hour's at hand
When at His door denied you'll stand.
—Jos. Grigg.

THE CHRISTIAN'S RELATION TO THE GOVERNMENT.—Matt. 10:16-33; Rom. 13:1-7

Topic for March 22

MOTTO

"Render therefore to all their dues."

MEDITATION ON THE TOPIC

I. **The Relation** we hold to any person or power determines our conduct toward that person or power. There is a relation of a father to his child and in turn, of a child to his father. There are relations of brothers and sisters to one another, of neighbors to neighbors, of friends to friends, of Christians to Christians, of Christians to sinners, of Christians to enemies, etc. There is also a **relation of the Christian to the government** under which he lives and to all governments of whatever kind as they touch the Christian in the world.

The Christian is "a chosen generation." He holds a position unique to the people of the world in general. As a citizen of any country under its government, he shines as a light and becomes a pattern of a worthy life. He is to be a benefit to any country in which he lives. His service should be one of help and not of hindrance. When the burden of taxes are to be borne, he bears his share. When laws are enacted, he observes the intent of the law. He honors the rulers and officials in their office.

Although he is regarded as a part of the government and subject to the regulations thereof, he is viewed by the Lord as a chosen people separated from all other people for the express purpose for which He has called him. In that position he may be placed in circumstances which transcend the orders of any earthly ruler or law. That is, whenever such ruler or law conflicts with the laws of God for His people. And although "the powers that be are ordained of God" and they are so given for the punishment of the evildoer, it is plainly evident that the instruction to the Christian is not to avenge himself (Rom. 12:19) and not to fight for his rights (Jno. 18:36), and not to even go before the judges and courts to seek his rights (I Cor. 6:8). To act in the capacity of a judge over others, or to serve on a jury where such judgment is to be rendered, is out of the sphere of the Christian's relation to the goverment (Luke 12:13-15). He is to impress the world with the fact that the home above is the place most important and that the Christian has all things nearest to his affections in heaven (Col. 3:2; Matt. 6:19-21).

II. **The Text.—Matt. 10:16-33.**—This passage shows how the Christian is to act when they are hated of men for the Lord's sake. They are to be ready with the Spirit-directed testimony of God.

Rom 13:1-7.—This passage directs the Christian to submission to the powers that be because they are made to punish **evildoers,** not the kind of people the Christian ought to be.

III. **Suggestions for Junior Programs.**—We are confronted with false patriotism that is sometimes substituted for the true love of country. The boys and girls are face to face with this in their schools at times when they are taught that love of country means such unscriptural practices as flag salute and the readiness to support things that encourage war and bloodshed in defense of the country. There is danger that in showing the evil of this kind of patriotism we fail to develop the side of benefit which the government gives to us by the blessing of God. These should not be neglected in our teaching. And in connection with this teaching, point out the duties that we owe to the government. The outline of suggestive assignments for juniors will give the points on this subject as they ought to be developed.

OUTLINE STUDY

I. The Powers Are Ordained of God.

1. To the Christian for good.—Rom. 13:4.
2. To execute wrath upon the evil.—Rom. 13:3, 4; I Pet. 2:14.
3. To praise the well-doer.—I Pet. 2:14.
4. All kingdoms are in His hand.—Dan. 2:20, 21; 4:17.
5. He regulates the power of kings.—Jno. 19:10, 11.
6. He uses the power of godless kings.—Isa. 45:1-5; Isa. 10:5-12.

II. The Christian's Duty.

1. To be subject.—Rom. 13:1; Tit. 3:1; I Pet. 2:13.
2. To respect.—I Pet. 2:17.
3. To pay the taxes.—Rom. 13:7.
4. To pray for.—I Tim. 2:1, 2.
5. To hold God supreme above governments.—Acts 4:18-20; 5:28, 29.
6. To be wise as serpents and harmless as doves.—Matt. 10:16-23; Luke 21:12-19.
7. To shine as lights.—Phil. 2:14-16; I Pet. 2:9.
8. To be separate from every evil yoke.—II Cor. 6:14-18; Jno. 17:14-19; I Tim. 2:4.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Obey."**
2. The Work of the Government.
   a. To praise the good.
   b. To punish the evil.
   c. To benefit all people, by providing roads, bridges, mail service, schools, asylums, homes for the dependent, jails for the wicked, punishment for law breakers, protection for the law-abiding.
3. Duties to the government.
   a. To obey the law.
   b. To pay our taxes.
   c. To live good lives.
   d. To pray for rulers.
   e. To obey God above all.

For Seniors.

1. Why God Ordains Government.
2. The Christian Citizen.
3. Christian Separation as Applied to the Government.
4. The Christian a Blessing to the Government.

PERSONAL THOUGHT

Does the government regard me as an asset or as a liability? May my life be such as will count for blessing wherever I am.

SEED THOUGHTS

Render therefore to Caesar the things that are Caesar's, and to God the things that are God's.—Jesus.

As we look at patriotism popularly esteemed in our day, we find a spirit far different from that taught by our Savior. His was a message of peace and love to all humanity. His Gospel was to all nations, without respect of persons. His patriots were to die, not for self-interest, not for the interests of any particular nation, but for the interests of His truth.—Bible Dictrine.

History furnishes many proofs of the folly of attempting the union of church and state. Whenever Christian people act upon the theory that it is their Christian duty to take hold of the affairs of civil government and run things according to a Christian basis it results invariably in the degradation of the church rather than the uplift of the nations. The Gospel of Christ is not intended as a machinery to govern an unregenerate world. —Bible Doctrine.

THE UNREACHED PEOPLE AT OUR DOORS.—Matt. 5:1-20

Topic for March 29

MOTTO

"In every place your faith to Godward is spread abroad."

MEDITATIONS ON THE TOPIC

I. **The Neglect in the Homeland.**—We need not go to foreign shores to find people without Christ and His salvation. Some are in the "far country" in the home whose general atmosphere is Christian. Many are in the home congregation who also are numbered among the "lost." In our communities, in the adjoining communities, in our home states, in adjoining states, in the United States, in the continent of North America, we may number the unreached people by the hundreds, thousands, millions.

There is a thrill and an adventure in applying for mission work in a distant land, or in a distant and strange part of the country. But to be sent to those among whom we have moved so often and "show them what great things God hath done" for us may not seem so thrilling. It is, nevertheless, a work very much needed and one to which the Master unmistakably calls many. Have you met that new neighbor who came into your community lately? "No?" do you say? Has he been to church? Is he a Christian? Have you told him how much you enjoy the religion of Jesus Christ? Is he indifferent to your interest? Why? There is at least some adventure in learning these answers firsthand. May you do it with God in your company and the love of souls in your heart, and wisdom on your tongue. Did you meet a man from a neighborhood where there is no religious services? Have you looked into the matter? Is there any one else interested? Are there many homes and children over there who are neglected week after week? Could you do anything about it? You meet someone whose life is void of spiritual life yet who belongs to a church community and to church. What is wrong there? Could we do something to interest people in spiritless churches?

And what about those who have come to us from a foreign land? What impressions have the people of this land made upon their heart with reference to the religion of Jesus Christ? Do we see them as somebody whose tongue seems so strange that we laugh and mock them instead of being sympathetic with their problems and difficulties? Is there not some way for us to do something? Have we asked the Lord to show the way? Have we prayed, "Lord, reach down into my heart and awaken me with such a sympathy for the unreached people at our doors as becomes Thy children."

II. **The Text.—Mark 5:1-20.** (The text in the booklet was wrongly copied).—This passage is one that reveals the compassion of Jesus with people in dire need. He heals the the man who is wild with the powers of darkness upon him. He finds a way to help the people who care more for swine than for men through the testimony of the man whom He so greatly relieved.

III. **Suggestions for Junior Programs.**—The two general heads of the outline of Suggestive assignments are: **Telling the Story of Jesus,** and **Shining for Jesus.** Around these two general heads get the boys and girls interested in behalf of others about them. Do we know something that would make others glad if they also knew? Then, tell it. Find boys and girls, men and women, who do not come to church to learn, and interest them in coming. In the conduct of life, make your life such an example of the truths of Jesus that people will wonder what makes it what it is. Jesus should be the answer for the reason that a person lives a godly life. God's Word is the reason why the Christian's rule of life is different from the world.

How boys and girls can help as no one else can in interesting certain people in the Bible. Get the boys and girls to undertake something practical in the way of bringing the message of the Lord to those who do not enjoy it.

OUTLINE STUDY

I. The Neighborhoods Near Us.

1. The non-church-goer.—Luke 14:15-24.
2. The decayed church community.—Matt. 9:36-38; 10:5-15.
3. Nonevangelical church communities.—Acts 14:1-6.

II. The Regions of Neglect More Distant.

1. Of our language and nationality.—Acts 11:19.
2. Of foreigners among us of different speech.—Acts 11:20, 21.
3. Of people of nonevangelical faith.—Acts 19:1-10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Light."**
2. Telling the story of Jesus.
   a. To friends and playmates.
   b. To people across the way.
   c. To those who never come to church.
3. Shining for Jesus.
   a. By deeds of love.
   b. By a life of purity and truth.
   c. By words from the Book of God.

For Seniors.

1. The Field for Service at My Door.
2. Finding the Unsaved about Us.
3. The Foreigner in Our Midst.
4. Neglected Sections in Our Land.

PERSONAL THOUGHT

God needs personal workers everywhere. Let us volunteer to be His witness and let Him fit us for the service.

SEED THOUGHTS

Gather them in! for yet there is room
At the feast that the King has spread;
Oh, gather them in!—let His house be filled,
And the hungry and poor be fed.

Gather them in! for yet there is room;
But our hearts—how they throb with pain,
To think of the many who slight the call
That may never be heard again!

Gather them in! for yet there is room;
'Tis a message from God above;
Oh, gather them into the fold of grace,
And the arms of the Savior's love!

—F. J. Van Alstyne.

Out in the highway, out in the by-way,
Out in the dark paths of sin,
Go forth, go forth with a loving heart,
And gather the wanderers in!"

THE CHILD AND THE FUTURE (Jr.)

Eccl. 11:9-12:7

Topic for April 5

MOTTO

"Children's children are the crown of old men."

MEDITATIONS ON THE TOPIC

I. **The Future Involves the Child of Today.**—Today the children are playing all about us. We hear their childish talk and their noisy play, and sometimes we become weary of their confusion. But, if we only wait a few years, we shall see great changes come to these same children. Their play will be changed to some other activity. Their thoughts will settle upon other activities and lo, we shall see the child becoming like the adult. Passing onward in time we shall come to the place where the present adult generation are handing over their work and going the way of all the earth. The younger generation is coming into their place and taking up the serious business of life. The work of the world is being done by the children of some years back.

This great fact teaches us that we are to take heed that we do not "despise one of these little ones." We should do all we can to encourage them on the pathway of life so that when they come into their full powers they will have retained some principles which will make their race a good one and will enrich the rest of humanity by their life.

The child should be given an outlook on the future through the high ideals lived by the adults about him. The Bible should be the book of vision in which the child is taught to look with his elders. Through this vision, the child needs to be taught to look into the future of his earthly life that he may catch the true vision of manhood and womanhood. He needs to look beyond the earthly life into that eternity where we must all sometime enter before the Judge to whom all accounts must be rendered and from whom all rewards and judgments come.

II. **The Text.—Eccl. 11:9-12:7.**—This passage brings a message to the young in particular and points them to the future, giving particular warning to use the time of youth to remember the Creator and get ready for the judgment that is sure to come upon sin.

III. **Suggestions for Junior Programs.** — This program can be made to appeal to all the juniors. Nothing looms so large in their eyes as the day when they will be big as other folks and do things which grown folks are doing. They will be interested in the growth of their bodies, perhaps, as much as in any other thing about themselves. But while the body is growing they will need a growing mind also to correspond with the new duties that fall upon big bodies. From this we may lead them to a still larger duty of growing right in their inner life before God.

The contrasts may be drawn from life characters between the doings of boys and girls that lead to a splendid manhood and womanhood, and the doings that lead to an evil end. Here picture the ideal man and woman which they need to strive to reach, and point them to the Lord Jesus and His power to make the highest kind of manhood and womanhood.

It is not too much to lead the older ones of the boys and girls to the future work that will fall upon them when the older people leave their place and the younger ones fill up the vacant places. Shall the work go forward better and better or will it be worse and worse? The responsibility falls upon the boys and girls to make good today.

OUTLINE STUDY

I. The Future Man or Woman.

1. From the babe who grows.—I Pet. 2:2.
2. Must be properly fed.—Heb. 5:13-6:2.
3. Is dependent on the character of the child.—Prov. 20:11; 22:6; 29:15.

II. The Future Nation.

1. Abraham's children.—Gen. 18:18, 19.
2. The man that fears God.—Psa. 25:12, 13.
3. The servant of the Lord.—Psa. 69:35, 36; 102:28.
4. The obedient.—Psa. 112:2.

III. The Future Life.

1. To those who honor parents.—Eph. 6:1-3.
2. To those who remember their Creator.—Eccl. 12:1.
3. To those who keep their tongues and lips.—Psa. 34:11-15.
4. To the believer, a promise.—Acts 2:39.
5. By a knowledge of the Scripture.—II Tim. 3:15.
6. By godly instruction.—II Tim. 1:5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "**Sow**," etc.
2. Preparing Children for the Future.
   - a. Caring for their bodies.
   - b. Caring for their minds.
   - c. Caring for their souls.
3. Doings That Lead to a Bad Future.
4. Doings That Lead to a Good Future.
5. The Future Man is a Boy.
6. The Future Woman is a Girl.
7. The Future Home, What Will It Be?
8. The Future Church, What Will It Be?
9. The Future Nation, What Will It Be?

For Seniors.

1. Prepare discussions from the above Assignments to Juniors, from the Viewpoint of seniors for the senior meeting.

PERSONAL THOUGHT

"Whatsoever a man soweth that shall he also reap."

SEED THOUGHTS

Make use of time, if thou valuest eternity. Yesterday cannot be recalled; tomorrow cannot be assured. Today only is thine, which, if thou procrastinatest, thou losest, which loss is lost forever.—Jeremy Taylor.

The little trees are growing,
Out in the forest wild;
They tell a happy story
To every little child.
Higher still, and higher,
We'll be rising too;
Learning more of Jesus,
Lessons sweet and true.

The little vines are climbing,
Still higher in the light;
They grow in rain and sunshine,
More beautiful and bright.
Higher still, and higher,
We'll be rising too;
Learning more of Jesus,
Lessons sweet and true.

O like the dear child Jesus,
May we from day to day,
In grace and goodness growing,
The Father's Word obey.
Higher still, and higher,
We'll be rising too;
Learning more of Jesus,
Lessons sweet and true.

—E. E. Hewitt.

BIBLE AND COLLEGE STUDENT

(Continued from page 87)

ought to be in a position to form some estimate of the attitude of our college students toward the Bible.

First of all, it is our observation that the great majority of college students who study the Bible find it an interesting book. The late United States Senator Albert J. Beveridge wrote a book entitled "The Bible as Good Reading." The majority of students studying the Bible will concur in the idea expressed in that title. By the way, in that book Senator Beveridge says: "Surely this book has not held sway over the human mind for two thousand years without having engaging qualities—something that appeals to our interest."

The majority of those students who study the Bible find it a profitable book. Its teachings enter into their moral, ethical, and spiritual ideals and thus help to mold their characters. Not only so, but its simplicity and beauty help to mold their English style. We wonder sometimes where Abraham Lincoln ever learned the use of the pure and beautiful English of his Gettysburg address and his second inaugural. He probably lets us into the secret when he tells us that the two greatest events in his life were when he borrowed a life of George Washington and when he opened the Bible and read the life of Christ.

When I question alumni who have been out for years, practically all of them tell me that they are glad they were required to take the courses in the English Bible, and that they have found these courses among the most profitable of all the courses they took during their college and university days.

The majority of present-day college students, after they have studied the Bible, would probably agree with Coleridge when he said: "In the Bible there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being, and whatever finds me brings with it an irresistible evidence of having preceeded from the Holy Spirit."

IT FASCINATED HIM

A young man in India employed in one of the railway offices overheard the remark that the best Book from which to learn the English language was the English Bible. He was immediately possessed by a desire to obtain a copy. Then he set himself to read the Bible in order to improve his knowledge of English. Before long, however, the Book began to grip his attention; it fascinated him; he read it through once, twice, thrice. At length he was convinced that the Christian religion was true and that Christ was able to save him from his sins. He went to see the missionary who tells the story. He was won, like Tatian and Justin Martyr, by devout study of the Holy Scriptures.—Council Fires.

Do not talk about what you would do if you only had the chance. The men who have moved the world made their own chances; seeing opportunities to do little things, they seized upon them, and did them well.—Publisher Unknown.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE PASSING OF KING GEORGE V

"Honour the king."—The Apostle Peter.

In the passing of King George V, the entire nation of Great Britain, the six large associated commonwealths, and scores of smaller dependencies,—one sixth of the world's population,—were plunged into a deep and sincere sorrow. Millions mourned the passing of the late sovereign, not only because he held the highest official position in the government, but because of the affection they held in their hearts for the departed monarch himself.

It is a question if any British sovereign has held a higher place of esteem in the affection of his people than the late sovereign. He was universally loved because of his fine character, and great interest in the welfare of his people. Even in the last moments of his life, as he regained consciousness, he asked his private secretary, "How's the Empire?" As the secretary said, "All is well," the King smiled.

It is a source of confidence in these troublous times that in the passing of King George V there was stirred such a tidal wave of sincere sympathy all over the world. We even read that Italy was deeply moved, in spite of the clash between the two nations on account of the Ethiopian situation. Throughout the United States the feeling expressed was such as to give great satisfaction to the British people and is a personal tribute to the character of the man.

King George worked as hard as his subjects. He bore his high honors modestly. He and his wife set a standard of domestic happiness, eager service, and faithful ministry in their calling. They influenced the nation and the world more profoundly than they realized.

His long, silent prayer, and the request that his name be not mentioned in the Thanksgiving service during the Jubilee year of his reign is memorable. The King's utterances, which were never without reference to God, and his prayer for the people, are memorable.

The message from his home Christmas morning will never be forgotten by the hearers:

I wish you all, my dear friends, a Happy Christmas. I have been deeply touched by the greetings which in the last few minutes have reached me from all parts of the Empire. Let me in response send each of you a greeting from myself. My words will be very simple, but spoken from my heart on this family festival of Christmas.

The year that is passing (the 25th since my accession) has been to me most memorable. It called forth a spontaneous offering of loyalty and, may I say, of love, which the Queen and I can never forget.

How could I fail to note in all the rejoicing, not merely respect for the Throne but a warm and generous remembrance of the man himself who, may God help him, has been placed upon it.

It is this personal link between me and my people which I value more than I can say. It binds us together in all our common joys and sorrows, as when this year you showed your happiness in the marriage of my son, and your sympathy in the death of my beloved sister.

I feel this link now as I speak to you, for I am thinking not so much of the Empire itself as of the individual men, women and children who live within it, whether they are dwelling here at home or in some distant outpost of the Empire.

In Europe and in many parts of the world anxieties surround us. It is good to think that our own family of peoples is at peace in itself, and united in one desire to be at peace with other nations—a friend of all, an enemy of none.

May the spirit of goodwill and mutual helpfulness grow and spread. Then it will bring not only the blessing of peace but a solution of the economic troubles which still beset us.

To those who are suffering or in distress, whether in this country or in any part of the Empire, I offer my deepest sympathy, but I would also give a Christmas message of hope and cheer. United by bonds of willing service, let us prove ourselves both strong to endure and resolute to overcome.

Once again as I close I send you all, and not least to the children, who may be listening to me, my truest Christmas wishes and those of my dear wife, my children and grandchildren, who are with me today. I add a heartfelt prayer that wherever you are God may bless and keep you always.

The following excerpts from larger editorials give some idea of American esteem for King George V.

New York World-Telegram.—England has had her share of great monarchs, but never a wiser one nor one more democratic. He more than any other of his day sensed the passing of the era of rule by divine right. He, to an extraordinary degree, appreciated the fact that the people of Britain—as fully as the people of the United States or any other republic—hold the real power, and that he was merely a symbol. Not only did he understand this but he was proud of it. . . . To his successor—nay, even to rulers everywhere—we can think of no better advice than to go and do likewise. For those with eyes to see there is a tremendous lesson in this wise King's reign.

Boston Herald.—George V was essentially a domestic character both in public and in private. He must have realized fully the evolution which had taken place in political and social conditions in the present century. He must have made up his mind to accept the constitution in the stage it had reached at the time of his accession to the throne. He would be, more than any of his predecessors, a people's king, a sincere democrat.

But George was far more to the British people than an ornamental ruler. They loved, respected and trusted him. They knew what a king's limitations are in a country where, as Walter Bagehot said, "a republic has insinuated itself beneath the folds of a monarchy."

Cleveland Plain Dealer.—Great Britain has had greater and more glamorous kings, but rarely has she had a ruler more devoted to the public welfare or more earnest in carrying out his duties. The reign of George V will be recalled as one of the most arduous in the long annals of history. He will be remembered as a man who, because of his good sense, modesty, affable personality and untiring efforts, was worthy to be called "Every inch a King."

King George V came to the throne in the most troublous century of the history of the British nation. His faith in God, and his confidence carried the nation through the stress and strain. Great Britain is the despair of Communists, Fascists, Dictators of all kinds, all advocates of New Deals and nostrums supposed to cure all in the depression. The loyalty of the nation to the Throne is a puzzle to those living outside of the empire. The reason is not hard to find. It is found in the sentiment breathed in the King's message to the nation over the air on Christmas. It also lies in the character of the man on the Throne. His effective rule is evident and enhanced by the fact that most of the thrones in the world have fallen into the dust, while the throne of Great Britain is better established than ever. The inherent respect of Britishers for law and order also contribute their share.

The secret of the King's character is disclosed by the casual confession. "I have the right to give you this Bible," he said to a village boy, "because I read the Bible myself every day." He had promised his mother, Queen Alexandria, that he would do this, and he kept his promise. To the credit of the King, it also may be said, that he conducted daily family worship in the palace. His wife shared with him the same religious interests and attitudes. The nation at large breathed with a larger confidence when the new King Edward VIII, declared that it is his desire to walk in the footsteps of his father. To cynics, critics, atheists, the unmistakable verdict of mankind on King George is an overwhelming answer.

The stopping of all the business of the nation, even after the new king said, "that in respect to the poor it would be considered proper for business to continue, and shops to work," is an engaging tribute to the King. The writer of this editorial, himself American born, had such a sincere love for the King, that when the message reached Canada, that the King was in the last moments of his life, the writer wept in silence, and truly felt like the national hymn expresses itself, **"God save the King."**

THE NEW KING ASCENDS THE THRONE—EDWARD VIII

For the king trusteth in the Lord; and through the mercy of the Most High he shall not be moved.—Psalm 21:7.

Amid all the formality of ancient times, the new king, Edward VIII, ascended the throne, in his father's, King George's, stead, although the official coronation will take place a year from now. In many respects he has less handicaps, and more advantages. He is not handicapped, as his father was, for he was trained for the throne. His father was not in direct line, never expected to reign, was not schooled for the task of ruling, and accepted the job reluctantly. Great powers which corrupt some, never affected his father, and we trust under the mercy of God, the new King may be kept by trusting God, instead of his own wisdom.

One of the advantages accruing to King Edward VIII, is the high honor, with which the British Throne is credited, doubly so on account of the high character of the late King. The new King comes to the throne, with some of the heaviest burdens any shoulder should carry upon him. May he learn to trust the Lord, as did his father. The office of the British King is one of the most exacting, though highly honored thrones. However, the new King will have the benefit of his wide travels, among all his varied peoples, from the highest cultured civilization to the lowest Hottentot. May the Lord grant him wisdom, virtue, and endurance in His mercy.

Already, the new King has won the respect of the people of the Empire. The young King knows he has the love and esteem of the people. We trust that he may enhance the office received from his father, who filled it admirably, by the grace of God. He has traveled 200,000 miles among the peoples that compose the Empire, and this will help him in ruling his 495,000,000 people.

The new King will be greatly interested in the welfare of the common man. In one of King Edward's VIII recent addresses, to a group of wealthy, political bigwigs, he well nigh irritated them. Here are a few excerpts:

There are a great many slum-dwellings in this country that are relics of a bygone idea of what was tolerable for workmen. That type of home must be demolished. They are not, and must not be, considered fit for the coming generation. . . .

This nation can not afford to perpetuate such slums. What's the use of treating the diseases of slum-dwellers, especially the children, if, when cured, they are to be sent back to such slums? It is a disgrace to our national life.

With these men looking for words of praise, and then getting such outspoken words from royalty, it must have been quite jarring. However, even a King can read the handwriting upon the wall. The day seems to be past when men can revel in luxury, pet their poodle dogs, and let their employees' children suffer. The young King while Prince of Wales made it his business to go out and visit the slum sections. His visit to the Welsh miners gave him an insight into poverty that will color all his actions from the Throne, in behalf of the unfortunate. As a moral force no man wields so much prestige as does the King.

May God guide him, is our sincere prayer, and truly, "May God save the King."

"THE FASCISTS ROAR"

Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.—Matt. 24:22.

In the above quoted prophecy of Christ you have both an historical fulfilment, as evidenced in the destruction of the city of Jerusalem, and a future prophecy, which also relates to a period of tribulation at the endtime. Bible scholars are not in agreement as to the exact time of this period of tribulation. Some place it at the immediate end of this age; others, following the Church age. Wherever our readers may place it, what concerns us mostly is **the fact that such a period is foretold, and that the world seemingly is getting ready for such a time of mass destruction.**

In this editorial we are concerned about the spirit of **"Fascism,"** which is highly nationalistic, yet it has become international in scope. Fascism began in Italy, among the So-called **"blackshirts,"** but now there are all kinds of **"shirts,"** in different parts of the world. They all seem to possess the same sort of psychology of violence and dynamic energy. France has five kinds of Fascists, and all of them threaten the government. Just note some of their statements; they are true to form:

Says the little Franciste: "Note that we do not collect wet hens or waddling ducks about us. For it is not our intention to have our heads broken, but to break the heads of others—the thieves, rogues, and traitors who are betraying our land."

Note another:

"We are the friends of all nations, says Racisme, "with one exception—the Jewish nation. If we want peace, which can easily be established between the French and German nations, it is necessary that the Jew, the crab of humanity, be exterminated." This almost equals the fanatical spleen of Julius Streicher's Nuremberg Stuermer, which prints daily on its front page: "The Jews are our misfortune!"

"Force will confront redoubled force," declares the monarchist-fascist Action Francaise of Leon Daudet and Charles Maurras. "It is not out of place to specify what methods Frenchmen who are so gravely menaced will use. We fascists will not brave the army or the police in open struggle, but will smite down leading oppressors one after another!"

Outstanding is the summarized creed of the Fascists of Italy for 1936, as written by F. T. Marinetti:

War has a beauty of its own—

1. Because it fuses together in harmony, strength, and kindness. Strength alone tends to cruelty and kindness to debility, but the two together generate generosity.

2. Because it assures the supremacy of mechanized man—equipped, with gas masks, megaphones, flame-throwers, tanks—over machines.

3. Because it begins the long-dreamed-of metalization of man.

4. Because it completes the beauty of a flowery meadow with its machine-guns, passionate orchids.

5. Because when the symphony of rifle fire and artillery bombardment stops, the songs of soldiers can be heard and the perfumes of putrefaction can be perceived.

6. Because it genially remoulds terrestrial scenery with its inspired artillery.

7. Because it creates new architecture, such as a heavy tank.

8. Because it exceeds in violence the battles of angels and devils.

9. Because it definitely cures man of individual fear and collective panic, with a refined and stylized heroism.

10. Because it rejuvenates the male body and renders the female one more desirable.

11. War has a beauty of its own because it serves towards the aggrandizement of the great fascist Italy.

With this glorification of war before them, a nation can easily be led into the most foolhardy and disastrous war. The world is already speaking of the battle of **"Armageddon,"** mayhap the chariots of our Lord, the hosts of heaven may be thrilled by the soon coming of the "King of kings and Lord of lords." "Even SO, come Lord Jesus, come."

A MILESTONE ON THE BIBLE SOCIETY'S MARCH

My word shall not return unto me void.—The Lord.

One of the most honorable and far-reaching influences for God in the world is the British and Foreign Bible Society of London, Eng. This society was founded in 1804, and just recently published its 700th different language edition. The little word by the Editorial Superintendent Edwin W. Smith will interest us, who love the **"Old Book."**

A few days ago a well-printed little book was placed on my table. I examined it with uncommon interest. Then I opened the register and penned the entry:

"No. 700. Anganiwai. St. Luke." Having done this, I leaned back in my chair and gave myself to a moment of reverie.

My mind travelled back to the counting house of a London merchant overlooking the Thames, where, one morning in December, 1802, the question of supplying Bibles to Wales was under discussion, and the Rev. Joseph Hughes asked: "Surely a society might be formed for the purpose; and if for Wales . . . why not the whole world?" I wondered whether those farseeing men ever dreamed that a hundred and thirty-three years later the Society which they planned would have sent out some part of the Scriptures in seven hundred languages?

When the society began its work the Bible had only been translated into 70 languages. About twenty versions had been prepared before the momentous invention of the printing press—that is to say, during **the first fourteen centuries of the history of the Christian Church.** Most of the major languages of Europe were included in the seventy-two. The Bible was accessible to a small part of the world.

The Ancient versions in Syriac and Armenian also figured in the list, as well as the Bible in Arabic and Malay, and some portions of it in Persian. For India and Ceylon there were eighteenth-century versions in Tamil, Dakhini (a form of Hindustani), Sinhalese, and the recently issued Bengali New Testament translated by William Carey. The Coptic of Egypt and the Ethiopic of Abyssinia were the only African versions, besides a few verses in the Fanti language of Ashanti. The Americans were represented by John Eliot's translation of the Bible in Mohican, by one Gospel in Mohawk, and by a few verses in Arawak. The Icelanders had their Bible, the Eskimos of Greenland their New Testament. To how relatively small a part of the world were the Scriptures then accessible!

We are grateful to God that through this society, and the American Society of New York, the printed Bible will ultimately be accessible to all peoples.

SAYS SUCCESS OF JEWS IN PALESTINE IS DUE TO SABBATH OBSERVANCE

The success of the Jews in Palestine is due to their strict observance of their Sabbath Day, H. J. Shepstone, F. R. G. S., declares in The Christian World.

"In the Jewish city of Tel-Aviv," Mr. Shepstone says, "In the Jewish quarters of Jerusalem, Tiberias, Haifa and in all the Jewish agricultural settlements everything closes down from sunset on Friday to sunset on Saturday. Not a shop of any kind is opened. The buses stop running and also the taxis. Cinemas are closed, as well as other places of entertainment and amusement."

Mr. Shepstone declares that observance of the Sabbath in Tel-Aviv, with its 130,000 Jews, refutes the idea that "in our modern civilization it would be virtually impossible to close down our transport and the distribution of perishable and necessary commodities for a whole day."—Selected.

ALL GET SOMETHING

Says a writer in a Kentucky farm paper:

From a bushel of corn the distiller got four gallons of whiskey, which retailed at	$16.80
The farmer got	.25
The U. S. Government got	4.40
The railroad got	1.00
The manufacturer got	4.00
The drayman got	.15
The retailer got	7.00
The consumer got	Drunk
The wife got	Hunger
The children got	Rags
The politician got	Office

OBSCENE LITERATURE SHOVELED INTO FURNACE

For an hour obscene literature was shoveled into the furnaces at Police Headquarters, New York City, several days ago. The value of what was destroyed was put at $150,000 retail. Present to witness the destruction was John S. Summer, president of the New York Society for the Suppression of Vice, through whose efforts a large portion of the writings and pictures was seized. There were several tons of books, magazines, pamphlets, and "art studies" in the fuel. Besides the books whose titles we do not include, there were also 11,450 pornographic magazines in 149 bundles, and more than 100,000 pamphlets, some bearing the printed price of $5.00 a copy, which according to Mr. Summer were sold usually for 50 cents from beneath dealers' counters.

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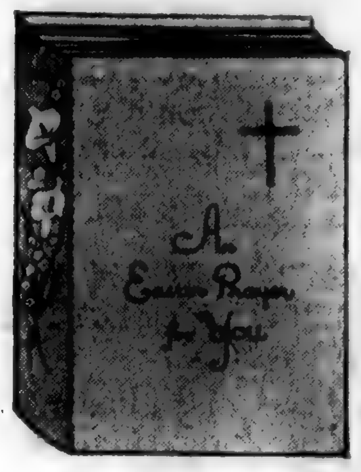

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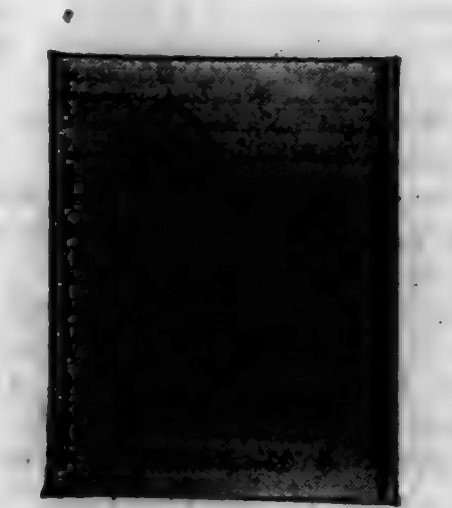

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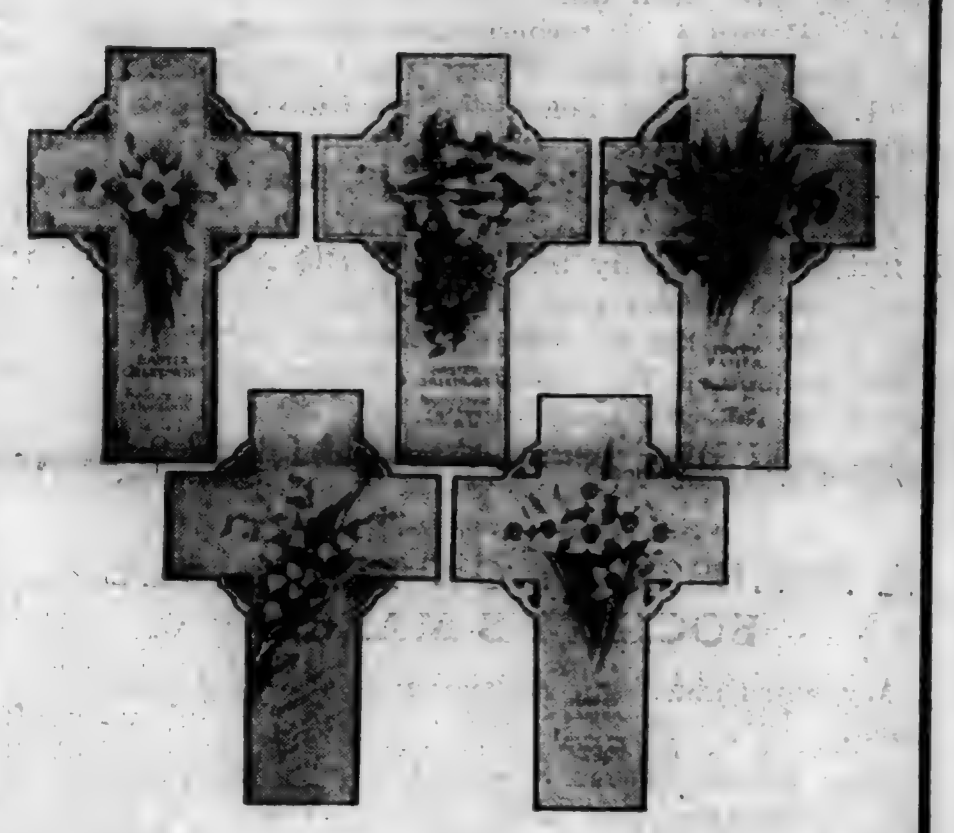

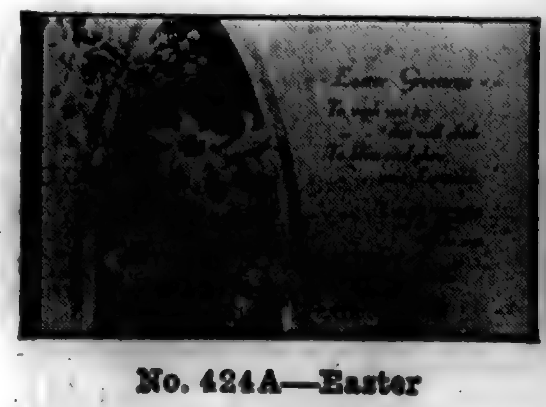

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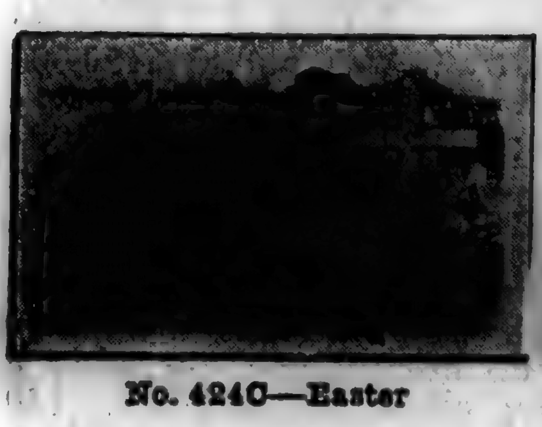

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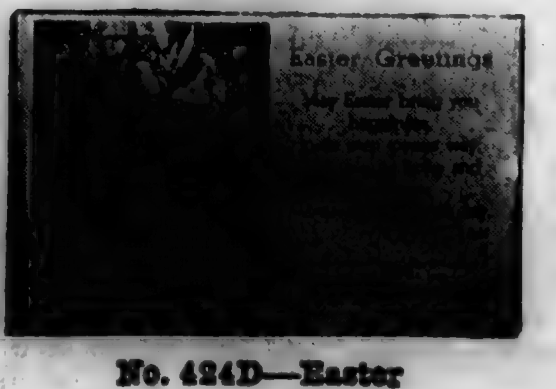

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Number 424

A beautiful selection of bright, cheery cards that speak of Easter joys through their excellent designs and Scripture texts. These are reproduced in full rich colors which bring out the flowers in all their colorings.

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It gives INSTANT RELIEF in burns, scalds, cuts, abrasions, itchings, thorn wounds, iodine burns, etc.

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E. J. BERKEY, Oronogo, Mo.

"LET NOT YOUR HEART BE TROUBLED"

"When the disciples saw him walking on the sea, they were troubled, saying: it is a ghost" (Matt. 15:26).

I am reminded of the sodden fog that at intervals hangs over New York harbor for days at a time. It is a very costly visitation, endangering life and property. Each such day ties up shipping to the extent of hundreds of thousands of dollars.

All morbid and imaginary fears are as such fogs. No one is sick enough to afford the harm they often work. They need never be.

A cheerful faith in Jesus and a consciousness that He is ever with us in sympathy and love will disperse all fogs of fear. He would free us from all groundless terrors and make us brave instead. Being constantly upheld by His almighty hand, we find firm footing and never sink in the mires and morasses of despair. All sorts of silly superstitions are bound to go when Jesus comes into the soul. He, so to speak, turns on the searchlight and shows us that the closet is empty in which we thought there was a frightful skeleton. He gives us a courage guided by faith, and a faith supported by courage. "Be of good cheer; it is I; be not afraid."—C. O. Thunberg.

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Christian Monitor

Easter Number, April, 1936

The Exterior of the Garden Tomb Near the Hill of the Skull

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"I AM THE RESURRECTION"

By Arline Yoder

THE sun of a passing day had already begun to veil itself behind the gray horizon, and purple shadows hung low over the surrounding valley. Breezes, cool and gentle, wafted perfume of spring flowers over the countryside. The very atmosphere spoke of a hope that was and is not. It told of things bright and glistening; of things lovely, that come only to fade into and be enveloped by the blackness of night.

Sarah and Lydia met for the first time in many days, just as they were about to descend a sharp incline that led to the beautiful valley where a well of water sprung, clear and cool.

"Hail, Lydia! It hath been many days since I have last seen thee! Where hast thou been keeping thyself? Is it that thou wert ill, or that some grave calamity hath befallen thy house?"

"Nay, my good friend, Sarah, not ill of body but ill of spirit. Yet that did not keep me from drawing of the water. We must needs have water to survive. I have been coming late to evade the crowd. I wished to escape the questioning of a group of curious busybodies." Lydia's face fell and tears shone through the dark eyelashes.

"I have heard nothing, Lydia, for I have not stopped to discuss the matter with anyone. Abram feels badly, as we all do, but we can only hope for the best. If there is anything in which I might help thee, tell me —if not, may we speak of brighter things?"

"I could speak of brighter things and rejoice in my soul if we could find the King that is to redeem Israel. Oh, for that King that will set the captives free! Oh, for that King that will give us a country—a home! We are a people without justice—without a country. The Gentiles are hard and cruel—so cruel! And thou, Sarah, and thy family have turned to them—thou hast forsaken the religion and laws of thy father Abraham! Oh, how couldest thou? How couldest thou? Thy turning has cost me the loss of a friendship that can never be replaced. What is life but a dark and dismal habitat? O God, where is the Messiah that shall come and redeem Thy people, Israel?" she sobbed hysterically. "I am glad thou too art late tonight, for I have wanted to speak with thee. My family would disown me if they knew it. I crave thy good comradeship."

At last they reached the well, and Lydia sat down by it and wept bitterly. Her heart was crushed under the great burden of a lost hope that she had cherished for many a day. Sarah, too, seated herself but remained in silent thoughtfulness. She knew not how to comfort her sorrowing friend. The only source of comfort she knew she would reject.

"How is Abram?" Lydia ventured at length, as if fearful of even mentioning his name.

"He doth miss thee greatly, but rejoices in the saving power of the Messiah whom our fathers rejected when He was walking on the very ground our feet are now touching." Sarah's voice was firm.

"Thou hast not known then, since thou speakest not of it, that my father will meet a cruel death tomorrow at the hands of the Gentiles. It will be death by way of the cross. Tomorrow at this time the same sun will sink, the same gentle breezes blow, the same shadows linger, but father will not know—they will have gone out of his life forever. He lies yonder in prison," she pointed toward the gates of Jerusalem. He has been accused of murder by the Gentiles, but he is innocent. Oh for the justice that the Messiah would bring! Yet my father will be crucified without mercy, without pardon.

We can scarcely picture the two Jewish maidens as they sat thus in the sweet evening stillness, both with burdened hearts. Yet one was rejoicing in the sweet peace of God's infinite love and mercy, and the other, without hope and without comfort, had nothing to look forward to in the future save a shadowy vision of a mighty King on the throne of David sometime in the distant unknown.

As they sat thus in silent thought for many minutes, watching the dying sun, a voice broke the stillness. "Why weepest thou?"

Both maidens turned and looked with surprise at the man sitting by the well. They had neither heard him come nor detected his presence. "We knew not that thou wert here," spoke Sarah in a trembling voice. My friend's father is to be crucified tomorrow and she is very sorrowful. She thinks if the Messiah were only here to set up His kingdom her father would not need to die. But we are told that the Messiah has already been here, but not as a king."

"Thou lookest then for a mightier One than He of whom ye spake?" They looked up into his face. A kindness, tender longing, and sorrow mingled in that expression at which they could but wonder.

"What canst thou tell us about the matter," ventured Sarah.

"I was asking thee," he returned quietly.

Lydia looked curiously into his face, "We are looking for a mightier King than David to rule Israel. Our leaders have told us that He shall rule with a strong arm and He shall be King of kings, but that man was but a lowly Galilean."

"Behold a mightier King than David is here! He is Omnipresent. He is in Heaven sitting at the right hand of God, and He is here beside me, watching over me. Hath not the prophet Isaiah spoken concerning the Son of God, 'He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. . . . He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

Both maidens sat quietly, but their hearts were filled with wonder. As they sat thus pondering, he turned to Lydia and said, "If your father believes in that rejected Messiah he will live again; though he were crucified, and buried he shall rise again."

Lydia spoke sadly, "I know he shall rest in Abraham's bosom, but we shall be so lonely without him. I must be going." She arose and looked helplessly out into the dusk.

"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live," quoted the kindly stranger.

Both maidens, struck to the very heart at these words and the indescribable expression of the voice that spoke them, turned to gaze once more on the speaker. But lo, the last beam of light had fled from the night, and he had gone. They heard nothing but the whispering winds of evening, and saw nothing but the dim outline of objects that became ghostly under the soft light of the moon, yet ever ringing in their hearts were those wondrously beautiful words, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

* * * * * *

A great mass of people was surging through the wide gates of Jerusalem. The crowd seemed as a bloodthirsty lion clutching at the throat of a helpless creature, reluctant to let go. In the midst of the crowd were a few tenderhearted sympathizers, pushed and shoved about by the heartless mob. "Crucify him! Nail him fast to the cross!" came the bloodthirsty cry again and again above the noise and commotion. "A life for a life!" from another direction.

Somewhere Sarah was trying to catch a glimpse of the object of the excitement. Uppermost in her mind were those tender words: "I am the resurrection and the life." She wondered if the words had the desired effect upon Lydia, and if she had breathed their comforting message to her father. She wondered where Lydia was. If she could only be near her to comfort her but she dared not. She had a hope, Lydia had none. Closer and closer she elbowed her way to the front.

(Continued on page 125)

APRIL

From o'er the hill
A whip-poor-will,
Blends in a note with a mountain rill;
And out at dawn in cheerful glee,
The bluebird greets the honey bee;
While hills and knolls, and space between,
Turn to a mottled mass of green;
And everything
With gentle ring,
In rapture shouts, "'Tis spring, 'tis spring!"

Robert Sparks Walker.

CHRISTIAN MONITOR
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"AND THE CORNERSTONE IS CHRIST"

By Ursula Miller

A Midwest community glowed and and beamed with the beauty of fertility and full bins as the late August sun serenely looked upon the pleasant fields. Cozy, approachable farm homes dotted the landscape, their barns and other buildings arranged according to taste or individual preference.

There were trees, too, planted orchards and shade trees. These guarded their houses with an exquisite tenderness and intimacy. Time was, and not so many years ago, when the house was the guardian of the tender little trees; shielding them in winter from the strong north wind as much as possible and in summer from the hot south wind. But already the trees were large and very prosperous looking, graciously bestowing their fruit in season and their shade in summer.

Stresla's visitor was enthusiastic:

"Aren't the trees beautiful? Isn't life wonderful? O, Stresla, Mother thinks we can manage for me to go to Lakeside the week before school. I'm so glad." Mary and Stresla were on the back porch of Stresla's home.

"And I'm glad for you, Mary," Stresla said eagerly,—then added, "you'll be such a fine little teacher."

"You come too, please, Stresla," begged Mary.

"Oh, I couldn't really, Mary; anyway a week is soon over."

Stresla calmly continued her sewing, and Mary watched her with fond approval.

"How's cousin Mary today?" she asked.

"Just the same. She went with father to town." Stresla's mother had been an invalid for several years.

"Mother sent her some fruit salad. Shall I put it in the Frigidaire?" Mary arose.

"Yes, Mary, do, and thank you."

Much of the work of the home rested on Stresla's capable young shoulders, with the help of Harvey, her young brother, and her father.

"Here are some books I thought she'd like," Mary said on her return, picking up a package, "and Mother sent the magazines."

"Thanks again, Mary. Did you hear about the new teacher for Harmony? A girl named Glenda—isn't that a pretty name? Very highly recommended and by no less a person than Bro. Schertz of the Bethel Mission.

"Yes, I had heard. Aren't we glad? It'll be so interesting to have a new girl here all winter."

"I hope we'll all be good friends. Bro. Schertz told father she is a very gifted girl. You will probably meet her at Lakeside," reminded Stresla.

"I hadn't thought of that. How fine! But I must go. We have a thousand things to do. O, I'm so glad I have a school and was able to go to summer school, and now this. I'm the luckiest girl in the world," Mary continued her rhapsody as they went to the automobile.

"There are so many of us, and this school money will come in mighty fine for a dozen things; I'm going to get Mother a few nice things like your mother has."

Then, "John is taking me to Lakeside. Why don't you and Albert come too?"

"Why that'll be fine. We'll do just that," agreed Stresla.

"Oh, what a dark cloud!" And Mary urged her automobile homeward at a tremendously rapid pace.

Time passed as if wearing wings. Lakeside and the anticipated joy had become a happy memory. Autumn appeared full grown, appareled gorgeously, bestowing her beauty charmingly over the fertile valley. Her riotous display of every imaginable color—gold and russet, mingled with browns and reds, and crimson and scarlet—were merely the fields and trees giving their Maker His due praise in their own way. Autumn! and beauty! And so came Glenda! In the midst of all this ravishing beauty! She came, herself like a brilliant and beautiful being, possessing more charm and glamour than should belong to one small person. Like a living, palpitating, devastating whirlwind she stormed the citadel of hearts.

Mary at the Tomb

"Glenda says," "Glenda does," "Glenda thinks," "Glenda this," and "Glenda that," were the most popular expressions among the younger people. Harvey, Stresla's young brother, said in scorn one day, shrilly, "You folks all better watch out. It'll be like when I have more jelly than bread, so sticky I can't handle it." No one paid any attention to Harvey's philosophy; but kept on with "Doesn't she say the cutest things?" "She makes the most cunning remarks," and "She said"—at which all laughed in great glee, although Harvey repeated his sage advice, while no one listened to him.

"Certainly were a queer lot where she came from, doing all those crazy things she tells about," said one.

Glenda's undisputed popularity lasted until Christmas. At that time, the theme of past impersonal stories exhausted, her cute tongue sometimes applied its sharp wit on some one not so far away. This did not set well, but strange to say, not for the reason one would think, that no one shall make caustic remarks about an absent one but, for a more important reason, each one thought, "If I'm not present she'll make some silly, maybe even funny, remark about me, and all of them will laugh." She was quite often funny at the expense of truth and the feelings of the person spoken about.

Upon visiting at Stresla's home one weekend, she became careless in the presence of Stresla's invalid mother, whereat the lady in shocked amazement said, "What did you say?" Later, apologizing about it to Stresla she said, "Your mother didn't like it when I said,"—going into detail.

"I don't like it either, Glenda, so let's talk about something else." It had been nothing really, comparing Mary's home and housekeeping with Stresla's. Stresla said, "There are ten in Mary's home, and it is no modern home, but we love each other, Glenda."

Glenda said little uncomfortable things, often partly true, garnished with the spice of exaggeration. Sometimes she seemed catty and occasionally even malicious.

"Isn't Mary a common little name?" she said to Stresla. To Mary she would say, "Isn't Stresla the queerest name you ever heard?" Mary explained at length that Mary is really a family name, but cousin Mary, Stresla's mother, decided that her girl should have a different name, and she had; but the joke was that she gave her Mary for a middle name.

"Are you folks related?" Glenda asked in a strained, queer voice, her face pale.

"A little; our mothers are cousins."

"In this large church everybody is related to somebody else?" Glenda asked, not lightly as was her wont, but bitterly.

"Why, yes, Glenda. Everybody has folks. There are ten of us. Why?"

Glenda was strangely silent, and made no effort to create laughter. But after a time her utterance became bolder and often bitter. Choice little scandals chased each other along the countryside, and some who had been dear friends eyed each other darkly and with suspicion.

Take the time she came to Stresla and said, "The most awful thing happened—you wouldn't believe it,—I saw it,—out all night—I saw them come home in the morning." It had been Mary, too, and John. Stresla felt really ill. But as it was so serious, at the first opportunity she spoke to Mary about it. Mary, her dear friend! But it was all so simple. Mary said, "I was at Frances Hoovers the night she died. They called just as we returned from church. John said he'd take me. Maybe it was wrong. Mother never said a word, though. We went, and I was with Frances till she died. There were other people there. The doctor, nurse, Bro. Hoover, the Moyers, all her folks. I didn't see John from the time we got there till we came home. But I saw Frances go to heaven," said Mary.

"And that was the 'awfullest' thing Glenda told me about," thought Stresla.

"She seemed so wonderful at first, Glenda, I mean," began Stresla, "And she's so sweet and dear, in spite of her sharp tongue."

"Let's forget everything just as if nothing had ever happened," Mary said, and Stresla agreed.

Even at Easter time things were not better. Glenda's jokes and stories were no longer considered cute. So often they were too personal. But the boil came to a head when Letha, a young girl, very popular, became an innocent victim of a harmless joke, very funny itself; but when Glenda told the story, embellishing here and there with her sharp tongue and quick wit, she really, once again had the countryside laughing at Letha, not with her. And the way it had happened proved too much for Letha, although she prided herself on being able to take a joke.

"I'm going to see her about this all right. We've stood just enough," Letha declared angrily.

She could not get many followers, but there are always some who are indifferent about the quarrel itself yet get a delicious thrill from the excitement attending it.

"I told you folks it'd be like too much jelly," shrilled Harvey, Stresla's young brother.

"O Harvey, if you didn't always think of eating. Keep still. Remember, after chorus practise," said Letha.

With the approach of Easter the weather had been delightful beyond compare. No season can rival another season, but each is perfect in its own beauty, and so was this spring. Birds, timid little field flowers, budding branches, warm sunshine, beauty! The young folks had practised for their Easter program for some time, and now Easter time had come. The director, Bro. Roth, was a man to whom all this glorious singing was praise, pure and simple, for the Risen Lord. Little he knew or guessed of the impending tragedy. As the sweet young voices sang their praise only one thought was in the song director's mind—"What a great gift these folks have and how beautifully they praise their God!" They sang of heaven as if it were in the midst of them, as if no thought came into their hearts but heaven and how our Risen Lord had made it possible for them to go there.

"O one, O only mansion,
  O Paradise of joy,
Where tears are ever banished
  And smiles have no alloy;
The Lamb is all thy splendor,
  The crucified thy praise,
His laud and benediction,
  Thy ransomed people raise.

"With jasper glow thy bulwarks,
  Thy streets with emeralds blaze,
The sardius and the topaz
  Unite in thee their ways;
Thy ageless walls are bonded
  With amethyst unpriced;
The saints build up this fabric,
  And the cornerstone is Christ."

"How well they sing, these dear young souls!" the godly man thought during the sad and mournful chant:

"They have taken away my Lord and I know not where they have laid him."

But he noticed a young sister quickly leave the chorus before beginning the song of triumph:

"He is risen; He is not here. Why seek ye the living among the dead?"

Stresla also had seen Glenda leave. "Oh, I wish we were through, I wish we were through. I'll have to see what's the matter with Glenda," Stresla, immense of heart, thought.

EASTER THANKSGIVING

Thank God for the dear ones safe today,
** Safe at home on the happy shore,**
Where the smile of the Father beams for aye,
** And the shadow of pain shall fall no more.**
Thank God for the hearts that have done with sin,
** For the eyes that shall never be blind with tears,**
Thank God for the beautiful, entered in
** To the perfect rest of the deathless years.**

Thank God today for the hope sublime
** Which fills our souls in the darkest hours;**
Thank God that the transient cares of time
** Are wreathed in the glory of fadeless flowers;**
Thank God for the rift in the desolate grave,
** 'Tis the soldier's couch, not the captive's prison;**
He hallowed its portal, who died to save,
** And we write o'er its arch, "The Lord is risen!"—Margaret E. Sangster.**

"Sunday is Easter. You sing remarkably well. I am more than pleased," and with these words, Bro. Roth dismissed the young folks, not dreaming that their hearts were less happy than their voices implied.

Letha quickly gathered her followers, and they quickly and quietly withdrew until, as they supposed, everyone had left, Bro. Roth especially, and Mary and Stresla, too.

"Now let's go find her. She's in the building somewhere." However, halfway to the door of the little middle room where they had waited, came Mary, panting, as if from running.

"What do you folks think you're doing?" she asked quietly.

"Now Mary, you just keep out of this. You let us alone," Letha said angrily.

"Harvey told me. Letha, you can't do this cruel thing. You'll regret it all your life. Please go on home," begged Mary.

"We are going to do it. Just you keep back, Mary, and attend to your . . . ."

"No, No, Letha, think a little. Glenda is a stranger among us in our church. If she has failed, we have failed more. Please, Letha, let's all go home and be nice." "Oh, if only Stresla were here!" thought Mary.

"You just get away from that door, Mary. I'm going to find Glenda and tell her just what I think of her," stormed Letha.

"No, No, Letha, please, Letha," urged Mary.

But help suddenly came to Mary. A tall young man elbowed his way to the door where Mary and Letha were standing. He said quietly, "I don't know what the fuss is about, but whatever Mary says goes with all of you this time, understand?"

No one disputed his word. No one said a word. Suddenly they stood as if turned to stone. Someone had entered the little room to their left, their only exit from the building.

Despair, remorse, and sorrow of heart expressed by sobbing and crying revealed a terrified, suffering soul, to the hearers.

A second voice, pleading, was mingled with the heartbroken sobs.

"No, No. Glenda you must not—you must not," she repeated again and again.

"I'll have to resign my school and go away. I can't stay here," said the voice over and over.

"Don't even think of doing that. You are a very successful teacher. Bro. Schertz sent you among us, and if we have failed in helping you and caring for one lonely, terrified little soul, Glenda, we failed utterly; I shudder how utterly we failed," wailed Stresla.

When the wild storm of Glenda's sobbing had subsided her words became less incoherent, and the hearers, standing so near by, heard her say,

"When we sang, 'The saints build up the fabric. And the cornerstone is Christ;' I wanted only to die. What have I built but gossips, ridicule, evil speaking?"

"Hush, hush, Glenda," soothed Stresla.

"And when we sang the weeping part 'They have taken away my Lord, and I know not where they have laid Him,' I only wanted to hide my face, forever: and they have too," she sobbed.

"Who has what?"

"My sins, my jokes, my slighting remarks, my gossips, they have taken away my Lord and I know not where they have laid Him. I am an orphan, Stresla, and I have always longed for folks. When I came here, you all had the most relatives, uncles, aunts, cousins, brothers, fathers, sisters, mothers. I have no one. I suddenly was filled with an envy so terrifying because you were all so secure, so happy. I had no one. Bro. Schertz, at the mission where I was converted, and his wife helped me so much. They understood. But now, although I am no longer jealous, my sins of the tongue have taken away my Lord, but I want Him back again."

"I'll need help in the house this summer. Mother is not able to help, and Harvey must help his father, since he is a little older. You come and stay with us when your school is over."

"O Stresla, do you mean it?" Glenda said, wistfully, pathetically.

"I mean it and, girl, will we make you work?" and Glenda really smiled.

"O Stresla, I never saw friends like you and Mary. I was in a minister's home once and they ridiculed everyone, laughing at their peculiarities. They were really unkind. But Bro. Schertz and his wife at the mission were very careful of their speech, always helping me with my besetting sin," Glenda explained.

"You have a great gift, a versatile gift, your sparkling humor, your keen wit, and ready tongue. You are one of the kindest persons I've ever known. Turn your talent into 'building up the fabric, where the cornerstone is Christ,' and you will be a distinguished builder."

"O Stresla!" Glenda stood up, her eyes shining with holy eagerness.

"Don't you be afraid to try again, dear heart; you have a lot of friends who will help you, and you'll help us."

"O Stresla!" again as the voices died away.

After waiting for a safe interval, Letha and her group, and John and Mary moved to the exit also.

"We are Christians; therefore, let us deal with another's secret in a Christian manner," John said soberly.

Glenda became a noble saint, a builder, Jesus Christ being the cornerstone. She belongs to Jesus Christ, to the church and community where she feared her sins had taken away her Lord, to her own home, her husband trusting her, her children blessing her. Of her the young people say, "She never gossips, and no one ever hears her speak unkindly of anyone. The Lord is her God, and her eyes are on that city where

"With jasper glow thy bulwarks,
  Thy streets with emeralds blaze,
The sardius and the topaz
  Unite in thee their rays;
Thy ageless walls are bonded
  With amethyst unpriced;
The saints build up the fabric,
  And the cornerstone is Christ."

But I wonder what would have happened to her discouraged eternal soul had Stresla and Mary been determined on revenge, also.

The few who know the story, as they grow older, tremble in terror, as they think of what might have happened, considering Glenda's splendid life, lived to the glory of God—they wonder, What if their plan for revenge had been carried out? And they thank God.

Protection, Kans.

THE MENNONITES OF HOLLAND

V

By John Horsch

Herman Schijn

Herman Schijn, the author of the first history of the Mennonites, was born in 1662 at Amsterdam. He studied medicine at Leiden and Utrecht and followed the calling of a physician in Rotterdam and later in Amsterdam. In both places he was the bishop of conservative Mennonite congregations. He wrote a number of books in defence of the conservative viewpoint, insisting on loyalty to the doctrine of Scripture as laid down in the Mennonite confessions. The practice of "open" communion, where each one participates entirely on his own responsibility, he, with most of the Mennonite groups of his time, disapproved. In his writings he pointed out the inconsistency of observing the communion with those who do not accept the doctrine of the atonement, of believers' baptism, of nonresistance, etc. On the other hand, neither he nor any other Mennonite writer held it to be out of place to engage hand in hand with those of another faith in work for the relief of suffering.

Herman Schijn published two works on the history of the Mennonite Church, both of which were printed in the Dutch and Latin languages separately, Latin being at that time the language of scholarship. Schijn believed, and rightfully, that a Latin work would draw the attention of scholars to a greater extent than one in the vernacular. And in foreign countries Latin was familiar to a greater number than the Dutch language. Some time after his death (in 1727) his second work on Mennonite history was republished with many important additions, by Gerard Maatschoen, a Mennonite minister at Amsterdam, who held the same conservative point of view.

Relief Work for Waldenses and Huguenots

In 1672 the Mennonites of Holland sent aid to the brethren in Switzerland, and again in 1674 and 1678 to the Palatinate. They also extended help to the persecuted brotherhood in Jülich (northwest Germany) and in Lithuania. And their work of benevolence was not limited to those of their own faith. The civil authorities of Amsterdam who, needless to say, were of the Reformed state church, in a letter written in 1660 to certain state authorities in Switzerland who professed the same creed, made mention of the benevolence extended by the Dutch Mennonites to persecuted people of the Reformed communion. The magistrates of Amsterdam gave this as a reason for their disapproval of the persecution of the Mennonites by Swiss Reformed governments.

The authorities of the capital city of Holland said in the letter just mentioned: "The Mennonites are a people which at no opportunity have failed to show noteworthy charity toward the people of the Reformed faith. Only recently, when our brethren, the Waldenses, were so cruelly driven from their homes (by the duke of Savoy), they have in this city, simply upon our recommendation, contributed the sum of about 7,000 pounds in Holland money for the support of the beforementioned Waldenses."

Evidently this relief was given by the Mennonites of Holland through the authorities of the country. As pointed out elsewhere, the Waldenses of that time adhered to the Reformed creed. Again, after the revocation of the Edict of Nantes (1685) when the persecution of the people of the Reformed Church in France (Huguenots) began afresh, the Mennonites extended relief to them.

Relief for Swiss Refugees

When information about a renewed outbreak of severe persecution of the Mennonite brotherhood in Switzerland had been received, a meeting of representatives of many Mennonite churches was held at Amsterdam on February 24, 1710, to consider ways and means of extending aid. Shortly afterwards the "Funds for Foreign Needs", a Mennonite relief organization, was founded, which for about a century was active in relief work. 50,000 guilders were contributed during the same year for the persecuted Swiss Brethren, of whom many fled to Holland. Four ships with about 400 Swiss refugees landed, on August 2, 1711, in the Dutch city of Utrecht. They were followed by another numerous group of refugees in 1713. The majority of these fugitives apparently remained in Holland. At various times substantial aid was rendered to refugees, from Switzerland and the Palatinate, who decided to migrate to Pennsylvania. Between the years 1709 and 1736 over 270,000 guilders were given by the Mennonites of Holland for relief work in foreign countries and for refugees that had fled to Holland.

Swiss Mennonites in Holland

Many Swiss Mennonite refugees migrated to Pennsylvania by way of Holland, while others settled in Holland. As a rule the Swiss Mennonites remaining in Holland formed their own congregations. Such congregations were organized at Groningen, Sappemeer, Kampen, and other places in Holland. For a considerable period they kept close relationship with some of the refugee congregations in the Palatinate and Alsace, and were sometimes visited by ministers from these provinces. In general the Swiss Mennonites in Holland were of a far more conservative trend than the great majority of Dutch Mennonite congregations of that time. A booklet printed in 1713, at Haarlem, has the title, "Complaint of the Swiss about the Tainted Practices of the Holland Mennonites."

A Period of General Decline

Notwithstanding the additional Swiss immigrant congregations, and other favorable circumstances, the Mennonite Church of Holland in the period beginning about 1690 found itself in a state of decline. Neither the salutary influences proceeding from a number of men, such as John Deknatel and Herman Schijn, nor the efforts for the training of young ministers put forth in the theological seminary at Amsterdam (existing since 1735) could stay the sad decadence. In the year 1700 the number of Mennonites in Holland was about 160,000; by the year 1809 it had dwindled to less than 28,000. In this period over one hundred Mennonite congregations in Holland became extinct, among them the one at Dortrecht.

Changed Attitude Toward the World

As concerns the causes of this unparalleled decline, opinions may differ. At the present time the Mennonites of Holland hold an outspokenly liberalistic (modernistic) point of view. Their answer to this question may be expected to differ, at least to some extent, from an opinion given from the conservative viewpoint. We prefer to give the word first to Mennonite writers of Holland, and note what they have to say on the subject under consideration.

Two books entitled "De Doopsgezinden" (the Mennonites), both written by Mennonite ministers in Holland, have been published since the beginning of the present century (1909 and 1930). In both books the opinion is expressed that one of the causes of the decline was worldliness. The author of the first pamphlet quotes from a book of an earlier century: "Formerly the Mennists were in the world, but now the world is in their own midst."

The writer of the second booklet says: "Marked progress in social attainments (on the part of the Mennonites as a whole) resulted in a change of their attitude toward the world. Originally the ideal was 'in the world but not of the world'; later it was 'free in and of the world.' " The same writer says in this connection: "For such freedom as was desired, material prosperity was necessary. Now, riches are not always a blessing. Many, after they became rich, have both in a literal and figurative sense, bid farewell to the church which had kept them out of the world."

Various writers of that period, among them the church historian Mosheim, have observed that the great material possessions of many Mennonites, particularly in Amsterdam and a few other cities, proved the reverse of a blessing. S. F. Rues, a German writer who traveled in the Netherlands and became acquainted with the Mennonites, wrote in 1743 that there were in Holland Mennonites who, as concerns love of the pomp and vanity of the world, were not exceeded by any other class in that country, and that they had the money to indulge in these things. He adds that there also were congregations in Holland which held to the former Mennonite position regarding their attitude toward the world.

Causes and Indications of Decline

In this period the Mennonite people of Holland were granted full liberty of conscience; nevertheless the profession of the Mennonite creed still carried with it something like a social stigma. Worldliness manifested itself by an endeavor to shun unpopularity. Attainment of a full standing in the social world was possible only to those included in the membership of the state church of Holland. All others were also ineligible for government offices. Many Mennonites, aspiring to such offices, withdrew from the church.

The so-called "enlightenment," a type of extreme rationalism, which spread over parts of Europe from France, had a telling effect also on Holland and on some of its Mennonite circles. It is distinctly to the credit of those who yielded to such influences, that they did not retain the Mennonite name, thus pretending to be Mennonites.

An indication of spiritual decline is seen in the fact that many who were called to the ministry by the congregations, refused to consent to ordination. Many congregations were without ministers. Only a small number of these congregations could be supplied with ministers by graduates of the seminary in Amsterdam. The usage of an unsalaried ministry, to which the church had held for two hundred years, was abandoned.

Church Discipline Becoming Obsolete

In this period the practice of church discipline was generally neglected and finally discarded. Disowning infant baptism was no longer a characteristic of all the congregations. In 1760 a member of the Reformed Church (who, needless to say, had been baptized in his infancy only) was received into the Mennonite congregation at Utrecht without baptism. Cornelis Ris, the author of a Mennonite confession of faith, proposed in 1776 a union between the Mennonite and Reformed churches. The Mennonite congregation at Utrecht installed an organ into their church in 1765. Other congregations soon followed their example.

The principle of the entire independence of the church from the state was first set aside in 1809 by one of the Mennonite congregations in Holland, which in that year accepted an augmentation from the state to the salary paid their minister. At the present time about forty Mennonite congregations receive such a subsidy from the Holland government. In case of a full separation of church and state these subsidies would cease.

Disowning the Principle of Nonresistance

The principle of nonresistance was discarded. A group of Old Flemish Mennonites, 52 persons, who, under the leadership of R. J. Smit and N. J. Symensma emigrated from the village of Balk to America, in 1853, to escape military service and settled near New Paris in Ekhart Country, Indiana, were the last of the Mennonites of Holland to defend this principle. At the time of this migration a few members of the Mennonite Church had gone to such extremes in the rejection of this principle as to choose military service as officers in the army of Holland as their calling. Long before that date the ruling that officers of the government must be members of the state church had been rescinded. In the first decade of the present century a deacon of the Mennonite congregation at the Hague, by the name of Cool, held the office of secretary of war in the Holland government.

Mennonite Conferences

The first Mennonite conference (called "sociëteit") was organized in Holland about 1638. It consisted of congregations of the Friesian group in which Peter Janz Twisck was at that time the outstanding leader. This conference, and all other Mennonite conferences of that period, were of a similar character as our conferences of today. Beginning with the period of decline the Mennonite conferences lost the character of organizations giving authoritative advice to the congregations. In 1811 the "Allgemeene Doopsgezinde Sociëteit" (General Mennonite Conference) was organized, with which eventually all Mennonite congregations of Holland and four congregations of northwestern Germany have united. Since 1887 the Mennonite churches of Holland have an official church paper in "De Zondagsbode."

The First Mennonite Foreign Mission Society

The Mennonites of Holland have the distinction of having organized the first Mennonite Foreign Mission Society. This work, founded in 1847, was undertaken and supported by a comparatively small number of Dutch Mennonites. In 1851 the society sent its first missionary, John Peter Jansz, to the island of Java, Dutch East Indies, and in 1871 Heinrich Dirks, of South Russia, began mission work under this society at Pakanten on the island of Sumatra. Before the world war the financial support of these missions came mostly from the Mennonite colonies in South Russia. Today the congregations of Germany, Switzerland, and France supply a very considerable part of the needed financial support. The missionaries—six in number—are natives of the last mentioned countries, while the three missionary physicians are Hollanders. The work in Java, with four stations and a leper asylum, is today in a prosperous condition.

A New Movement Introduced

The **gemeentedag** (an untranslatable term) movement among the Mennonites of Holland dates from the year 1917. It owes its existence to the influence of the so-called Woodbrookers, a British Quaker organization. The organization of this movement among the Mennonites grew out of a recognition of the need of more aggressive church activity and of counteracting the extreme theological liberalism which would substitute "ethical culture" for religious objectives. Interest in foreign missions has been stimulated and improved through this movement, and in other ways also there have been gratifying results. Committees were created for the advancement of Bible study, foreign missions, temperance, and pacifism. To counteract the efforts of the last mentioned committee (for opposition to military service) some of the

(Continued on page 121)

CHRISTIAN MONITOR PULPIT

THE POWER OF HIS RESURRECTION

By C. Warren Long

TEXT: That I may know him, and the power of his resurrection.—Phil. 3:10.

We can with profit raise the question, Why did Paul want to know the power of His resurrection? Let us notice that in verse seven Paul is interested in self-denial for Christ's sake, in verse eight he is interested in entire consecration and self-sacrifice, and in verse nine we see him seeking righteousness in Him. Paul was interested in these personal experiences so that he might know the power of His resurrection. He wanted to know Him and die with Him and be raised from the dead, as he expresses himself in verses ten and eleven. This desire to know Him caused Paul to continue to forge ahead in his spiritual career. Strange as it may seem, "the power of His resurrection" has been motivating the Christian Church ever since that resurrection morning. That power has cast a mysterious spell about 600,000,000 living people today. They worship Him in some form. He is being exemplified in various ways. That power is being recognized by friend and foe.

Let us observe from three angles the fruit that comes from the power of Christ's resurrection. First, it is a personal transforming power. This is seen in the new life in Christ. In Rom. 4:22-25 we observe that faith in Him is its basis. This personal transforming power is seen in "boots and not in books." There is no greater force than "I KNOW." Christianity is tested by personal experience. Paul said, "I know and am persuaded." He not only knew that personal transforming power but was influenced and captivated by it. Thus we can understand why in the verses preceeding the text he is so greatly interested in self-denial and entire consecration and self-sacrifice for Christ's sake and a desire to die with Him and be raised with Him.

Let us observe that this resurrection power is a world transforming power. Let us for a moment look through history's spyglass and see the battlefield. Here we see one billion pagans against twelve disciples, and one of them withdraws, and we can see the eleven stand alone, possessed with that marvelous resurrection power. Now with that power they march forward to meet the billions to conquer them not for a dead leader but for a living World Redeemer. We today are a part of those conquered pagans rejoicing in that resurrection power, that, transforming power. Let us look again through that same spyglass and we see that an enemy has crept into the Church, namely heresy. That enemy in a sense is worse than paganism. It is more treacherous in its work. It is a civil war in the Church, and it is the worst kind of a war. Yet that resurrection transforming power conquers that deadly foe. As we look about us, as well as through that spyglass again, we see that that power conquers sin in the life of the individual today as well as of yesterday. Some one said, "Easter is Easter not because Jesus arose from the dead long years ago, but because He still lives, and because there are among us those who know that He lives." The converted soul knows by experience sin is conquered by the resurrection power.

Our third observation brings to us the fact that His resurrection transforms death. At the cradle we see joy and hope, and everybody smiles, while at the grave we see sorrow and gloom and disappointment and everybody weeps. His resurrection power transforms the messenger of death and gloom, as He is seen at the grave, into an angel of light. The presence of Jesus removes the sting and victory of death and the grave. A little girl was once tripping light-heartedly through a graveyard at dusk. Later she was asked if she was not afraid. "Oh no, I only cross it to get home," was the reply. How easy is the trip home (to heaven) when we experience His resurrection power, which transforms death. Thus we realize why we experience frequently a desire to go home, which can be characterized as a longing for heaven. It is in Jesus alone that Paul experienced a glorious triumph over death. For He in the face of the martyr's block rejoiced in the "crown of righteousness." II Tim. 4:7, 8, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love His appearing."

In England, three Quakers clasped their hands in holy triumph at the martyr's stake because they felt the power of His resurrection. Stephen knelt in prayer and lifted his eyes heavenward in the hour of death as the stones were being heaped about him, for he realized the power of His resurrection. The Pharisees realized Jesus' power to raise the dead; thus they sought opportunity to kill Lazarus and destroy the testimony and the evidence of His resurrection power.

"Hail to the King, the Mighty Redeemer,
Hail Him who robbed the grave of its power;
Tell every nation, All is well,
Jesus lives forever more."

PRAYER: Our Heavenly Father, we rejoice in the holy memories of this day. Thou hast shown us the fruits of Thy resurrection power, as it transforms lives and conquers sin. Thou hast shown us the empty tomb, and our hearts are glad with the knowledge that in Christ death hath no dominion over us. Help us to live in the joy and strength of that transforming power. We desire to continue to live in the joy and strength of that eternal life which already we begin to possess and whose secret is that we may know Thee, the only true God and Jesus Christ, whom Thou hast sent. Help us to live each day a life that shines with Thy presence, and may we find the evening time bright with the radiance of the endless day with Thee. We ask it in the name of our risen Lord. Amen.

A RESURRECTION POEM

Some of us stay at the Cross,
Some of us wait at the tomb,
Quickened and raised together with Christ
Yet lingering still in its gloom.

Some of us bide at the Passover feast
With Pentecost all unknown,
And the triumphs of grace in the Heavenly Place
That our Lord has made our own.

If the Christ who died, had stopped at the Cross,
His work had been incomplete.
If the Christ who was buried, had stayed in the tomb,
He had only known defeat.

But the way of the Cross never stops at the cross,
And the way of the Tomb leads on
To victorious grace in the Heavenly Place
Where the risen Lord has gone.

—Annie Johnson Flint.

* * *

THE NOBILITY OF WORK

They are the best comforters and helpers of their fellow-men who go about with large hopefulness and cheerfulness in their own hearts, trying to put a little more hope and cheer into the life of everyone they meet. What most people really need in their troubles, is not to have the burden lifted off, but to have their own hearts strengthened with fresh hope and cheer, so that they may overcome in their struggles.—J. R. Miller.

When a man becomes a cynic he has reached the bottom. There is nothing lower than cynicism. A cynic is of no account, either to himself or to any one else. He is a nuisance and a stumbling-block. He did not intend at the start to become a cynic. He began by finding fault, and the habit grew on him until his mind became twisted and his heart sour.—Exchange.

Editorials

Jottings

"But now is Christ risen from the dead, and become the first fruits of them that slept."

* * * *

"And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun" (Mark 16:2). Many of us can no doubt recall some beautiful dawn, when we were thrilled at the rising of the sun, and which we still fondly cherish in our memories. But there has never been a dawn like that of the first Easter morning. It may not have been any different in appearance from many others before or since, but it brought a joy and peace to the saddened hearts of waiting disciples, and similar possibilities to a sin-darkened world that nothing else could bring. Glad indeed is the news of the resurrection of Christ. And the greatest experience that can come into any life is to get into living touch with the risen Lord.

* * * *

"The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea" (Psa. 93:3, 4). As this is being written the great floods that recently swept over the land are rapidly receding, and people are slowly adjusting themselves to the conditions which are facing them as a result. Relief is being rushed to the needy, and we may be sure that every effort will be made to relieve discomfort and suffering and to provide food and clothing and shelter. There will be generosity, and charity. The flood may teach valuable lessons for us in this way. But there are still greater things that we should learn and remember in connection with these dispensations of providence. There is One who is greater and mightier than all the forces of nature and who can control even the mighty waves of the sea. Unless we look to Him in times of distress and need we fail to learn one of the greatest lessons of life—the fact of an Omnipotent God who is Lord of the Universe and who upholds all things "by the word of his power."

* * * *

Merry Springtime. Poets and writers have vied with each other in describing the beauties of spring. We are glad for the fine things they have written for us, and we appreciate their messages, whether in prose, or poem, or song. Spring certainly has its charms, and it will be especially welcomed this year after the experiences of an unusually severe winter and the hardships of one of the greatest floods in the history of the land. And so we believe that we will all be ready to join in singing the praises of the beautiful springtime, even though we do not have the gift of poetic expression. And so we say, Hail to the Springtime, which brings us the green fields, the budding trees, the birds and flowers, and the joyous Easter season.

* * * *

The Pathway of Blessing.—It is a common thing for people to wish for each other the blessing of the Lord. We appreciate such wishes, but in order to make them come true we also have a part to do. God does send blessings of various kinds to people, irrespective of their attitude toward Him. But if we would have "the fulness of the blessing of the gospel of Christ" (Rom. 15:29), as expressed by the apostle Paul, we must put ourselves in the position to receive such a blessing. The man, even though a professing Christian, who goes on in his own wilful way, serving the desires of the flesh rather than following the leadings of the Spirit, cannot expect to receive the rich blessings that God has in store for His faithful servants. These can only come when we yield our lives completely to Him and serve Him with all our hearts.

> "Living for Jesus a life that is true,
> Striving to please Him in all that I do;
> Yielding allegiance, gladhearted and free,
> This is the pathway of blessing for me."

And when we are in "the pathway of blessing" we can be a blessing to others. May our Heavenly Father be enabled to say of us as He did of the great patriarch Abraham: "I will bless thee, . . . and thou shalt be a blessing." The pathway of blessing for ourselves should lead us to the place where we can bless others by helping them to walk upon the same road of faithfulness and obedience.

The Way of the Cross

At this season of the year, when we are approaching the time for the annual celebration of the passion of our Lord, we are reminded anew of His sufferings and death. The Man who was born in Bethlehem and spent His boyhood in Nazareth, and then devoted three years to an amazingly active ministry in Galilee, Judea, and Perea, spent all His earth life in the shadow of the cross. At the time of His birth it was announced that there was born "in the city of David a Saviour, which is Christ the Lord," and He could not be a Savior without going by the way of the cross. Artists have shown in pictures of His nativity and of His life in the workshop of Nazareth, the shadows of the cross in the walls of the buildings. And full well He knew, although His most intimate friends failed to realize it, that His whole life, from the manger cradle on, was but a journey to the cross.

But when we come to meditate particularly upon His passion we think more of the events during His last night and day spent in Jerusalem. We love to dwell upon the solemn time when Jesus observed the Last Supper with His disciples. He had an intense desire to observe this last passover with them before He suffered. And so we find the Master and Twelve observing this solemn feast, even while the betrayer was present at the table. After the departure of Judas, we see Him instituting the new feast, the Lord's Supper, and the ordinance of feetwashing. We listen to Him giving His last sermon in the Upper Room and offering His majestic high priestly prayer. Then we watch Him going through the night, with the Eleven, to the Garden and pouring out His soul in agony until He had the victory. Then we see the Jewish authorities, with a band of soldiers, coming to the very place where He was to arrest Him, the party headed by Judas, who was familiar with the movements of Jesus and who pointed Him out to the authorities by giving Him a kiss.

We see the Lord of the universe taken before the various tribunals of men and tried and condemned to death. Then begins the actual march to the cross. With two thieves who also were sentenced to death the march to the place of execution was begun by the condemned men. Each carried the timbers for his own cross, while guarded by soldiers and followed by a motley throng that naturally gathered as the procession moved through the city streets. On the way Jesus broke down under the weight of the cross and another man was pressed into service to carry it for Him. At last they reached the place of execution, outside the city wall. There He was nailed to the rugged instrument of torture and raised between heaven and earth. And there He suffered and died for your sins and mine. At last, with a loud shout, He gave up His life. He paid the ransom for the sins of the world. That part of the work of redemption was finished. He had gone the way of the cross.

It is well for us to meditate solemnly and seriously upon the tragic events of Passion Week and to try diligently to get a fuller appreciation of their significance and their meaning to us. It mellows our hearts as we think of the love that not only drew salvation's plan but brought it down to us and revealed it in the person and work of the Son of God. But we must remember that there is another side to this matter of the way of the cross. Thomas Shepherd has expressed it well in the lines of the familiar hymn:

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

Yes, there is also a way of the cross for every one who professes to be a follower of the crucified Lord. He Himself said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." That, too, is full of meaning, and its implications become more and more manifest as we journey on through life. But when we think of what He did for us, we gladly bear the cross and endure the pain, for He goes with us and helps us each step of the way. Let us, then, gladly follow the way of the cross, for it is the only way that leads home.

The Risen Life

Easter time will soon be here. The evidences of its near approach are all about us. Nature reveals it to some extent, and the commercial aspects of it are already seen as we go about the business sections of our towns. We will see and hear much about Easter in the few weeks that remain before the day when we celebrate the resurrection of our Lord. But most of these things are superficial and are of doubtful value in giving us any real help in appreciating the meaning of Easter.

Our Lord did not rise from the dead for the purpose of giving us a day in which to eat eggs and candy and to display finery. He came forth from the grave as the Lord of life so that we also might have life. He makes this significant statement: "Because I live, ye shall live also" (Jno. 14: 19). The great apostle brings out the truth of the new life which sprang from our Lord's resurrection quite forcibly in Romans 6 :4: "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And then he makes this practical application in Colossians 3:1, 2: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth."

That is the practical meaning of Easter to the Christian. If we believe on Jesus Christ as our Savior and Redeemer we become identified with Him in His death. Our sins are atoned for by His sacrifice of Himself upon the cross of Calvary. In like manner we become identified with Him in His resurrection. He is our representative in His victory over death, and since He is now ascended to glory and is seated at the right hand of God we, in Him, are brought to a heavenly plane of life in which we renounce the things of the world and seek the things which are higher, the things which are heavenly, the things which are above. And that is what we mean by the risen life.

Paul goes on to explain this life in more or less detail. It means the cutting out of all fleshly tendencies and demonstrations, such as anger, ill will, and every kind of irreverent and evil speaking. It means putting in the place of these evil feelings and habits the characteristics and fruits of the new life in Christ, in which we have the manifestations of such heavenly qualities as love, mercy, kindness, humility, and forbearance. With the love of God shed abroad in our hearts by the Holy Ghost we have a peace that passes understanding which rules our hearts and transforms our lives into the glorious likeness of the risen Lord.

Easter will mean little to us unless we have identified our lives with the risen Christ and have Him dwelling in our hearts by faith. But if He reigns in our hearts, our lives will show the characteristics of the risen life, we will live the victorious life day by day, and the abundance of that life will flow out from us to others like streams of living water. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." That is the secret of the risen life, the indwelling of the risen Christ.

In This Issue

This being the Easter number of the Monitor, naturally considerable space is taken up with messages concerning the resurrection of our Lord and its meaning to mankind. We trust our readers will find these articles both interesting and profitable in their meditations and studies of the great events of Passion Week. But we want to call attention also to the other articles which have to do with vital aspects of the Christian life. Notice the selected article on doubts and their cure and the many short articles that give valuable information and help concerning many phases of the Christian life. Be sure to read the article on "Reading" by Bro. Bender. It will not only give you some important principles in deciding what to read but will provide substantial help in the study and discussion of the Young People's topic for April 26. And do not forget the interesting "Tabernacle Studies" by Bro. S. F. Coffman and the brief discussions of the Sunday school lessons by Bro. Bressler. Be sure also to read the final installment of Sister Wenger's article on the "Family Altar."

We aim to make the Monitor a practical help in the Christian life, in the home, and in the various fields of Christian service. We appreciate the expressions of appreciation which our readers send us from time to time. Thank you. May we also request that you tell your neighbors, friends, and fellow Christian workers about the Monitor so that they may enjoy it with you. We are planning some good things for the future. Announcements will be made from time to time.

CHRISTIAN LIFE

JESUS IS RISEN INDEED

By M. T. Brackbill

Jesus said He would rise from the dead: "Destroy this temple, and in three days I will raise it up. . . . He spake of the temple of his body." "And the third day he shall rise again." "After I am risen again, I will go before you into Galilee." If I can't believe the words of the most superlatively good man that ever lived, what can I believe?

An angel said He rose from the dead: "He is not here; for he is risen, as he said." Angels I have always believed to be reliable witnesses.

The disciples were rather incredulous men the three years they lived with Jesus, and plied Him with questions, leaning somewhat hard toward reason rather than faith. And though not doubting the veracity of their Master, at times they sought in their hearts interpretations of His words that fit more nearly their own views of things present and future. And these men, unbelieving in their uncomprehending way, and faithless in their saddened dream-shattered bewilderment, one after another were shaken completely out of their doubts and hopelessness, after the resurrection.

The soldiers set to guard the tomb lest the disciples steal the body of Jesus were stunned with seeing an angel releasing Him; and they had to be bribed heavily by the elders and the high priests to withhold publishing the truth about Him.

Women, drawn by love and devotion rather than by faith, came to His tomb. How often when faith collapses a deep and abiding love bridges the gap and leads us to fulfillment of hopes we scarcely dare to dream of! They came early, early as was consistent, prepared to do for the body of their Lord the only remaining act of loving kindness that could be done. But the body was not there. Nothing doubting or questioning, startled and overjoyed by the good news that He was alive, they ran away immediately to find the disciples. In seeking the tomb they found an angel; now as they sought the disciples, they met the Lord. "Peace be to you." In astonishment and with something of alarm, they prostrated themselves at His feet. What were they alarmed at? Perhaps afraid their sight had failed them or that the man they saw was but some hallucination of their distracted minds. But Jesus reassures them: "Dismiss your fears; go and tell my brethren to meet Me in Galilee." As good as it would have been to stay and listen further to the words of the Master, the one consummating joy at the moment was the fact that Jesus was alive, and the bidding to spread the word was immediately followed. How light and airily their feet must have tripped along as they hurried to spread the news: "The Lord is risen!" Surely these women loved the Lord too sincerely and too profoundly and their own lives were too virtuous, too completely transformed, to say other than the truth about Him.

And the disciples, if they were at themselves, would not have doubted their story. But what do words of comfort mean to hearts of strong men wrung with mighty sorrows? Words are but words and truth but idle tales. What was there to believe, when the Man who had raised their hopes to the pinnacles of their dream temples was dead, when the Man who had captured their complete admiration and confidence, who in a large sense was their life and thought and spirit, who was their leader to bigger and better things, was put to death—a torturesome death by the insane mob! "They believed them not."

Peter and John in the meantime were found by Mary Magdalene and, believing her exciting story, they ran a race to the tomb. It was open and empty, but Jesus was not to be seen. However, there was something about the disposition of the graveclothes that was convincing, and they went home.

That same day Cleopas and a fellow disciple were walking to Emmaus. There was only one topic for the general discussion now in the neighborhood of Jerusalem miles around. There was no end to rumors and theories, and to Bible searchings, and none knew what news to expect next. The empty tomb, the angels, their announcement that He lives, the story of the women who saw and heard them, the visit of Peter and John to the tomb; but it would appear from the words of Cleopas that they had not yet heard that anyone had seen Jesus. Feeling still the depression, enervation, and deep sorrow that the event on Calvary caused them, their sinking hearts were ready to catch at any straw of hope, and so they talked together, reasoned, and speculated. Jesus overtook them. The two were too absorbed in thought to walk fast, or to be conscious of their fellow traveler now at their elbows. And so Jesus soon caught the drift of their thought and feeling: "What is it that you are talking so earnestly about and why so sad?" Can it be, that here is a man who has not heard about these things? But very obligingly Cleopas acquaints the stranger with the story of the amazing events of the last three days. "And we were hoping that it was He who was about to ransom Israel!" The promised Deliverer was martyred! What could be more discouraging? Jesus, after mildly rebuking their sluggish belief in the Scriptures, gives them a very comprehensive exposition of the Messianic prophecies. The Stranger becomes a charming Companion. Again and again their hearts quicken at His gracious words, and, without knowing it, they are listening to the same voice vibrant with convincing truth that they had often heard, and are looking into the same eyes that many a time had revealed to them the pure, calm, measureless depths of His divine soul. All too soon they come to their destination and their fellow traveler is going farther. A great Friend was lost, here a great Friend is found; they can not let Him go. In Him is the balm for their bleeding hearts. And there in the twilight breaking of bread, the shadows reveal what the sun had hid—the great Friend lost is the great Friend found. Jesus vanished, and the men returned in the gathering darkness to Jerusalem to find the eleven, who hail the belated comers with the words: "The Lord is risen indeed, and hath appeared to Simon!" The accumulating evidence was very convincing, and yet when Jesus shortly appeared before them all, they thought they saw a ghost! In the early morning Mary of Magdala through her tears saw in Jesus the gardener! How our eyes, blinded with doubts or sorrow, withhold or distort our vision of things!

But Jesus became to them again their flesh and bone Lord. They placed their fingers in the credential wounds of Calvary. John again felt the warmth of his Master's breast, and was strengthened by the firm clasp of His hand as, wet from the sea, he came up the shore where the Master stood. A few meals of fish, repeated appearances to groups small and large, salutations of peace, chidings of unbeliefs, reassuring questions of love, a promise of the Holy Spirit, and supernatural power, a command to witness to the world, "Lo I am with you in eternal spiritual comradeship," a parting benediction, and Jesus disappeared from their sight for the last time. And these men who were so slow of understanding, so skeptical at times, became the world's undoubting, undaunted witnesses of the risen Lord. And I can see no reason for disbelieving their evidence.

Moreover, through the centuries since, millions of holy men and women by word of mouth and transformed lives have attested the resurrection of our Savior, and to this unending witnessing let me add my own soul's rejoicing testimony: "The Lord is risen, indeed! Hallelujah!" Harrisonburg, Va.

WHAT SHALL I READ?

By Ezra C. Bender

This article supplements the Young People's Meeting topic for April 26. We are glad for these helpful and practical thoughts by Bro. Bender.

The wise man said, "Of making many books there is no end; and much study is a weariness of the flesh." What would he say in this day of cheap printing and much advertising of books! The question, "What shall I read?" is not a question today as to what I can get to read but what, out of this great mass of books and magazines, shall I choose? How I wish today that there would have been some one to answer this question for me during my childhood and adolescent period of life! Some one who really knew God, books, and boys. Those periods that were spent in reading that which was poison to my soul; other times under pressure of noble determination wasted in reading that which was far too advanced for my little mind, and also the many moments which were wasted in downright idleness—all might have been guided in pleasant and useful reading. The purpose of this article is not so much to tell folks what to read as it is to awaken us to the importance of guiding our youth in reading.

There are many books on the market today that really should not be called books. We allow publishers' advertisements to make us believe that we should read them, and when we are through we find that we have gained neither pleasure nor profit. Such books should be treated in the same manner that Wm. Makepace Thackeray treated a certain book that was sent to him. His acknowledgment of receiving the book was, "I have received your book and shall lose no time reading it." The choosing of our books is as important as the choosing of our companions. Henry Fielding has truthfully said, "We are as liable to be corrupted by books as by companions."

There are three general uses made of books: ornaments, tools and friends. Of the first use we need not write because books used as ornaments are seldom if ever read. Well-bound books make real ornaments, but we are concerned about reading books and not merely looking at them. "To desire to have many books, and never use them, is like a child that will have a candle burning by him all the while he is sleeping."—Henry Peachman.

Books as tools are very essential to every home, to every person in every walk of life. As soon as one can read he should begin to get an understanding of the importance of books as tools. Every home should have at least a dictionary, a good up-to-date atlas, and an encyclopedia. And every person should form the habit of using these books regularly as tools. We hear a word or see it in print and do not know the meaning of it. Then and there we should consult our dictionary. We read about a certain place and do not know the exact location of it. The atlas should be consulted. In the same way the encyclopedia should be consulted. The educated person is not necessarily the one who spends a certain number of years at an institution of learning but the one who knows how to use books as tools—not only knows how but uses them.

Every professional man needs books as tools—the doctor his medical books, the mechanic or chemist his technical books, the lawyer his law books. The successful farmer will have books on his line and will make use of them. The same may be said about magazines. Every profession has its magazines. The schoolteacher without her educational magazines would soon be a back number. The wide-awake Sunday-school teacher will keep herself mentally alert by reading several books each year, especially applying to her work as a teacher. The good pastor will read many books and keep his congregations listening to his sermons with interested attention.

These suggestions as to books as tools are given in a general way. Certainly every Christian should have his regular daily periods of Bible reading and study and should never allow any other reading to crowd it out of his daily program. Then he should have special books as tools in his Bible study: a good Bible dictionary, a concordance such as Cruden's, Young's or Strong's and some Commentaries. "Histories make men wise; poets, witty; the mathematics, subtle; natural philosophy, deep; morals, grave; logic and rhetoric, able to contend."—Bacon.

What shall I read? We want to think of this question now from the standpoint of books as friends. A library of a certain college illustrates what we have in mind as to the difference between books as tools and books as friends. In the library building there is a room for study. It is furnished with a number of plain tables and with chairs which do not invite to repose. The room is without ornaments. Librarians are present to get from the stacks the certain books which the student needs. Each student is hard at work examining, comparing, collating. The results of this work are to be given in class or writing. Each one is intent upon his allotted task. No one notices you as you enter. In the same building is another room. The books are upon shelves around the walls and all are within easy reach. A wood fire is burning in the great fireplace. The room is furnished with sofas and easy chairs. No one is at work. No one is talking. Every one is listening to authors.

There ought to be some books as friends in every home; books that will bring enjoyment and satisfaction to a person wearied by the grind of the day, books not to study but just to read; books suitable for all the different ages represented in the home. These books should not merely be such that interest; they should be such that are really worth reading. Most of these books should bear reading many times. Every book that we read will make a mark upon our lives. They should be carefully chosen. Who is to guide our youths in doing this? If our boys and girls are properly guided in their reading the adults will need no special guidance. Yes, we are making an attempt at least to recommend a few books for our Sunday-school workers, but how about books for our boys and girls? Take a look at many of our Sunday-school libraries and you will understand why the boys and girls are not anxiously crowding in for their turn at this or that book. Good books? Yes. But most of them for adults. The absurdity of appointing one as librarian who is not himself a reader! Pardon the digression.

Books as friends should be selected according to our inclinations. Sometimes we are really bored by a certain friend paying us a visit when we are not in the right mood for that person. The same is true of books, but they can be dealt with in a different way than persons. "We raise no jealousy by conversing with one in preference to another; we give no offense to the most illustrious by questioning him as long as we will, and leave him as abruptly." Every book we read leads to another. The best guide to books is a book itself. However, the paths which a book will open depend largely upon the reader. It is said that out of the millions of books there are only a few thousand that are important. We should be guided in choosing these few thousand by a mind that has been regenerated; by a mind that puts God and His Word above all things else. Our reading should be diversified. If it is not we will become lopsided and biased in our attitudes and judgments. Some writers and even editors become extremely lopsided in this way and insist upon plaguing their readers by their distorted views. The less you follow this type of writer the happier you will be.

Henry Ward Beecher used an interesting method in his reading, which gave liberty to his mood, and at the same time, unity to his reading. Much of his reading was done while traveling on the train in his lecture tours. His invariable companion was a black bag containing some chosen books. At the beginning of the year he selected several departments of reading such as poetry, history, fiction, philosophy, and in each department a specific course. These chosen books were carried with him in his black bag. In this way his reading was kept systematic and pleasurable. If we would carry out a system similar to his in our home our reading would become a real university to us.

Of the many magazines that are flooding the mails today there are few that we would recommend. Most magazines are published expressly to sell and naturally their articles will be of the type that the unregenerate will feed upon. Certainly the love of money is the root of the magazine evil. Publishers and editors will put into print and pass on to their readers that which they know will be poison to them just for the sake of money. To illustrate we have in mind a certain magazine that several years ago came out boldly with the statement that they would not carry any advertisements that would encourage women to smoke cigarettes because of the evil of that habit. A year or so later they were carrying the lying cigarette advertisements. Why? The love of money.

Several reading clubs should be organized in every community. Sunday-school teachers under the guidance of some book authority could organize their classes into reading clubs so that each member could read many books while possibly owning just a few. Our people need to be taught the value of good books in comparison to other things. How often we spend money for things which we could so well do without and then we think we have no money for books!

"The habit of reading, I make bold to tell you, is your pass to the greatest, the purest and the most perfect pleasures that God has prepared for His creatures . . . it lasts when all other pleasures fade."—Trollope.

"Life being very short, and the quiet hours of it few, we ought to waste none of them in reading valueless books. And valuable books should, in a civilized country, be within the reach of every one."—John Ruskin.

Martinsburg, Pa.

THE FAMILY ALTAR

III. The Blessing

By Lenora Harkins Wenger

This concludes this helpful series of articles. We trust that through them our readers may have been led to see more of the need and blessedness of the Family Altar as a means of grace. "A Family Altar in Every Home" should be our aim as a church.

The blessing of God rests upon the praying family. "The eyes of the Lord run to and fro throughout the whole world, to show himself strong in behalf of them whose heart is perfect toward him" (II Chron. 16:9). The Lord is seeking those who incline their hearts to Him. He longs to bless His people, and to show Himself strong in behalf of His children.

What a wonderful picture this Scripture conveys of a loving Father-God! He is pleased when we take time to meet Him, to talk to Him, to listen to Him talk. He blesses abundantly when we seek His blessing. Aye, He blesses those who meet Him at the family altar with blessings so glorious and far-reaching that eternity alone will reveal the magnitude of His favor.

Ralph Cushman describes his personal experience of blessing which he received by beginning the day with God in a little poem called, "The Secret of Escape From Trouble." To me it is a beautiful picture too of the family which at the altar of devotion daily invites the presence of the dear Lord to be with them.

"I met God in the morning,
When my day was at its best;
And His presence came like sunrise
With a glory in my breast.

"All day long the presence lingered,
All day long He stayed with me;
And we sailed in perfect calmness
O'er a very troubled sea.

"Other ships were blown and battered,
Other ships were sore distressed;
But the winds that seemed to drive them,
Brought to us both peace and rest."

The winds of adversity and storm that may shatter and wreck the godless home will bring deeper peace and rest and blessing to the God-fearing family.

To meet daily at the family altar and mutually bear each other's joys and sorrows before the throne will strengthen family ties as nothing else can. To the home's holy of holies—the family altar—come father, mother, brothers, and sisters, and perchance others who may be in the home, to seek the face of the Lord in reverent Bible reading, sincere praying, and happy fellowship. This experience binds their hearts together and gives lasting, hallowed memories to each. A bond of love unites the family, such as cannot be worked up—a love which comes through prayer is "shed abroad" in the heart by the Holy Spirit. Rom. 5:5. The heartaches of each are remedied by the vibrant, life-giving touch of God's Holy Spirit. As they together bend the knee to the Source of Wisdom, strength and righteousness, peace, love, purity, tenderness one for another, and moral unrightness gain an increasing place in the lives of all.

The family altar also sanctifies home relationships. A loving Christ-like interest for each other, which is developed at His feet, works itself out in acts of helpfulness and kindness. The commonplace, homely duties of every day become exalted and worthy when performed with sweet patience in the heart. Love is ennobled, sorrows and disappointments are tempered, joys are exalted, and home happiness becomes more lofty when lived in the invited presence of the Lord of life and love.

The family altar brings even greater blessings in a spiritual way. Together parents and children "grow in grace, and in the knowledge of the Lord, and Savior." A family can as well live physically without eating and breathing as it can expect to live spiritually without feeding on the Word and praying. This is a spiritual necessity. But how great the blessings!

In all likelihood the children will early open their hearts' doors to Jesus and will thereby be saved from the sin and evil in the world which mars so many lives and leaves regrets and remorse ever to be repented of. What is more beautiful than a young life, at the first awakening consciousness of sin, given to Jesus to be cleansed and dedicated to the Master's use!

At the family altar the little ones early learn to pour out their hearts to God in prayer. In simple faith they believe that He is and that He is a rewarder of all who seek and obey Him. They learn to reverence and enjoy the Bible as the Book of Books, God's message of love to them and to all.

The daily devotional period becomes to a child as much a part of the day's schedule as eating and is just as keenly missed. There can be no more wholesome atmosphere for the mental, moral, and spiritual growth of a child than the Christian home where Jesus is the Rock foundation and the abiding Anchor.

Missionaries, ministers, and Christian workers have been nurtured at the family altar. A love which clasps all the world to our hearts and in pleadings before God for the outcast, the destitute, and the heathen, touches the hearts of children. Soon they, too, incorporate the same thoughts in their own prayers as did little three-year old Johnnie who prayed, "God bless all the little boys and girls in Africa who don't know about Jesus and make them good boys for Jesus' sake. Amen." These same little children will grow up to manhood and womanhood and will find their places in all parts of the world, determined to burn out their lives for God. Back to the parents' hearts will come unspeakable joy in seeing their boys and girls used for the cause of Christ. The life story of the majority of children without these godly influences is quite different. Their parents experience much heaviness and sadness of heart because their children are unprincipled and bring only disgrace to them. "It pays to serve Jesus" in our homes.

At the family altar lifelong impressions are made. A certain Christian who now witnesses daily for His Master in a large city tells this story of his conversion. He was born in an eastern state. In his young manhood he mingled with evil companions until he fell into one form of sin after another. Haunting memories of his godly home, his pious parents, their prayers, and their Word-moulded lives followed his steps. In an effort to escape their influence and silence his own guilty conscience he moved farther and farther west until he found himself in California, sinful and wretched, with the memories of home still tormenting him. Almost desperate he wandered into a little mission service. It was a mission controlled by the same church of which his parents were members. He found God there that night. Today he has a wonderful testimony of the work of grace in his heart and is enjoying rich blessings from God in a life that is most beautifully a Christian one.

John G. Paton, the well-known missionary to the Hebrides, also tells a home experience which made a lasting impression on his religious life. It was during the failure of the potato crop when he writes, "Our family, like all others of peasant rank in the land, were plunged into deep distress and felt the pinch severely. Our father had gone off with work to Hawick—he was a stocking maker—and would return next evening with money and supplies. But meantime the meal barrel ran low, and our dear mother, too proud and sensitive to let any one know or to ask aid from any quarter, coaxed us all to rest, assuring us that she had told God everything, and that He would send us plenty in the morning. Next day with the carrier from Lockerbie came a present from her father, who, knowing nothing of her circumstances or of this special trial, had been moved of God to send at this particular nick of time a love-offering to his daughter,—a bag of new potatoes, a stone of the first ground meal or flour, and the earliest homemade cheese of the season—which largely supplied all our need. My mother, seeing our surprise at such an answer to prayer took us around her knees, thanked God for His goodness, and said,

"'Oh my children, love your Heavenly Father, tell Him in faith and prayer all your needs, and He will supply your wants so far as it shall be for your good and His glory.'"

He further testifies that the humble and gracious piety of his parents "made us"—eleven children—"under God what we are today."

Let me conclude with the beautiful and touching review from the life of Mr. James Douglas, one of the outstanding journalists of England, in which he forcefully illustrates the power of his parents' devotional life to lead him back to faith after a spiritual pilgrimage of some years.

"Millions in their last anguish have heard in the universally familiar syllables of the Twenty-third Psalm the cadence and rhythm of everlasting revelation. They break on the human soul century after century as the waves break on the shore. They are the unchanging beat and pulse of the tidal sea of faith.

"As I listen to their mystical music I remember the twenty-sixth chapter of Isaiah, and these words sound unshakable certainty in my ears:—

"'Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.'

"There is nothing higher or holier or more durable than this, I say; and then I hear my good old father's voice in a passion of simplicity uttering these seven laconic words from the twelfth chapter of Isaiah: 'I will trust and not be afraid.'

"Our childhood was besieged by all the wild beasts in the jungle of poverty. There was hunger in our home. Sweet milk was a luxury. We called it sweet milk because the skim milk and the buttermilk were sour. We were fed on stir-about and potatoes. Sometimes oatmeal was too dear for our tiny income, and we were regaled with thin, tasteless porridge made of Indian meal. This was called hasty pudding and our infant palates loathed it. It made us hungrier. Butter was a delicacy. It was spread very scantily on a thick slice of bread. And bread too, was scarce. Our mother watched her six ravenous children with an anxious eye as the dear loaf went down our little throats.

"She stinted and starved herself to feed us. Our father fared no better than his hungry children. But his faith never faltered. It was from his heroic life that I learned the secret meaning of the seven words, 'I will trust and not be afraid.'

"But the chapter of chapters which rang like a tocsin of hope in our humble home was the fourteenth chapter of the Gospel according to St. John. When penury thrust its sword into our hearts our father used to say to our mother at the close of each weary day, 'Sarah, we will read it.' 'Yes, Robert,' she would reply, her loving eyes bright with tears and a brave smile on her face.

"Round the lighted lamp we sat and listened to the charmed words:

"'Let not your heart be troubled; ye believe in God, believe also in me. . . .

"'Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.'

"Do you wonder that John 14 is still my favorite chapter? We starved joyfully to its rhythms. As our father rose from his knees his face was always shining, and our mother's face was shining, and we marveled as children marvel in the presence of a mystery.

"Since those years I have sinned many sins and suffered many sorrows. I have lost my way in the thickets and deserts of doubt and dialectics. And in the end I have come back to the simple faith of my father and my mother. It and it alone, suffices in the starkest agony of life.

"I cannot explain the hidden mystery of faith. It is too deep for words. But it is all in John 14.

"'In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And whither I go ye know, and the way ye know.'

"Thrilling words! Magical words! I hear Thomas in his perplexity asking the great question: 'Lord, we know not whither thou goest; and how can we know the way?' I hear the answer which for two thousand years has held the field against all the world and the worldlings:

"'Jesus saith unto him, I am the way and the truth, and the life: no man cometh unto the Father but by me. He that hath seen me hath seen the Father. I go unto the Father: for my Father is greater than I.'

"I have stumbled through all the wilds and wastes of theology, philosophy, psychology, and science. I have traveled from Dan to Beersheba, and I have found all knowledge and all reason barren. The sure refuge from withering cynicism and parching pessimism I find in John 14 where the trumpet of faith blows finality and security and safety and certitude.

"'I am the way, the truth, and the life.'

"Yes, faith is the fortress, the citadel, the invulnerable fortress of the soul."

Fentress, Va.

THE SECOND COMING OF CHRIST

By J. D. Mininger

I will come again.—Jno. 14:3.

There are five things we want to notice regarding this subject:

I. The CERTAINTY of His Coming

1. Foretold by **Prophets**, Dan. 7:13; Jude 14; by **Himself**, Jno. 14:3.
2. Foretold by **Apostles**, Acts 3:20; by **angels**, Acts 1:10, 11.
3. Mentioned 318 times in the 260 chapters of the New Testament.
4. Referred to once in every 25 verses in the New Testament.

II. The MANNER of His Coming

1. In the air, I Thess. 4:17. In the glory of His Father, Matt. 6:27.
2. Bodily and visibly, Rev. 1:7; Matt. 24:30. In the glory of His own Person, II Thess. 1:7.
3. In like manner as He went, Acts 1:10, 11. In the glory of the saints, Col. 3:4.
4. It will be glorious. In the glory of the angels, Matt. 25:31.

III. The PURPOSE of His Coming

1. To fashion anew the bodies of His saints, Phil. 3:20.
2. To complete the salvation of the blood-washed, Heb. 9:28.
3. To be admired in them that believe, II Thess. 1:10.
4. To bring to light the hidden things of darkness, I Cor. 4:5.
5. To judge, Jno. 5:22.
6. To destroy death, I Cor. 15:25, 26.
7. To receive unto Himself and reward His own, Jno. 14:3, Rev. 11:15-18.

IV. The TIME of His Coming

1. The time is at hand, Rev. 1:3.
2. He will not tarry, Heb. 10:36, 37.
3. He will come quickly, Rev. 3:11.
4. At such a time as we think not, Luke 12:40.
5. That day and hour not known by men, nor angels, nor by the Son. Mark 13:32.

V. Our DUTY in the Light of His Coming

1. Be sober, I Thess. 5:6.
2. Look for, Titus 2:13.
3. Wait for, I Thess. 1:10.
4. Hasting, II Pet. 3:12.
5. Love His appearing, II Tim. 4:8.
6. Watch for, Matt. 25:13.
7. Be ready, Matt. 24:44. Like wise virgins, Matt. 25:1-13.

OH, THEY TELL ME HE IS COMING!

Oh, they tell me, He is coming,
  And I long to see His face,
To touch those blessed wound prints
  Which speak such love and grace;
Oh, they tell me of His coming,
  Can that blessed news be true?
For I long, I long to see Him,
  And I know He's longing too.

Oh, they tell me He is coming,
  It just thrills my heart with bliss,
For I shall see His beauty,
  And His precious feet I'll kiss.
I shall bask in holy rapture
  In the sunshine of His face,
While all the paths He led me
  With such joy I will retrace.

Oh, they tell me of His coming,
  He will then make all things plain,
What we thought were bitterest sorrows,
  We shall find were greatest gain;
Oh, they tell me He is coming,
  All the mists will then be gone,
For we'll dwell in endless glory
  And enjoy an endless morn.

Oh, they tell me He is coming,
  Then He'll call me to His side,
And I know I am not worthy,
  Tho' He's made me His own bride.
Even tho' He calls me loved one,
  His undefiled, His dove,
He cleansed me, made me spotless,
  And He wants me there above.

Kansas City, Kans.

DISCOVERING GOD IN QUESTIONING DOUBTS

By a Once Puzzled Pastor

Having been reared in a thoroughly Christian home—where genuine Christian living and teaching were a daily diet,—I naturally accepted a complete faith in everything Christian without the least question on my part, and also I had a shuddering fear of anything with the least indication of questioning doubts. So great was my confidence that to doubt was little short of cold-blooded murder itself. I felt that all that was necessary for me to do was to claim the many generous promises of God, and then our heavenly Father was duty-bound to fulfill them. Then, too, the least indication of a compromise in Christian living on the part of others was quite abhorrent to me.

Prayer

So when many of my prayers seemed to fail to get beyond the ceiling, and when those that did seemed to be answered by God in a manner completely the reverse of what I was expecting, questioning doubts began to suggest themselves. These were strengthened when I observed church people knifing each other in the back, and especially their pastor, while lost souls all about were hungering for a saving faith in Christ; when I saw church people and leaders resort to dishonesty in business dealings, to gross immorality in their private lives, and to worldliness in their social contacts; and when I saw ministers themselves use their position for selfish indulgence, some high church officials in the state and national organizations stooping to petty politics to advance their own interests, and some church groups seeming to be so blind to a genuinely Christ-like attitude toward their work, the outside world, and other Christian workers.

Fortunately my innate fear of the awful consequences of questioning doubts restrained me from sharing them with others. But I myself knew they were rapidly increasing in my mind and heart. My wife sensed what was going on within me. Without saying much at first to me about them, she quietly held me up more fervently before the Throne of Grace.

As a minister, I worked the harder to conceal from my people the gnawing presence of those questioning doubts in my mind and heart. Many of my church people commended me for my increased fervor, but my wife and I both sensed it was more of a fever than confident fervor. Victory had not been gained within. Finally a plausible reason appeared and I tried withdrawing from the active ministry, but my questioning doubts were not satisfied. They reached out to pull me away from regular interest in and attendance at any church or religious affair. We became negligent of these, but that did not satisfy my questioning doubts. They kept reaching out for more. This was too much for my wife—and myself, as well.

"Your doubts make you question your faith, yourself, your Bible, and God," she finally suggested. "Why don't you question your doubts?"

It was my sincere questioning of my doubts which finally led me to discover God in my experience with them. This discovery was not a sudden, single act or event, but rather a growing, tested consciousness which has gripped my entire life.

Myself

Once I became sincere in questioning my doubts, I was conscious of the condemning finger of Nathan pointing at me and declaring, "Thou art the man" (II Sam. 12:7). Could it be possible that I myself had been in the wrong?

I threw myself down on my knees in prayer and implored God in the words of the Psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139: 23, 24).

God's searchlight on my life directed my attention to the Christian warning, "Abstain from all appearance of evil" (I Thess. 5:22). Things had entered into my life which in themselves might not have seemed to be so wrong, but they helped to dull the keen spiritual edge of my life.

To overcome these I must go deeper than the mere act or appearance. Once more I followed the Psalmist's example by imploring, "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51:10).

Once I waved my questioning doubts aside and held my life unreservedly open for God to use me, Paul's consciousness soon crept upon me in a tested convincing way, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

Christians and Others

When my own life was in the right attitude, my view of Christians and others was changed. Like Paul, I realized that all true Christians even are "men of like passions" with others. Acts 14:8-18. They really feel with John the Baptist, when he said of Christ, "Whose shoes I am not worthy to bear" (Matt. 3:11).

When I noticed those whom I seriously questioned as to their true Christian living, the warnings of the Lord Jesus came to me, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

The experience of the prophet Samuel came to my attention, when he had been sent to anoint the future king of Israel, His personal judgment was tempted to question God's choice, when the inner reminder came, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7).

My Responsibility

When my selfish pride or my human sense of justice would raise questions concerning the lives of others, who might or might not profess to be Christians, Christ's warning challenge came to me, "What is that to thee? follow thou me" (John 21:22). God would take care of them. My immediate responsibility was for my own life. Furthermore, I realized if I let these apparent hypocrites stand between me and God, I was worse off than they. Also if I hid behind them, I was acknowledging I was smaller than they. I threw my selfish pride and human selfishness aside and decided it would be much better to endure their fellowship for a few short years in church work than to stay away from God.

The Bible

When I turned my questions upon my previous doubts about the Bible, I had to acknowledge that God must be in and through it or it would not have stood unharmed the way it has all these years in the face of such bitter opposition and criticism. The words of the prophet Isaiah concerning the Word of God came to me, "The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isa. 40:8).

I had to admit I had been quite cowardly in my attitude toward the Bible. When it began to operate as it really should, instead of changing my own life I had tried to cover it up by having doubts about the Bible. "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

As the various passages or portions from the Bible, about which I had had some questioning doubts, came to my mind now, I recalled the warning the Lord Jesus gave people in His day about their interpretation of God's Word—"Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22: 19). Instead of being so quick to declare the Bible was in error, I decided to assume the mistake was in my interpretation of it. Time, with the aid of the Holy Spirit and further study, would likely throw new light upon the portion in question.

I decided to assume the Psalmist's attitude toward the Bible, when he declared, "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). Since then I have found I am kept so busy following the clear light of the Bible for my feet, that I have no time to puzzle seriously over the passages not yet clear to me.

God

My previous misunderstandings and doubts about God were found to be due largely to a failure on my part to enter into the true spirit of Christ's prayer in the garden of Gethsemane, "Not my will, but thine be done" (Luke 22:42). I had made the mistake of assuming that God was obligated to carry out **my** will as a Christian. Once I was yielded to accept and follow **His** will, whatever it might be, the fact of God became more real to me.

In my previous questioning doubts, I had found nowhere else to turn. I sensed the full meaning of Peter's question when Jesus had asked him if he and the disciples were going away, too. Peter replied with the question, "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).

I returned to the active ministry, declaring with the Psalmist, "Who is so great a God as our God" (Psa. 77:13)?

My experiences with the questioning doubts led me to discover anew that "he that is our God is the God of salvation" (Psa. 68:20). Philosophies and the like may seem to help to improve our present thoughts and lives, but they are helpless to reach back into our questionable past or to reach out into the future beyond this life. A Creator who had done so much for us in an earthly way surely would not overlook suitable provision in the hereafter for those who trust Him. My concern would be to claim completely the salvation offered through Jesus Christ, God's Son. and have faith in God to know He will provide a future beyond human power to provide or even to conceive.

My experiences with the questioning doubts have led me to discover anew that truly "God is love" (I John 4:8). What wonderful provisions He has made for those who, in themselves, are not worthy of it! How lovingly patient He is with us in our human follies and weaknesses! When we are in the midst of our questioning doubts, He is ever waiting lovingly near by, ready for us to discover Him anew as a wonderful God of love.

—Sunday School Times.

FROM DEFEAT TO VICTORY

By Florence S. Studebaker

An old man walked humbly away from the ruins of what had been a thriving business enterprise. Tongues of flame in a few short hours had reduced it to ashes. "It is the hand of God," he whispered, "to punish me for my sins."

A mother wept bitterly over her only child lying cold in death and said, "My punishment is greater than I can bear." She yielded to despair, saying through the years, "I can never sing again," and she held to her vow.

Somehow punishment seems a harsh word to use in speaking of God's dealings with man. To punish means to give pain; it means loss or penalty inflicted for a crime or a fault. Discipline is a more gentle word, and yet expresses more fully the attitude of a loving father toward his children. To discipline means to train to obedience or efficiency; to regulate, to chastise.

God's aim in the severest chastisement is the reformation of the offenders and their restoration to true blessedness. In Isaiah 1:24-27, God's purpose in laying His hand on Jerusalem is not to destroy, but to purify her, as silver is purified in the furnace. Through this painful process she is to be restored to her former dignity and blessedness. It is for this purpose that God chastises nations and individuals today. Indifference to chastisement brings on severer strokes, while despair defeats the very object for which our chastisement is sent. God has loving purposes toward us and our prayer should be not that the affliction be removed, but that God's purpose in us should be fulfilled.

To Israel a famine was an especial mark of God's displeasure (Lev. 26:19-20), and chastisement meant discipline. Jehovah explains the weary wilderness privations as sent "to prove thee, to know what was in thine heart." Christ for mere trial sometimes, for sin at other times, covers Himself with a cloud. Whatever the reason the divine purpose is the same—discipline.

Peter had to undergo certain experiences which served as valuable discipline. His fall undoubtedly drew him closer to Jesus than ever before, for thus he learned more of His pardoning love and mercy. Could he ever forget how Christ loved and kept him? The rope that is broken is strongest where it is spliced, not because it was broken but because a cunning hand has strengthened. We may be the stronger for our sins, not because sin strengthens, but because God restores. It is possible that we may build a fairer structure on the ruins of our old selves and we may turn every field of defeat into a field of victory. Maclaren says: "It is possible that we may fall to rise; be beaten to fight better." Upon our closeness to the Lord, our strength, depends the fulfilment of the promise that whatever our failures, self-denials, backslidings, inconsistencies, that "though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand."

A writer in a prominent magazine says: "A mistake is a fine chance to learn something." He then relates an interview with the head of a big industry who declares that mistakes have been his school books and that they have taught him nearly all he knows. Other men of affairs give similar testimony. In the years when they were trying to find themselves, they made plenty of blunders. But these blunders did not sap their self-confidence. They kept on trying, and after being thrown by many a loss, they acquired a ripened judgment and a weathered courage which made them bigger than anything that could happen to them. He finishes by saying: "Some men live and learn—others just live."

When we learn that life is a period of training, a school teaching efficiency, self-control and obedience, we will not yield so often to self-despair, nor with the stricken mother say: "I shall never sing again." How often we have heard the expression: "I have failed—utterly failed with that task. I can never undertake it again." Back of such a declaration is lack of faith in God. To Caleb, chariots of iron, cities with walls up to heaven, the giants of Anak—all were nothing because he followed the Lord fully. His confidence was in God and all things were possible. So with Nehemiah, when all around him were giving way before formidable dangers, he remained steadfast saying: "So did not I because the hand of my God was upon me."

Some one has said, "Suffering seasons have generally been sifting seasons in which the Christian lost his chaff and the hypocrite his courage." In the discipline of life God may be bringing to you experiences in suffering which will tend to remove the chaff. Let them be to you seasons of self-examination and earnest searching "to prove what is in thine heart."

The Athenian women had a custom of making a picture of famine every year, and driving it out of their city with these words: "Out famine, in food; out penury, in plenty." Let us say in word and second it in deed, "Out sin, in sanctity; out defeat, in victory." Then we shall accept the discipline of life with meekness and hope knowing that all things work together for good to them that love God, who are called according to His purpose.

—In the Gospel Messenger.

THE CROSS

O Cross, O Cross divinest!
  O Cross of love sublime!
O Cross where myst'ry twinest,
  None fathom, gird or climb!
Higher than Heaven's summit,
  More wide than east or west,
Deeper than deepest plummet
  Is Thy wide-opened breast!

Enthroned upon a mountain
  As high as skies above,
Thy presence is a fountain
  Of life and light and love.
Thy radiancy is scorning
  This cloud-bewildered night
And brightness like the morning
  Sin, guilt and grief invite.

Thy arms are wide unfolden
  And more than these Thy heart;
For those whom faith embolden
  What treasures Thou dost part!
A mighty bosomed passion,
  A pure and high desire,
A kingly royal fashion
  And gifts of life and fire!

Thou art a growing glory,
  A granite-breasted tower,
A high æonic story,
  A hope, a peace, a power!
Thou art a great defender,
  A refuge, purity,
Fame, majesty and splendor
  To all futurity!

—David C. Nimmo.

WANTED—A WORKER

God never goes to the lazy or to the idle when He needs men for His service. When God wants a worker, He calls for a worker, He goes to those who are already at work, When God wants a great servant, He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the press.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy ploughing with twelve yoke of oxen.

Amos was busy following the flock.

Nehemiah was busy bearing the king's wine cup.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.—Hints and Helps.

Educational

EASTER MORNING IN THE GARDEN TOMB

By Anis Charles Haddad

This article supplements the Sunday School lesson for April 12, "Jesus Triumphs over Death."

If the genuineness of the traditional site of the Holy Sepulcher in Jerusalem be given up, where shall we locate the scene of the crucifixion? Perhaps the greatest unsolved problem of Biblical topography is the actual position of the most sacred site in the world's history—the site of Calvary. The hymnologists are not perplexed by the riddle: They write of "Calvary's mournful mountain," or "of a green hill far away, without a city wall." And travelers of the first half of the last century accepted circumstances as they found them.

But Palestine exploration has changed that easy credulity. Not that experts are unanimous in certainty. There are still some who accept the site authorized by Constantine when he built those shrines now represented by the Church of the Holy Sepulcher, but there are others who discard that theory and who maintain that Calvary was a "knoll" outside the outermost wall of Jerusalem, identical with the hill above the Grotto of Jeremiah. Unquestionably the scene of the Crucifixion lay outside the wall in Christ's Day as it does at present.

Step aside, therefore, with me out of the glare of the asphalted roads and houses of Jerusalem to gather refreshment in a place where the general thought of mankind might not expect to find it, in a "garden beside a tomb!" It seems a cool and lovely haven in which to think about the events of our Lord's last few hours. People frequent this spot and love to meditate here, because its ancient burial place left in its original condition helps them to realize the scene of our Lord's burial and glorious resurrection. Many sincere Protestants reverence this spot as the real tomb and visit it and sing hymns there at dawn on Easter morning, a touching little ceremony at which I am always present!

We enter this sacred place through a blind alley. The guardian conducts us silently into a garden in which is situated the tomb which some scholars believe to be the "Tomb of the Great Master," instead of the one shown in the Church of the Holy Sepulcher. Back of the garden and its tomb rises a precipitous hill, a cliff of some forty to fifty feet high rounded at the top like a skull.

We sit under the shade of a beautiful tree and recollect the days when Christ died and lay in a tomb. We imagine a beautiful garden belonging to a wealthy member of the Jewish Parliament nestling in the side of a low hill. In a far corner, hollowed out of the rock face, is a small rectangular cave. The door is covered by a large, roughly cut, circular stone standing upright in a trough made to hold it. On one side of the door is a small opening which serves as a window. The ground level on this side of the door is about three feet high, so that standing on it we must stoop down to look into the tomb through the window. The stone covering the door has two bands fastened across it, one from side to side, the other from top to bottom, both sealed at the ends to mother rock, so that no one can move it without breaking the bands. A little path has been cut out of the soil leading down to the doorway. Four soldiers are keeping watch near the stone. The first streaks of dawn are appearing, and their watch will soon be over. Suddenly the earth shakes, and rubble from the cliff falls. They start to their feet and, seeing a figure in glittering garments quietly coming down the path, they fall on their faces and become as dead men. Stepping lightly over their prostrate forms, the angel takes the stone, lifts it bodily out of its trough, in spite of its size, and rolling it up the hill to a distance, throws it on its side, and sits down upon it. A careful translation of the Greek of all four Gospels shows that he did not tilt it to one side in its trough. But why was an angel necessary? Our Lord who could pass into the Upper Chamber, the doors being shut, needed no angel to let Him out. Why did the angel roll the stone to a distance and sit upon it?

Look! Four women are approaching this garden in the early light of the morning of the first "Lord's Day." These are the women who ministered to Jesus in life, and now are true in death. When other disciples fled, they watched at Calvary!

They may not have known about the watch of Roman soldiers being set before they arrived, and the soldiers had now fled. These women lovingly hoped to complete the work of embalming, now that the Sabbath was over, and for this they had brought fragrant spices for anointing His sacred body. They hoped, doubtless, to take a last look on that Face, and then they would leave Him for ever.

They were also troubled as to how the stone would be moved for them. As they turned the corner and came within sight of the door, they paused in surprise. The door was open. They did not like to proceed, thinking someone might be inside. They looked for the "vanished stone" from side to side, and then turning right round, saw it lying up the slope behind them.

The position of the stone showed them at once that a band of people, enemies, must have been there and so the body must be stolen. Perhaps they have cast it into the pit of criminals in the Valley of Hinnom. It is shocking to Mary that it should be possible that her much-loved Lord should be shamefully treated even in death. Had disciples preceded them the stone would still have been upright, merely tilted to one side. They bid Mary Magdalene hasten back to the city to fetch Peter and John, while they awaited her return. It was while she was on her errand that, finding no signs of anyone present, they stepped down into the tomb, and found the angel inside. He showed them the empty clothes and explained what had happened. Why was the angel now inside? We believe that as they hurried away the main band of women arrived and also learned the truth, returning in haste to the city.

Presently, John came running to the tomb, taking a short cut along the rock face past the window, and as he was ahead of Peter he stooped down and glanced in through the window, and then stared in dumb amazement. Presently Peter came up and ran right in, followed by John. "They saw and believed."

What did they see? The linen clothes neatly folded up? No! They saw the linen clothes lying untouched, as if our Lord's body were still inside, and the napkin that was about His head, not lying with the linen clothes, but into a place by itself twisted round, turban fashion. The shape of the clothes showed them at a glance that no hand had disturbed them, but our Lord had simply vanished out of them. Such is the story of the resurrection with many details omitted.

We now stroll through the grounds, rejoicing in the well-chosen flowers. The garden is planted in rotation, according to the seasons. It is filled with flowers and the rich, beautifully mingled foliage of shrubbery and small trees. Silvery ferns spread over some outcropping, weathered grey rocks at one end of the garden. Acacia blossoms and hyacinths fill the air, while the fragrance and the white trunks of young birch trees glimmer through the leaves of willow and poplar.

Now we come to the Tomb of Joseph of Arimathea which was lent for the burial. At least the sight of it is a great support to the imagination. Such a garden there must have been, and such a tomb even as we see them today. In such a place, through the darkness before the daylight, must have shone the countenance that was "like lightning" and the raiment that was "white as snow" for fear of which "the keepers did shake and become as dead men." Through just such a garden, dim and dewy, must the two Marys have crept in terror of the Jews, or perhaps of the Roman guards, coming to the mouth of the sepulcher as the first golden rays of morning pierced it with their level shafts.

The evidence for the tomb is very convincing to me when I read the Scripture references connected with the burial. John tells us, "Now in the place where he was crucified there was a garden; and in that garden a new sepulchre, wherein was never man yet laid. There they laid Jesus therefore because of the Jews' preparation day, for the sepulchre was nigh at hand."

This tomb so strikingly meets all the conditions afforded by our knowledge of the circumstances as to supply every detail requisite to the theory that this was the veritable Calvary and here the garden of Joseph and the tomb in which Christ lay.

The tomb is a chamber cut into the solid rock about ten feet square and seven feet in height. The walls are straight and evenly cut, and the ceiling and floors are the same—all rock but smooth and regular, a carefully executed work of art. Close to the wall of rock, opposite the entrance, there is a bed cut in the floor about half a foot deep, sloping up the sides and towards the end, just large enough to receive a human body. Beyond the place where the feet would rest, there is a slab of rock about a foot square left standing up, as if it were a little table to receive anything which might be placed upon it. The bed is fenced in from the rest of the room by a long slab of what was once white stone, now discolored by age and contact with the earth which had rolled into the tomb. The tomb was evidently that of a rich man, prepared with all the carefulness and elegance which such a one might choose to expend upon his last resting place. Such a simple little rock tomb: and yet perhaps the most hallowed, the most wonderful place on earth.

If this may not have been the actual tomb in which the body of Jesus was laid, then a similar one must have been used in this very locality. I could almost wish that the question might never be wholly discredited or defaced, perhaps by man-made symbols of devotion. For now the flowers and the eucalyptus trees shed abroad an incense sweeter than any "from hallowed censor streaming." The birds sing there, the fresh winds blow across it, and the feet of the pilgrims pass it by. How strange, if it should really be the "Garden of the Resurrection!" It is good to come here and to remember. The place is quiet, secluded, enshrined amid a bit of nature. It invites meditation, gratitude, communion, and love. Let us come here often in thought, if not in person, to sweeten our days with holy memories!

From this garden, perhaps so holy, though probably the truth of that matter will never be known, we go outside the walls to the traditional Place of Stoning, which is on a knoll in a Moslem cemetery. On the edge of the knoll rises a sheer cliff forty or fifty feet in depth. It was the habit of the Jews to throw condemned persons off the brink of this cliff, and then if any life was left in them to batter it with stones. A cruel execution, indeed!

The reason why I am so anxious to examine this place is that many believe it to be the actual site of the Crucifixion, and that here whence the passers-by looked up and mocked at the dying figure strained upon His cross, once the body of the Savior hung through those hours of sun and darkness. What is more likely than that the Place of Stoning should also be the Place of Crucifixion, and what spot could be more suitable than this summit of a cliff, where all might see the sufferers of the death of shame?

There is a vital point to my mind one most suggestive. The Crucifixion ground called "Golgotha" in the Hebrew, and "Calvaria" in the Latin, whence comes "Calvary," means in either language the "Place of the Skull." All the evangelists give it this name. From such various testimony it may fairly be concluded that this execution ground had something to do with a skull. It has been suggested that it was so called because skulls were left there, but then would it not have been called the Place of Skulls? Also is it not admitted that it was the Jewish habit to bury the bodies of malefactors, and not to leave them to rot upon the ground, as is the common custom of savages? If so, the skulls would not have remained in sight. Another suggestion is that the shape of the mound may have resembled that of a skull. But nowhere in the Bible is it stated that the Crucifixion took place upon a mount, although the idea that this was so has become general.

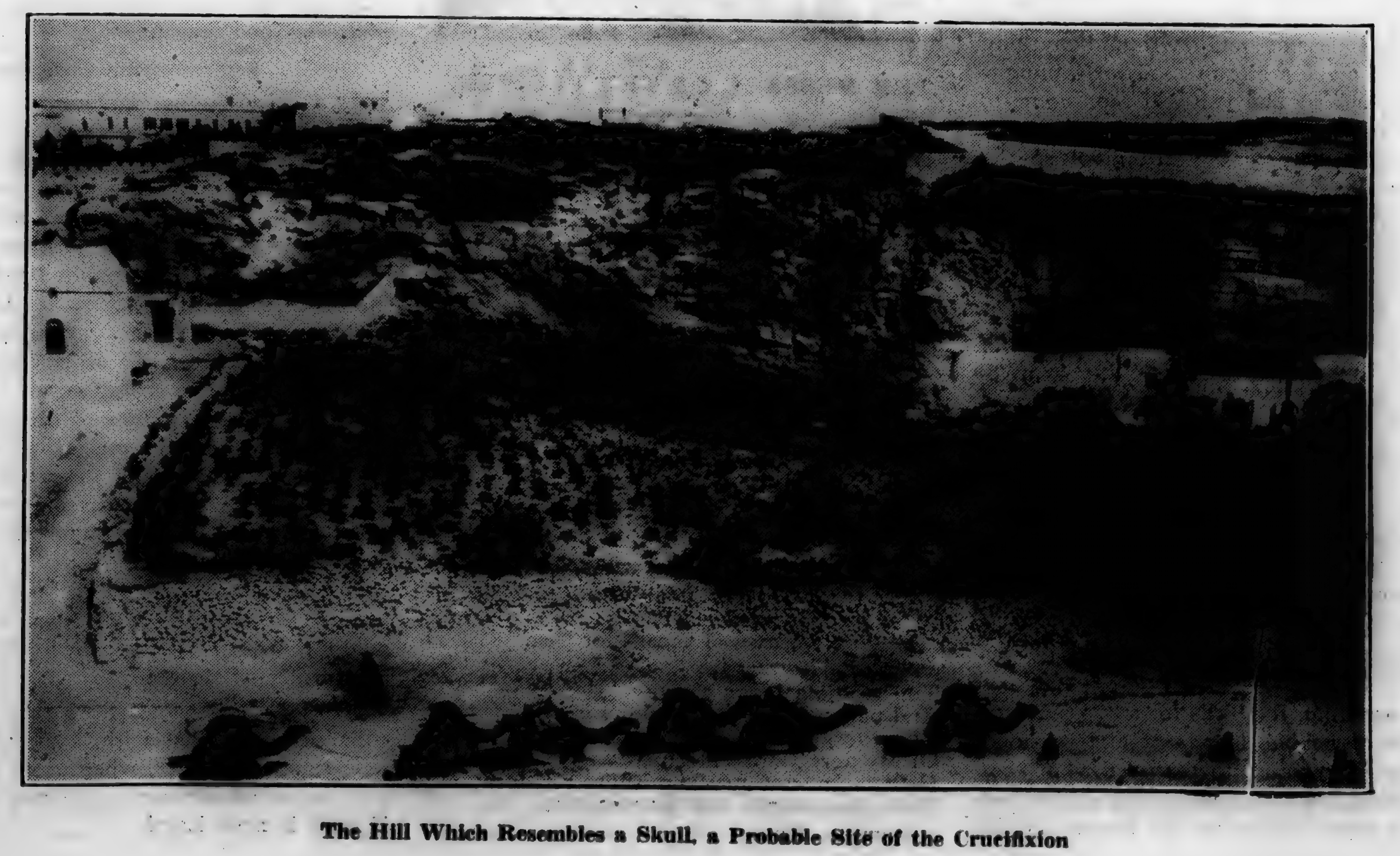
Now as it chances, on the cliff at this spot, believed to be the Place of Stoning, and by many that of the Crucifixion, the face of the rock, looking towards Jerusalem, has undoubtedly a fantastic but a very real resemblance to a rotting human skull. There is the low, corroded forehead; there are two deep hollows that make the eyes; there is something which might be the remnant of a nose, and beneath near to the ground level, a suggestion of twisted and decaying lips. I saw the likeness at once! It may be a freak of nature, possibly intensified by an earthquake.

If two thousand years ago the face of that cliff was approximately as it appears today, may not some fanciful-minded Jew have caught this likeness and designated it on that account, "The Place of the Skull?" If so, in view of its traditions and horrible use, the name would have been likely to cling to the site from age to age.

If the inference is not a false one, if indeed the crosses of the Savior and the thieves stood upon the summit of that little cliff, it would be a fact worthy of note that this patch of earth remains now just as it must have been in the long-dead Roman days! What a strange and bitter satire also would be involved in the circumstances that where the Christ gave up His soul is now a burying-place of the followers of Mohammed!

Here we stood with bare heads and solemn hearts on the spot (presumably) where the Cross was raised when the Lord was crucified to save the world. Here was the spot where His blood ran out on the ground. It is easy to picture the scene of the disciples and the multitudes on the surrounding slopes, watching the greatest sacrifice ever made in the history of the world.

We leave the place while the sun is sinking. A warm light plays among the willows and poplars, shining on the silvery leaves and



The Hill Which Resembles a Skull, a Probable Site of the Crucifixion

turning the white hyacinth tops to chalices of gold.

Just as we are leaving the place a shepherd comes over the hill with his flocks of sheep. I catch a perfect photograph of him, taken as it was on the spot where the Good Shepherd gave His life for the sheep.

Jerusalem, Palestine.

WORMS FOR THE EARLY BIRD

By Alvin M. Peterson

Often, some experience or observation adds meaning to a well-known saying. This is well illustrated by some observations I made of a pair of robins the first day of April, one spring. The saying that my observations tended to illuminate was the old and familiar one about the early bird being the one to catch the worm. Ordinarily, we would think of this as meaning that the first bird to awake and go out in search of food in the morning is the one that finds and makes a meal of some belated earthworm, cutworm, or other creature. And the early bird is more likely to find both earthworms and cutworms, since both feed and move about by night. However, all birds are early risers, so all of them have a chance to catch the worms that are slow to seek the safety of the soil before daylight.

What about the first migratory birds to return to us in the spring,—the first robins, bluebirds, meadowlarks, and blackbirds,—do they also get their worms? What do they find to eat, when the ground looks bare and brown, when the snow still covers the north slopes of the hills, and when little green grass and no early wild flowers are to be seen? If these birds do not find worms, insects, or other food, what gives them their sleek, well-fed, and bright-eyed look; what furnishes them with energy, and what causes them to sing so sweetly?

Have you ever wondered what the first spring birds find to eat? The first ones return long before insects are to be found in numbers, unless you know just where to look for them. Take a walk about the time the last snow is disappearing, and try to find anything that would make a bite of food for a hungry robin or bluebird, and you will soon come to the conclusion that, were you the bird, you would quite likely go hungry. Not so the bird. It seems to know just where to look, and its eyes are sharp. No worm or bug is too small, safely hidden, or otherwise protected to escape it.

I was returning from a walk, on the day in question, carefully choosing a path that would take me from one bare patch of ground to another, since there still was a good deal of snow left from a recent snowstorm. Soon, I discovered a pair of robins feeding on the ground. The birds ran or hopped from one little pile of oak leaves to another, tossed the leaves aside with their bills, looked carefully beneath them, and found one bite of food after another. What they found was quite large, made no effort to escape, and seemed to taste very good to them. How sleek and full of life the birds seemed.

After watching the birds for some time and seeing them gobble dozens of bites of food, I decided, if I could, to discover what they were finding and eating with such evident relish. So I began removing the leaves, one by one, from a pile to see what I could find beneath them. The first insects I discovered were some tiny leaf hoppers. I was sure the robins were not eating many of these insects, because the hoppers were too small and full of life. The birds would have been obliged to chase them, and they would not have eaten them with a gulp. The insects or other creatures the birds were finding were larger, and less active.

Next I noticed a small black spider that hurried off, and took refuge beneath some near-by leaves. Were the birds finding and eating spiders? No, I decided spiders were not what the birds were after, since they, too, were too small and full of life. I excluded spiders by the same reasoning I excluded the leaf hoppers.

Next I discovered a grasshopper, large enough to make a mouthful for a robin, but so lively that the robins would have had trouble in catching him. Then, too, there were not enough of them. I found but one, no more.

I continued my search, and soon found a cutworm, and then another. Soon I had thirteen of the pests. At last, I was sure I had discovered what the robins were finding and eating. In some places there were cutworms beneath most of the leaves I removed. Just to make sure, I continued my search, and soon found a dozen more of these pests, making twenty-five in all,—twenty-five proofs that the robins were finding and eating cutworms. These insects were as numerous as the tidbits the birds were finding and eating; they were large enough to make a mouthful; they lay still when they were uncovered; and they were hiding beneath the leaves.

Yes, the early birds get their worms. Where the worms are cutworms, so much the better. Cutworms, however, are not worms at all, but the caterpillars of some small moths or millers. The moths themselves do no damage, but the caterpillars are very destructive, cutting off cabbage, tomato, corn, and other tender young plants near the surface of the ground. Acres upon acres of vegetables and other crops are ruined by them, yearly. Gardeners are forced to protect their crops from the ravages of cutworms by digging the caterpillars from the ground, by placing collars of some kind about the plants, and by the use of poisons. This entails much work and considerable expense. The robins, consequently, prove themselves to be among the best of feathered helpers in destroying large numbers of cutworms.

Our other early, spring birds also help keep these pests in check. The bluebirds eat many of them in early spring, and later feed many to their young. The same is true of meadowlarks. And I should not be surprised to learn that both the killdeer and blackbirds destroy many of them. The killdeer is an early spring migrant, and it feeds on the ground in fields and meadows, while the blackbirds, the grackles, red-winged and rusty blackbirds, often congregate in large flocks, descend to the ground in fields and pastures, and there walk up and down in large groups, devouring whatever food they find.

—Selected from Christian Youth.

THE MESSAGE OF THE FLOWERS

By Mary Becker

In every blooming flower I see
A token of God's sovereignty.
The pure white lily in the field
Tells me that He's my Guide and Shield;
It whispers to me not to care,
God's providence is everywhere.

The iris sweet, proclaims to me
In purple hues, God's royalty;
He's Lord of lords, and King of kings,
All nature with His praises rings.

The bleeding heart, so mournfully,
Sobs, "Jesus died on Calvary.
My precious Lord they treated ill,
This shame my heart with grief doth fill."

"O pretty rose, why must you wear
Those thorns to mar your beauty fair?"
The rose this answer gives to me,
"He wore a crown of thorns for thee."

The gladiola looks above
And points me to my Savior's love.
The evergreen remindeth me
Of my dear Lord's eternity:
He'll reign supreme from shore to shore
From henceforth and forevermore.

Newton, Kans.

BARBARISM

The new style of women's cut-out sandals revealing the bare toes has led to the manicuring—pedicuring is the proper word—of the toe-nails, which are painted red to match the lips. It has even got so far that finger-nails, toe-nails, eyelashes, eyebrows and lips are all painted black. In other cases they are all green or blue or bright coral.

It is a natural outcome of the barbarity of our age, with its jazz music borrowed from the African jungle, and its crude paintings similar to the childish efforts of the cavemen, and its poetry that is nothing but prose, and very poor prose at that.

Untutored savages paint their faces and bodies, but such barbaric customs are—or ought to be—infinitely below any Christian civilization.—Selected.

Satan knows that faith is the victory that overcomes the world, whether we know it or not, hence his activity to deprive us of it.—**Harold Samuel Laird.**

THE VALUE OF CHRISTIAN EDUCATION AS COMPARED WITH MODERN CHRISTLESS EDUCATION

By Mabel Groh

Education is the systematic cultivation and development of the natural powers. It begins in the nursery and continues while life lasts. Every experience of life is educative. "Never too old to learn" contains more truth than we may think. There is a mistaken idea that a person's education depends on the amount of knowledge he gains in some institution of learning. Intellectual knowledge is necessary to education, but of itself is not necessarily education. A person may be a walking encyclopedia and yet be so unfitted for the problems of life that he would die of starvation if left to his own resources. He has been making his brain a storehouse of facts, instead of seeking to apply these facts to life's problems and experiences.

In this present day of educational opportunity we are apt to look back fifty or one hundred years and sympathize with our forefathers because they were comparatively unlettered and unschooled. But in spite of their lack of schooling and book knowledge many of them were more truly educated than scores of present day B.A.'s, M.A.'s, or D.D.'s, because they applied their knowledge to the problems of life in a way that enabled them to meet whatever situation confronted them. Education which fails in this is not true education.

But because our forefathers succeeded in life without schooling is no argument against schooling. The conditions which face the young people of the present are radically different from the conditions which faced our great-grandfathers, or even our fathers in their youth. In the business world, in the social world, in the work of the church, and even in the trades, education, or schooling, is becoming more and more necessary to success.

The men of the past, realizing their own great disadvantages have made possible for the present generation educational privileges which only the more wealthy could enjoy in former generations. In the lower schools education is free and compulsory for rich and poor alike. Even the colleges and universities are not beyond the reach of the poor who are zealous in their search for knowledge. Cases of illiteracy are rare in Christian lands today, while in heathen or Roman Catholic countries only a very small per cent are able to read or write. No one will argue that such a condition is desirable, and yet there are many good people who look upon education as a very dangerous thing, and we have to confess that there appears to be some ground for their contention. When the boys and girls come home from college, mentally equipped for a noble career but miss the true goal of life because they have made shipwreck of faith, it is time to consider the necessity of providing a Christian education, in place of the Christless education that government schools provide.

Let us look again at the definition of education. It is "the harmonious development of ALL our faculties". Man has a threefold nature: physical, intellectual, and spiritual. The average school makes absolutely no provision for the spiritual development of its pupils. Is it any cause for surprise, that when the mind is trained to the neglect of the spiritual nature, that man should become vain and puffed up? Rom. 1:19-22. Not only are secular schools rejecting the testimony of the Bible about creation, sin, salvation, and related truths, but many denominational schools and theological seminaries are hotbeds of infidelity and modernism. I Cor. 1:19-21, 30.

Many young people are attending non-Christian schools and standing true to Christian principles and the Word of God, but it is only because they are receiving spiritual food from some other source. If boys and girls attending non-Christian schools would always realize that such schools are no authority on questions of moral standards or religion, the danger would not be so great. But too many young people are not established in the fundamental truths of the Christian faith, and when Satan's ministers transform themselves into angels of light and pretend to superior wisdom regarding the creation of the world and other things plainly taught in the Bible, multitudes are led to believe these falsehoods and doubt the truth. It is a sad day for any individual when he is no longer sure that the Bible is God's infallible Book. I Cor. 3:19, 20.

Christian leaders of all ages have realized the great value of Christian versus Christless education for the young, and have been active in providing church schools to meet the need. Our missionaries find the educational problem one that they must face, because government schools, even when available, are not conducive to Christian development.

The value of a Christian college does not lie in a superior scholarship, a more extensive curriculum, or more elaborate equipment, but in the fact that it is founded with certain definite spiritual as well as educational aims. It provides a spiritual atmosphere in which the student may live and develop the soul life as well as the mental and physical. No education can claim to be Christian which has not brought the Word of God into its rightful place in its relation to the facts of science. A Christian education relates secular things to the plan of God for man, so as to fulfil in the life of each individual the purpose of God for each in the service of Christ and the Church. I Cor. 2:11-14.

Christian education is the only education that properly interprets the Bible on the facts of science. It is also the only education that develops the whole man, therefore it is the only safe and sane education.

Preston, Ont.

Love's secret is to be always doing things for God, and not to mind because they are such very little ones.—Faber.

THE LIQUOR EVIL

Selected by Elmer Hartzler

I am aware that there is a prejudice against any man engaged in the manufacture of alcohol. I believe that from the time it issues from the coiled and poisonous worm in the distillery, until it empties into the hell of death, dishonor and crime, it demoralizes everything that touches it from its source to its end.

I do not believe that anyone can contemplate the object without prejudice against the liquor crime. All we have to do, gentlemen, is to think of the wrecks on either bank of the stream of death, of the suicides, of the insanity, of the poverty, of the ignorance, of the destitution, of the little children tugging at the faded and withered breasts of weeping and despairing mothers, of the wives asking for bread, of the men of genius it has wrecked, of men struggling with imaginary serpents. I believe every thoughtful man is prejudiced against this stuff that is called alcohol!

Intemperance cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out filial hope, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows, children orphans, fathers fiends, and all of them paupers and beggars. It feeds rheumatism, nurses gout, invites cholera, imparts pestilence, and embraces consumption.

It covers the land with idleness, misery, and crime. It fills our jails, almhouses, and asylums. It engenders controversy, fosters quarrels, and cherishes riots. It crowds our penitentiaries and furnishes victims for the scaffold. It is the lifeblood of the gambler, the element of the burglar, the prop of the highwayman, and the support of the midnight incendiary.

It countenances the liar, respects the thief, and esteems the blasphemer. It violates obligations, reverences fraud, and honors infamy. It deforms benevolence, hales love, scorns virtue, slanders innocence.

It incites the father to butcher his helpless offspring, helps the husband to massacre his wife, and the children to grind the patricidal ax. It burns up men, consumes women, detests life, curses God, and despises heaven. It suborns witnesses, nurses perjury, defiles the jury box and stains the judical ermine. It degrades the citizen, debases the legislature, dishonors the statesman, and disarms the patriot.

It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend it calmly surveys its frightful desolation and unsatiated with havoc, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputations, and wipes out national honor—then curses the world and laughs at its ruin.

It does all that and more—it murders the soul. It is the sum of all villainies, the father of all crimes, the mother of abominations, the devil's best friend, and God's worst enemy.

Putnam, Ill.

THE ROAMER LOOKS AT HOMESICKNESS

I was two thousand miles from home happily trudging up and down the deep valleys of the far west. I was learning to love the hard faces of the mountains as I had loved the misty blue peaks of them in my imagination. I was filling the days full of sunrises and wonderful vistas, of chance friendly meetings with strangers, of a very-shining happiness, when suddenly everything changed.

It was Autumn, lovely haunting Autumn, and as I saw its signs on the trees of the mountain sides I began to think how the red maples along the river at home might look, wild grapes hanging from their branches over the water; how the wild geese would be flying overhead in Michigan; how the cornfields would look in their ordered harvest, rustling wigwams of drying corn and pumpkins like suns dotting the dark earth. I wrote a long rambling poem celebrating the homely comforts of the country farmhouse I had left, adventure bound, six months before. I had been enjoying myself to the full, finding myself in the immense distances, learning the secrets of quietness and aloneness, and now without warning I was, I had to admit it, homesick. In a week or two I was hurrying across the continent, hurrying so fast that I hadn't time to stop at the homes of friends I loved; hurrying to come back to the place, humble enough, that meant home to me. For the first and only time in my life I was genuinely homesick.

It is an unreasoning urge, a nearly irresistible drive, against which the weapons of the will are blunted and made futile. Everything is forgotten: work, pleasure, hunger, sleep. Nothing matters except familiar faces, familiar places, and the feeling of being where one belongs. The call of the homeplace to the roamer is like the call of the sea to a sailor who has turned to the land. All of life moves in rhythms and one accent which is part of the music of life means going home.

Once I talked with a fellow who had no home. He was an unwanted sort of man; the one-armed, dirty kind of beggar that you see on street corners sometimes. If he had a father or mother or family of his own they no longer meant anything to him. At the time he was going west, next month it would be east, nobody knows what direction he'd be going next year at this time. He had lost the center of his life—the thing that gives meaning to journeys because they are from a certain place. A homecoming was forever impossible to him. He was a drifter, flotsam that some day would lie quiet and entirely forgotten on some alien beach. Never would he feel the half-divine agony of wanting to be at a certain loved spot. He was lost; a man without a home.

I have heard old men and old women say in their quavering voices that they are homesick for heaven. I think that I know what they mean. For many years they have lived less and less on this earth and more and more in the other world until finally they seem to belong over there more than over here. Heaven has become home for them and they begin to feel like strangers on the earth. Their work, joyous and thrilling as it has been, is done. Their friends and loved ones are gone and they feel a strange urge to follow them. There they will feel at ease; there they will belong. It is a beautiful thing to see: old men and old women, their white hair like a halo about their heads and their eyes fixed far away, homesick for heaven.

There are the others too—the drifters grown old in wandering here and there. They have set no roots on earth and none in heaven. As death comes close to them they are afraid. Instead of a longing to go to something that must mean more perfection than earth could ever give, there is stark terror of the unknown. They have no home to go to when they die.

Life and death are terrifying or beautiful to people according to the things that make up their lives. Home is a lodestar to many that always directs them safely through the mazes they encounter. The knowledge that it is there gives meaning and certainty to an existence that otherwise might be precarious and futile. Nostalgia, call it plain homesickness if you wish, helps us realize how important that power is in our lives; how much of help it is to all roamers no matter how far or how long they roam.—The Roamer in the Gospel Messenger.

PRAYER'S PRIVILEGES

By Henry W. Frost

Prayer is not an action. It is a state. It is not so many words said, so many minutes spent upon one's knees, so many emotions, so many tears. It is abiding in Christ and exercising faith toward God as a Father. This is the truth which Jesus brought forth when He said, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15:7); and it is the fact which the writer of the Epistle to the Hebrews set forth when he said, "Without faith it is impossible to please him; for he that cometh to God must believe that he is and that he is the rewarder of them that diligently seek him" (Heb. 11:6).

Pray Simply

It follows that prayer may be very simple. As it is the inner rather than the outer man which is exercised in the act of prayer, the process of prayer may be as natural as that of a little child coming to a great and good father. And to the degree that we realize that answered prayer depends, not upon our intensity, but upon God's power and grace, the more simple may prayer become. I have had seven children, and I have never yet seen one of them try to wrest from me by contorted word or act something desired, even if it were greatly desired; they knew their father too well to fall into any such error as that. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:11). The science of prayer is very simple: we need and hence we ask; God is our Father and hence He gives. The only difficulty in the situation is to be simple enough in order that God may reveal Himself in all the tenderness and plenitude of His fatherhood.

Pray Confidently

More than this, prayer may be very confident. The largess of God depends altogether upon His character. If God is a small God, He will give little when we ask; if He is a mean God, He will close His hand when we pray; if He is a hard God, He will think more of our unworthiness than our need and we shall find it necessary to plead and plead again in order to break through His reluctance and force from Him what He is loath to give. But, happily for us, our Father in heaven is just the opposite of all this. As Christ gave us to understand, God is more willing to give than we are to receive. What we need then is enlargement of desire and confidence of obtaining.

Pray Triumphantly

And finally, prayer is triumphant. Prayer is a great mystery. We wonder how our petitions can effect, not to speak of changing, the eternal counsel of God. But we find that such a difficulty is with reason and not with faith. Faith is like a chemist who goes into his laboratory with a theory and experiments with it until he finds that it works; then, in spite of reason's difficulties, he is assured that this theory is a fact. So we may experiment with prayer. For instance: there is a missionary who is sick; we pray and he gets well; there is a station where for years there have been no converts; we pray and souls are saved; there is a field where there are no workers; we pray and witnesses go forth. We see then that these are no happenings; they are divine orderings and are the result of prayer. Thus we are made bold before the throne of grace (Heb. 5:16). And as time goes on and as prayer is ever more abundantly answered we become bolder and bolder. Thus we come to the place where we have the petitions that we desired of God (I John 5:15). When we have reached this experience, we have become "more than conquerors through him that loved us" (Rom. 8:37) and prayer has become triumphant (I John 5:4).

Let us pray simply, confidently and triumphantly. And when we have so prayed, let us look up with wide-open eyes for God's answers, great and many.—Selected.

HOLD TO YOUR CONSCIENCE

"The person who tempts you to do wrong is not your friend, but your subtle and deadly enemy. An evil friendship is the road to ruin and debasement. It is a selfish and cruel thing, whereas true friendship is unselfish and helpful. When a companion suggests to you to go against your conscience, hold to your conscience and let that companion go."

"Today may look bleak and bare as we wake up in the morning to a hard task. But today holds all the good deeds that can exist in twenty-four hours. They are there to be fulfilled—or missed."—Publisher Unknown.

There is a small chance of truth at the goal where there is not a childlike humilty at the starting post.—Coleridge.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

JESUS TRIUMPHS OVER DEATH

(Easter Lesson).—**Luke** 24:1-35

Lesson for April 12, 1936

Golden Text.—Because I live, ye shall live also.—John 14:19.

Chapter 8:2, 3; 23:55, 56. Those who had ministered to Him in life, followed Him to Calvary and the tomb. Their ministrations did not cease because of fear or sorrow. Love is strong as death, and will not neglect the last tokens of affection that can be bestowed, the ministry to the dead.

Chapter 24:1. How long did these devoted women sleep that night? They only rested according to the commandment of the Sabbath law. They probably slept but fitfully if at all. Long before the sun rose over the eastern hills they were on their way to the sepulcher. But wasn't the anointing by Mary of Bethany, by Joseph and Nicodemus, and now by these women, extravagance and a waste of money? Only self-centered people put a price limit to manifestations of devotion. It might be waste for Judas or me, but never for Mary or Joseph.

Verses 2, 3. Although the Master had repeatedly stated that He would rise again, their eyes were holden that they could not perceive the truth. After the Resurrection He opened their understanding (v. 45) of these matters. Apparently the enemies of Jesus were more fearful of the Resurrection than the disciples. Matt. 27:63, 64.

Verses 4-10. Of the fact of the Resurrection of Jesus there can be no reasonable doubt. It is the best attested fact of history; and the spiritual experience of millions who have believed in the resurrected Christ has proved a power for living and dying such as could not emanate from a corpse. The angelic host announced the incarnation; angelic messengers now announced the resurrection. It was great joy to be able to announce that the Redeemer had come to begin the task of the world's redemption; it was greater joy to announce its completion. The angels referred to the statements of Jesus, but Jesus refers to the written word.

Verses 11, 12. The Greek word for "idle tales" has the sense of words spoken in a sickly delirium. So it must have seemed to the disciples when the women reported the Resurrection. So it sometimes seems to doubters when they hear the testimony of one who has undergone a great spiritual change through the power of the resurrected Christ. The best proof is always to go and see for yourself.

Verses 13-35. The Germans have a proverb, "Wann Wir der Teufel nennt, kommt er gerennt." There is some truth in it. But how much more gloriously true is it that when we talk about the Lord as did these perplexed disciples that He comes and communes with us. Herein is the great joy of the hour of prayer.

We judge a man's intelligence and character by the themes of his conversation. When the entire community gets to talking about religion then there will be a revival. Until persons are interested enough to talk about it they will do nothing. What things? There is always something happening in this old world that is enough to set the tongue of gossips to wagging, but most of these things are just "interludes." The great things that mark history are but few. The things of which these two men spoke were the most momentous events that have ever occurred on this earth.

Verse 25. If those who are really seeking to know the truth are so slow to perceive the truth, need we wonder that the careless and indifferent never learn it?

Verse 26. The purpose of all Scripture is to reveal the means of salvation from sin which the Lord has provided. Since that is so, the Scriptures must of necessity reveal the atoning Christ, for He is the one provision for redemption whom a loving Father has given to the world.

Verse 32. Hearts hungry for the truth will soon become burning hearts as the truth is made known to them, and flaming hearts as they go and tell others.

Col. 3:1-3. If I have risen with Him, I will seek to become like Him. The ultimate goal of the faithful is to be with Him and like Him. It is possible. It is worth my prayers, my meditations, my longings, and my laborings. I will strive towards that goal. Will you strive with me?

GOD, THE FORGIVING FATHER.—Luke 15

Lesson for April, 19, 1936

Golden Text.—Like as a father pitieth his children, so the Lord pitieth them that fear him. —Psa. 103:13.

Verses 1, 2. It is impossible to get a true interpretation of Scripture without knowing the conditions of the times and the mental attitude of those to whom the message was given. Among other things, according to the custom of the East and Near East, to sit down with any one to a meal indicated that you put yourself on the same social and moral level. For that reason no Jew who prided himself on his reputation would have thought of eating at the same table with a publican or any other social outcast. Not understanding the spirit that motivated the actions of our Lord, it is no wonder that they murmured. The parables that follow are the answer to that misunderstanding.

Verses 3-7. In the eyes of God a man is the most valuable thing on earth; in the eyes of man a sheep may be worth more. To a stranger a ne'er-do-well may merit nothing but contempt; but to a father every son is worth saving. If the shepherd continues to seek for the stray sheep until he finds it, and carries it joyfully home to the fold, can there ever come a time when I can say of my wayward brother, "I am done with him. I will make no more efforts to save him?"

Verses 8-10. The piece of silver in question was equal in value to the Roman denarius, or about sixteen cents. Judging by American standards of spending, sixteen cents are not worth bothering about; but to a poor woman or to a beggar sixteen cents may mean the difference between a warm bed in a rescue mission or freezing to death on the streets. To this woman the piece of silver meant much, regardless of how lightly it was esteemed by others. So to the Heavenly Father and the holy angels my life and soul are of infinite worth, even though I may belong to that class of citizens known as "undesirables." The world and even the church may think that they would be better off without me; but God the Father, God the Son, and God the Spirit, with the holy angels are seeking and longing for my reclamation. And all God's children should join in the search, and in the rejoicing.

Verses 11-32. In the first parable we have the shepherd (Christ) seeking the lost sheep; in the second parable we have the woman (the Church) seeking the lost coin; in this parable we have the loving Father (God) welcoming home the prodigal. I wonder if the citizen of the far country who hired the boy for a swineherd didn't tell him betimes that he had better go home to his father. It all would be in harmony with Rev. 22:17. There we have the Spirit calling, the Bride (the Church) calling, the hearer calling, and all nature calling—the universal call to return to God.

There is a vast difference between beast, coin, and man. Man is a moral being with the power of choosing good or evil. He can not be brought to God against his will, nor can he be kept in the Father's house if he decides to leave home. God gives the sinner up to his sin; not because He wants to give him up but because He can not do otherwise. God is more glorified in the few who appreciate

His goodness and serve Him freely, than He would be by compulsory hallelujahs from the lips of hard hearts and impenitent devils.

The lost coin had neither the power to discover its condition, nor to recover itself; the lost sheep had power to discover its condition, but had no power to recover itself to the fold; the son's lost condition was of his own choosing; he discovered his condition and recovered himself by going back home.

To depart from God is an act of moral insanity. Acts of moral obliquity are not the results of sudden temptation but the result of a growth of dissatisfaction through lack of appreciation of the goodness of God. I wonder if the lack of charity on the part of the older brother (the scribes and Pharisees) may not have been responsible in part for the final decision of the younger son to leave home. You never leave a community or a fellowship where you feel that you are loved. But even if the self-righteous in the household of faith are disagreeable, their association is much to be preferred to that of the swine at the end of the road in the far country. It is better to be a doorkeeper in the house of God than to dwell in the tents of wickedness.

JESUS LOOKS AT WEALTH AND POVERTY.—Luke 16

Lesson for April 26, 1936

Golden Text.—The rich and the poor meet together: the Lord is the maker of them all.—Prov. 22:2.

Verses 1-14. In these two verses we have a hint that while our Master addressed His disciples He really meant it for the Pharisees. The dog that is hit by a brickbat is the one that does the yelping. But the parable is unusual. What can the Master mean by it? The Pharisees understood it to be a blow at the sin of covetousness, and this was no doubt the intent. Bearing that thought in mind, we will see what we can learn. God is the rich man, and all of us, whether we have much or little of this world's goods, are the stewards. In no way have the sons of men, including the church members, dishonored God more than in the way they have handled the things that God has placed in their care. Of few, indeed, could it be said that they had not wasted the Lord's goods. Who, indeed, can declare that the moneys that have passed through his hands have been used wholly as the Lord desired? Having failed thus far and often, what can I do to warrant the Lord's approval before I lay down my office of steward? It is God's will and to His honor when I ease the burden of the unfortunate by cancelling the debts they owe, or, as in this case, moderating them. This man in his fright is doing what the Lord told the rich young ruler to do if he would have treasure in heaven. Prov. 11:26; 28:27. Earthly rich men may require of their stewards that they enlarge their wealth by accumulation; God requires that we increase it by distributing to the poor. Failure to use wealth as the Master requires is dishonoring Him. The Pharisees dishonored Him by their accumulation of the unrighteous mammon by robbing the poor. St. Francis's vow to remain poor for Christ's sake was far more pleasing to God than my resolve to get rich for my family's sake.

Verses 15-18. Of all things highly esteemed among men, material affluence holds first place. Use this Scripture if you will to condemn love of display in dress, but don't forget that the Master is condemning covetousness. Failure in the use of the money that God places in my hands is but a step to unfaithfulness to the companion that God gives into my keeping. Unfaithfulness in the little, will end in unfaithfulness in the large.

Verses 19-31. In this parable we have a case of an unfaithful steward. He was unfaithful and didn't know it. The fact that he was dressed in fine linen proved his wealth, for it is said that that cloth was worth its weight in gold. The fact that he was dressed in purple indicated royalty, for purple was the color worn as a sign of royalty. He had wealth and position. This he could and should have used for relieving distress among men. Instead he even ignored the helpless and sick who were brought to his door. He could not plead ignorance. See Amos 6:1-6. Instead of feasting he should have fasted.

Isa. 58:5-7. Then he would not have needed to fear to meet his end. Lazarus was poor. He had none to care for him. The reason that he was brought to the rich man's gate was because the folks who took him there did not want him to die on their doorstep. His friends did not take him there. Those who did not want a thing to do with him did that. Of friends he apparently had none. The rich man could have proved himself the neighbor, but he didn't. But we have no word of complaint from his lips about the injustices of life. The ones who complain most about social injustice seldom appreciate kindnesses from their fellows. Lazarus committed himself to God, and God took him in, when neither poor nor rich would do so. Psa. 27:10.

"Abraham's bosom" was a Jewish figure for Paradise. Between Paradise and hell there is an impassable gulf. Even if there were release from it at the end of ages, a man would still be a fool to go through it to go to heaven when there is a much pleasanter route. Isa. 35:8-10.

Unbelief is not the result of lack of evidence. It is caused by an attitude of heart. John 5:44.

Even after Christ rose from the dead these same Pharisees still persisted in their unbelief. Orthodoxy in creed, unless accompanied by charity, is of no profit. The rich man was a believer, but thought only of his own selfish comfort. Jas. 1:27; Heb. 5:9; Rev. 22:14.

JESUS TEACHES FORGIVENESS, HUMILITY, AND GRATITUDE.—Luke 17

Lesson for May 3, 1936

Golden Text.—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:32.

Verses 1, 2. These two verses apparently are the conclusion to the parable in the preceding chapter. The word offences or scandals (Greek) refers to harm that is done to the cause of Christ by men who, while professing faith, live so selfishly as to cause many to turn against the faith. The biggest hindrance to soul-saving is that very class of persons. It would have been far better for the rich man to have been drowned in the depths of the sea than to have an honorable burial but to end in hell. Lazarus did not stumble at the rich man's conduct, but many others may have.

Verse 35. It is easy to condemn others, but it is more necessary to watch myself. But for my brother's good, I must tell him when he is wrong. But that is not enough; I must be as willing to forgive as to rebuke. Since we all err many times and desire forgiveness in all things, even so we should forgive again and again without limit. It takes faith to enable me to forgive. And to forgive without limit requires so much faith that unless the Lord increases my faith I will be unable to do it.

Verses 6-10. The sycamine mulberry has long roots and many of them. To pluck it out is not an easy task. Provocation at the misdeeds of my brother is also firmly implanted in my nature. The removal of the sycamine tree is no more difficult than the removal of that unforgiving nature. Both are impossible through the exercise of will power, but nothing is impossible to grace through faith.

Verses 7-10. I belong absolutely to God. I owe Him everything. He owes me nothing. I can do nothing to put God under obligations to me. At the best I have only done my duty. But though I deserve nothing, God is so good that He withholds no good from me.

Verses 11-19. In the healing of the lepers we have a case of grace received through faith. These men believed that Christ could heal them. They asked for help and got it. But there it ended. Nine accepted this blessing as a matter of course and never returned to say, "Thank you." Anything worth asking for is worth thanking. But isn't it so today? Only about one in ten seems to appreciate the blessings of God to glorify God therefore, and most individuals thank Him for only about one tenth of their blessings. The Samaritan by his return to praise God received a blessing far greater than healing for the body. We miss many blessings by not thanking God for the blessings we have received.

Verses 20-37. Many are the misconceptions relative to the kingdom of God. It did not come with spectacular demonstrations, but so simply that even John the Baptist missed its significance. The kingdom of God came among men. The law and the prophets were until John; since then we have the kingdom of God. And happy are those who press into it.

But there will be a revelation of the everlasting kingdom by and by. As the earthly kingdom was ushered in without being preceded by great portents, even so His coming at the end shall not be preceded by signs whereby we can know the hour of His coming. The Master first warns against following those who claim to be Christs and who will try to establish earthly kingdoms from Palestine to the Everglades of Florida. Then He illustrates the sudden coming from nature and from the Word. No one can tell when nature is prepared to send forth a flash of lightning. Its sudden flash is the first notice that you have of its coming. And from the Word He gave the story of Noah and the

PAGE(S)
MISSING

PRAISING THE LORD IN SONG
Psa. 100

Topic for April 19

MOTTO

"It is good to sing praises unto our God."

MEDITATIONS ON THE TOPIC

I. **Singing the Praises of the Lord.**—Words that express true worth in sincerity are always appropriate and beautiful. It is a beautiful trait of character in any person who is able to see and appreciate the worthy qualities in any one and to be able to express them in appropriate words and voice. Those who can see the reasons for praising God and can write words fitting to the qualities and beauties of His being, are doing a service to their fellow men in bringing before their minds the qualities of His character. Singing these words, when set to tunes that express the deepest sentiments of the heart of man, will stir us up to see and appreciate God as in no other way.

This is a very ancient method of praising the Lord. It is a method which God has approved, and as a result we have the many psalms of the Scriptures which are truly inspired of God. The rhythm of the Psalms indicates that they were sung to appropriate tunes. These tunes gave the words a setting that made the impression upon the hearts of the hearer and the singer that was truly felt by the writer. Even thus hymn writers, who voice Scriptural sentiments and doctrines that truly set forth the greatness, goodness, and glory of God and have these same words sung to tunes fitted to the sentiment and sung by voices that truly enter into the meaning, are doing a service to us of great value. God is magnified in the hearts of many by this method of service. We may bring ourselves into the frame of mind to worship truly when we exercise ourselves in singing songs of praise to the Lord and of the Lord.

The prophets at times called for a minstrel when they desired to enter into the spirit of prophecy. Such minstrels doubtless used tunes fitted to the godly songs that were composed in those days. II Kings 3:15.

II. **The Text.—Psa. 100.**—Joy expressed audibly is the exhortation of this psalm. Singing is the method used. Thanksgiving and praise are the sentiment expressed. God is the theme of their praises and thanksgivings.

III. **Suggestions for Junior Programs.**—The song book and the Book of Psalms will be appropriate places to send the boys and girls who can read and think. They can search for the songs and the psalms that speak of the goodness, mercy, truth, power, and salvation connected with the Lord. A number of such songs may be sung in the meeting and appropriate discussions of their meanings may be held. Let memory work be done in the committing of songs to memory. One of the best ways of cultivating worshipful singing is to sing often by memory, leading out in some song that is fitting to the occasion and that bursts out spontaneously from some one because of their thoughts of God. It is good to have our memory full of such songs so that when we hear the Word of God read and expounded we will just be burning with a desire to sing. A sense of the songs appropriate to the sentiments of a sermon or talk can be cultivated in the boys and girls by requiring them to study the meaning of the songs in the hymnbook and to make classification such as the suggestive assignment outline suggests. The mastery of a number of songs during the year should not be an impossible task and one which will bring lasting results in their lives. Try it. Get them enthused in this meeting to undertake it and keep at it during the year till something definite is gained.

OUTLINE STUDY

I. Praise Him for His Goodness.
1. In satisfying longing and hunger.—Psa. 107:9.
2. In delivering the captives.—Psa. 107:15, 16.
3. In restoring the afflicted.—Psa. 107:17-20.
4. In dealing with the righteous poor.—Psa. 107:41-43.

II. Praise Him for His Mercy.
1. Toward the lowly.—Psa. 136:23, 24.
2. To the troubled soul.—Psa. 116:1-8.

III. Praise Him for His Truth.
1. As revealed in the Word.—Psa. 138:2; Jno. 17:17.
2. As revealed in nature.—Psa. 19:1-6.
3. As revealed in His dealing with men.—Psa. 96:13; Psa. 146:6.

IV. Praise Him for His Power.
1. In the firmament, etc.—Psa. 150:1, 2.
2. In answered prayer.—Psa. 21:1-13.
3. In His works.—Psa. 145:9-16.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Praise.**
2. Select Songs of Praise to Sing.
   a. Songs of praise for God's goodness.
   b. Songs of praise for His mercy.
   c. Songs of praise for His truth.
   d. Songs of praise for His power.
   e. Songs of praise for salvation.
3. Memorize—
   a. A psalm of praise.
   b. A song of praise from the hymnbook.

For Seniors.
1. Study the Outline and Choose Appropriate Songs under the Various Headings.

PERSONAL THOUGHT

Have we thoughts of God that fill our hearts with praise? Then let songs of praise abound in our life.

SEED THOUGHTS

Remember malice may with silence dwell:
Just praise thou owest malice may withhold;
Thou canst do better though thou doest well—
Hide not what should be told.
—Charlotte Fiske Bates.

All the blessings we receive from God, especially such as concern this life, lose their true taste and relish without praise.—Wm. Sherlock.

Praise to God adds fragrance to the devotional life.—Sel.

Praises everywhere sweetly sound,
Joy victorious here is found,
Raise the melody, let it ring,
Worship the heavenly king.

Praises everywhere, let us raise,
Songs of gratitude, all our days,
O'er the universe, banners fling,
Standards of Christ the King.

Praises everywhere, He shall hear,
Christ the Conquerer, we'll revere,
Love Him, honor Him, gladly sing,
Praise to the children's king.
—Edith S. Tillson.

WHAT SHALL WE READ?—I Tim. 4:13; Rev. 1:3; Deut. 17:19

Topic for April 26

MOTTO

"Seek out of the book of the Lord and read."

MEDITATIONS ON THE TOPIC

I. **Reading** is but another way to receive the thoughts of our fellows or of those who are superior to us in knowledge or in being. It goes without saying that we ought to read the very best thoughts we can get. As we ought to use the opportunity to converse with the people who can teach us, so we ought to read the best writing we can obtain. There ought to be some standard by which we can judge both our reading and our conversation. We need the standard that we may not be misguided by the writings of people, and we need it that we may safely keep our balance with the conversation about us. The Bible is the book with thoughts that have been written by holy men of God who spake as they were moved by the Holy Ghost. Its standards are safe reading, if we read it with an understanding heart and in the right spirit. Those who read it only with a morbid desire to find some special hobby of their own may pick things out of their setting and make harmful meditations out of even the Bible. Skeptics study the Bible to find contradictions or to magnify some records of immorality or evil which the Bible has recorded for the benefit of the lessons and warnings they may bring.

Just as we should "shun profane and vain babblings," so we should avoid reading of the type that perverts the truth of God. Any companionship that leads by its influence away from the true standards of life is dangerous. The companionship of writings which have the same effect are likewise dangerous and should not be tolerated in our lives and in the lives of those under our care. Reading much of the newspapers without a balance of power to rightly estimate things and see them from the viewpoint of God, is unwholesome.

Works by fictitious writers as a class are as unwholesome as the minds of the writers who prepare them. The practice of writing fiction is one that is an open door to many evils. Such writers are tempted to use their power to entertain and to fascinate their readers at the expense of virtue and godliness and the truth of God. If we fall into their snare of fascination, we are in danger of losing our appetite for sober, sound reading.

II. **The Text.—I Tim. 4:13.**—Timothy, the young minister, needed to give attendance to reading, not only for himself but, no doubt, for the hearing of his membership and congregations.

Rev. 1:3.—A blessing is in store for those who read the words of the book of prophecy which John has recorded in the Revelation.

Deut. 17:19.—The book of the law was to be a constant guide to the kings of Israel in which they were to read all the days of their lives.

III. **Suggestions for Junior Programs.**—Boys and girls are just entering a field in which they may have unbounded opportunities for reading. They will need both guidance and warning if they are to attain to that period in life when they are able to discern for themselves what is good and what is evil. Their true friends will recognize this need and will place before them the good and the true and remove the evil as far as is possible. They should be encouraged to refer all their reading to those who are able to judge of its fitness for the growing mind. If they have not been led into an uncontrollable habit of reading whatever they lay hands on, especially fascinating stories, their willingness to be guided by good counsel may be secured. Earnest effort should be made in behalf of those who have become depraved in their reading taste. Wholesome warnings and illuminating truth should be brought to bear upon such, so that they may be led to see how they have been caught in a reading habit like the drunkard has been enslaved to drink. Seek to have the answers to, "What shall I read?" and, "What shall I not read?" fully developed in the discussion. Have the Scripture under the outline read also and show that the teachings of the Word are a safe guide to all.

OUTLINE STUDY

I. Read the Bible.

1. Because it is profitable.—II Tim. 3: 16, 17.
2. Because it will give light.—Psa. 119: 105.
3. It is able to make wise.—Psa. 119:98-104; II Tim. 3:15.

II. Read Literature Tested by Bible Standards.—Phil. 4:8; Col. 3:17; I Cor. 10: 31.

1. Biography.
2. History.
3. Travel.
4. Nature.
5. Science.
6. Christian Life and Work.
7. Missionary.
8. Stories.

III. Refuse Literature That Fails of the Test.—I Tim. 4:7; 6:20; II Tim. 2:15, 16-23; Tit. 2:9.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Read."**
2. What Shall I Read?
   - a. The Bible.
   - b. Books by true Christians.
   - c. Writings in choice papers and magazines.
   - d. Selections by trusted Christian friends and teachers.
3. What Shall I Not Read?
   - a. Books that are untrue to the Bible and to God.
   - b. Books that take away a taste for good reading.
   - c. Exciting stories and trashy fiction.
   - d. What true Christian friends declare unsafe for me.

For Seniors.

1. Standards for My Reading.
2. Literature to Avoid.
3. The Bible as a Constant Companion.

PERSONAL THOUGHT

Is my reading the kind that will build me up both mentally and spiritually? Will it make me more alert to the voice of God?

SEED THOUGHTS

A discursive student is almost certain to fall into bad company. Homes of entertainment, scientific and romantic, are always open to the man who is trying to escape from his thoughts. But a shelter from the tempest is dearly bought in the house of the plague. Ten minutes with a French novel or a German rationalist have sent many a reader away with a fever for life.—Willmott.

Few men are sufficiently sensible of the importance of that economy in reading which selects, almost exclusively, the very best order of books.—Why should a man, except for some special reason, read an inferior book at the very time he might be reading one of the highest order?—John Foster.

We should be as careful of the books we read as of the company we keep. The dead very often have more power than the living. —Tyron Edwards.

THE BOOK OF BOOKS.—Jno. 5:39; II Tim. 3:15-17

Topic for May 3

MOTTO

"The word of our God shall stand forever."

MEDITATIONS ON THE TOPIC

I. **The Bible is the king of books.** It stands when others fail. Its teachings are inerrant. Its truths are so directed that they will accomplish just what the Lord, the author, intended for them to accomplish. Its arguments are final and unanswerable. There is no intellect so keen that can find a real flaw in the Bible. Those who seem to find flaws and errors only show their own ignorance and wound their own lives by fighting against it.

The person who makes this book his counsellor may safely count himself backed by the wisdom greater than the wisest of earth in all ages. It is the only book that can find out the depths of the human heart and expose its errors. It contains the only remedy for the ills of humanity. All the truths of other books must harmonize with this book if they are to stand the test of time and eternity. An eternity-bound soul may safely trust this book to guide him to an eternal home if he takes its counsels. Those who find themselves in trouble may well trust the way out as found in this book.

God gave this book for the welfare of the human family. It was given by inspiration from Him. It is profitable for every useful teaching. It reproves every evil principle. It guides in every right way. It fits men for the highest service in the work of life. It reveals God to man. It shows man how to get to God. It unveils the mysteries of creation and life and makes man's vision clear as to his relation to God and the creation. It shows how far man has strayed and how he may get back to the right path. It is the book of redemption from all iniquity. It is the book in which God's only begotten Son is the chief figure in saving the human family.

II. **The Text.—Jno. 5:39.**—This passage reveals the fact of a Savior who was to come into the world. Jesus is that Savior as proved by His exact fulfillment of the Scriptures.

II Tim. 3:15-17.—Here the Scriptures are shown to be able to make one wise unto salvation. They are the inspired writings—God-breathed. Profitable. Fitting the man of God for every good work.

III. **Suggestions for Junior Programs.**—The Bible forms a very interesting subject for the juniors. Follow the suggestions for suggestive assignments for juniors and let them discuss the various topics suggested therein. This can be a time to rehearse what the boys and girls have learned about the Book of books. How many books are in it? What are their names? It is the Book of books because of the books in it; because of its superiority over other books; because its human writers were guided by the Divine Author.

Show the beneficial side of the Book to men. What would we be without it? What can we be if we make it the dearest treasure of our life? Draw out the personal blessings experienced in the Book in the testimonies of the boys and girls.

OUTLINE STUDY

I. The Book that Is Forever.

1. Forever settled in heaven.—Psa. 119: 89, 152.
2. Stands forever.—Isa. 40:8.
3. Never passes away.—Matt. 24:35.

II. God Is the Author.

1. Given by inspiration.—II Tim. 3:16.
2. By holy men.—II Pet. 1:21.

III. A Mighty Influence.

1. Like a fire and a hammer.—Jer. 23:29.
2. A piercing sword.—Heb. 4:12.
3. A defense.—Eph. 6:17.
4. Salvation to the believer.—Rom. 1:16.
5. A prevailing force.—Acts 19:20.

IV. A Personal Effect on the Individual.

1. Converting the soul.—Psa. 19:7.
2. Feeding the soul.—I Pet. 2:2.
3. Enlightening the eyes.—Psa. 19:8.
4. Cleansing the way of life.—Psa. 119:9; Eph. 5:26.
5. Written in the heart.—Heb. 10:15-17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Book."**
2. Names for the Book of Books.
3. Books in the Book.
4. The Writers of the Book.
5. The Author of the Book.
6. Uses for the Book.
7. Blessings through the Book.
8. What the Book Has Done for Me.

For Seniors.

1. The Source of the Book.
2. The Power of the Book.
3. The Place the Book Occupies in the Ages.
4. The Practicability of the Book.

PERSONAL THOUGHT

What appreciation can I show for the Book of books?

SEED THOUGHTS

The books of men have their day and grow obsolete. God's Word is like Himself, "the same yesterday, today and forever."—R. Payne Smith.

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

A Bible in hand is worth two in the bottom of one's trunk.—Sel.

If we neglect the Bible we are simply uneducated.—Philip E. Howard.

Many books in my library are now behind and beneath me. They were good in their way once, and so were the clothes I wore when I was ten years old; but I have outgrown them. Nobody ever outgrows the Scripture; the book widens and deepens with our years.—C. H. Spurgeon.

If you are ever tempted to speak lightly of it, just sit down and imagine what this world would be without it. No Bible! A wound and no cure, a storm and no covert, a condemnation and no shrift, a lost eternity and no ransom! Alas for us if this were all; alas for us if the ladder of science were the only stair to lead us up to God!—R. R. Meridith.

Other books we may read and criticize. To the Scriptures we must bow the entire soul, with all its faculties.—E. N. Kirk.

Thy Word is like a garden, Lord,
With flowers bright and fair;
And every one who seeks may pluck
A lovely cluster there.

Thy Word is like a starry host:
A thousand rays of light
Are seen to guide the traveler,
And make his pathway bright.

O may I love Thy precious Word,
May I explore its mine,
May I its fragrant flowers glean,
May light upon me shine!

Thy Word is like a deep, deep mine;
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.

Thy Word is like an armory,
Where soldiers may repair,
And find for life's long battle-day
All needful weapons there.

O, may I find my armor there!
Thy Word my trusty sword,
I'll learn to fight with every foe
The battle of the Lord."—E. Hodder.

DIAMOND DUST

Before the window, in a jewelry store, sat a diamond polisher at work; the passerby stopped to watch him. Upon a revolving, plain looking disc lay several diamonds, each held securely in a floating clamp. Now and then, the craftsman would sprinkle some fine diamond dust on the disc; at intervals, he would lift, one after the other, the clamps holding the diamonds and examine the stones with a magnifying glass and then drop them back, sometimes on the same face upon which they had been riding and sometimes upon a new one.

To the onlooker there was no apparent change—just the same ceaseless turning of the disc, each revolution exactly like the other. Nor was there any excitement, or thrill in the process. The disc itself was not at all attractive, only a dull-gray circle of iron going round and round in dreadful monotony. And yet after the lapse of sufficient time the little stones would sparkle with a wonderful brilliance, throwing rays of light from all their little faces. They would, of course, be smaller than before, but, oh, so much more beautiful! From having been of a nondescript shape, they would then be perfect geometric forms, made so through the care and skill of that watchful, unassuming diamond polisher. What produced that marvelous change from a dirty, irregular little stone to a sparkling, symmetrical jewel? It was diamond dust, that hardest of substances, worn from itself and others, incessantly grinding away with each monotonous turn of the wheel. But the process was carefully and skilfully watched.

There is another process of polishing in which not diamonds but souls are fashioned into finished jewels. Held in the firm clamp of circumstances they are kept at the inescapable grind of routine daily tasks. Each face is unremittingly presented to the abrading action not of diamond dust but soul dust, little slights, neglects, cutting words, snubs and oversights, all scouring away a part of the encasing crust of egotism. Thus the sparkling human jewels of the future are now gripped each in its own vise which holds it to the daily grind, where one face at a time is presented with relentless monotony to the disc of routine duty. When one side of the character has been formed the living gem is merely rolled over to another side for a repetition of the dreary process.

Just as the diamond is shaped by the grinding of tiny particles from itself and other stones so the soul is made a lustrous gem by the cutting and abrading action of trying little experiences received at church, at home, in friendship, at work, yes everywhere. It is this diamond dust of petty little gritty human traits, which we all dislike and would so gladly never feel, that has the greatest part in shaping character.

This polishing process is a tedious affair; progress is so discouragingly slow that it must be observed with a magnifying glass. It cannot be hurried; diamonds and men are so very hard and resistant that only by prolonged repetition of experiences are they improved. The element of time is essential in the formation of character.

The compulsion of circumstances is also necessary. Were we not held in the relentless vise of our surroundings we should never submit to this refining process; were we free to go and come we would leave a disagreeable situation, but now we must stay and do our appointed work; though we would like to quit we cannot.

But the combination of cutting little incidents, routine monotony, and compulsion of circumstance may as easily spoil as make a character. They must be under the direction of One who makes them work together for good and we must accept them as from Him, because only "to them that love God do all things work together for good"—even the diamond dust of irritating human traits.—Evangelical Beacon.

I AM THE RESURRECTION

(Continued from page 98)

Finally she saw the cross, a large piece of rugged wood, ugly and desperate. Then the man, the prisoner, between two guards laid helplessly on it, with his arms outstretched on the two arms of the cross where the nails were to be fastened. Quietly and resignedly he lay, with never a murmur, never a sound. Suddenly the mob grew silent—and they looked with awe and wonder.

Some of the ones who knew not what the excitement was about asked whisperingly why all the energetic crying of, "A life for a life" had ceased. They were given the answer.

Suddenly, in the midst of the silence, a cry rang out—a hysterical cry—the cry of a girl in distress. "Abram! Abram! Thou dost not dare! Thou dost not dare! Oh, can it be Thee? Why dost Thou do it?" Lydia stooped down and looked into his face, with a terrible anxiety written on her haggard face.

"Away, girl, we haven't time to lose," spoke an officer gruffly, at whose word the guards began to make ready to drive the nails into his hands and feet.

"Just one moment, officer," cried Lydia, "I want just another word with the only boy I've ever loved."

They looked at her disgustingly, but obeyed. "Abram, tell me, why dost thou do it?" Lydia looked at him wildly.

"Thou hast rejected me because I accepted the Christian religion. This is the only thing I am able to do to show my love to you. Thy father is free, thy family will be unbroken. The Messiah laid down His life for me and for you to give us eternal life. I am only saving an earthly life. I hope before you die that you will accept the sacrifice that was made for a life that shall never die! 'Greater love hath no man than this, that a man lay down his life for his friends.' Goodbye!"

While the crowd was watching this tender scene Sarah was once more in conversation with the one who had mysteriously appeared to them the night before. He was speaking, "Touching, isn't it, and you say it is your brother? Do not weep. I think I can save him yet. I am an evangelist and missionary visiting the historical sites of the Holy Land. I have traveled through Roman lands on my great mission and am favorably known by some of the authorities." And again he was lost in the crowd of onlookers.

"I felt that something would happen to save Abram, when he confided in me last night that he was going to give his life for a life that Lydia loved. I felt so calmly about it," she thought to herself.

The missionary stood by and heard the last words of the one on the cross. Then as he was done speaking this wonderful man of God stepped forward and spoke to the officer in charge, "This man is pardoned. Two hundred years ago the Son of God was nailed to the cross in his stead. The penalty is paid. Must he, an innocent man, pay it again?"

The officer looked searchingly at him, and his expression broke into a smile of recognition, "Ah, kindly Evangel, can it be you? It was your wife that lost her life in that stormy sea just so I could get to land and have an opportunity to accept the Christ that I had been rejecting so long. You swam ashore, I believe. I am glad for the opportunity of doing something for you for the great kindness you, or rather she, did for me."

Tears streamed down the cheeks of the aging minister, as he said, "'Greater love hath no man than this, that a man lay down his life for his friends.'"

There was a consultation among the officers, and soon a decision was reached. As Abram was lifted up, a free man, the crowd was dispersing, and only a few lingered by. Lydia and Sarah looked into the evangelist's kindly face and thanked him.

That evening was a time of rejoicing as the two families of Lydia and Sarah enjoyed the fellowship of the kindly missionary, and yielded their lives to the Messiah who years before had paid the penalty on the cross for all their sins.

"I am the resurrection and the life!" said the evangelist as he bade them farewell.

West Liberty, Ohio.

A PRAYER FOR THE SPIRIT OF CHRIST

By Retha Hostetler

O God, the source of love divine,
Help us Thy good to see;
To humbly love our fellow men
And give more love to Thee.
For in Thy love is shining
The hope of all the year.
Our humble wish to Thee we plead;
Our Heavenly Father, hear.

O God, the source of love divine,
Help us to be like Thee.
To think no evil of our friends,
And only good to see.
For in Thy words of comfort
True love we all may find,
As Thou hast loved, so let us love
Our God and all mankind.
Goshen, Ind.

To avoid a colorless existence, keep in the pink of condition, do things up brown, treat people white, be well read, and get out onto the green under the blue occasionally.—Boston Transcript.

OUTLINE STUDY

I. Read the Bible.
1. Because it is profitable.—II Tim. 3: 16, 17.
2. Because it will give light.—Psa. 119: 105.
3. It is able to make wise.—Psa. 119:98-104; II Tim. 3:15.

II. Read Literature Tested by Bible Standards.—Phil. 4:8; Col. 3:17; I Cor. 10: 31.
1. Biography.
2. History.
3. Travel.
4. Nature.
5. Science.
6. Christian Life and Work.
7. Missionary.
8. Stories.

III. Refuse Literature That Fails of the Test.—I Tim. 4:7; 6:20; II Tim. 2:15, 16-23; Tit. 2:9.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Read."**
2. What Shall I Read?
   - a. The Bible.
   - b. Books by true Christians.
   - c. Writings in choice papers and magazines.
   - d. Selections by trusted Christian friends and teachers.
3. What Shall I Not Read?
   - a. Books that are untrue to the Bible and to God.
   - b. Books that take away a taste for good reading.
   - c. Exciting stories and trashy fiction.
   - d. What true Christian friends declare unsafe for me.

For Seniors.
1. Standards for My Reading.
2. Literature to Avoid.
3. The Bible as a Constant Companion.

PERSONAL THOUGHT

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SEED THOUGHTS

A discursive student is almost certain to fall into bad company. Homes of entertainment, scientific and romantic, are always open to the man who is trying to escape from his thoughts. But a shelter from the tempest is dearly bought in the house of the plague. Ten minutes with a French novel or a German rationalist have sent many a reader away with a fever for life.—Willmott.

Few men are sufficiently sensible of the importance of that economy in reading which selects, almost exclusively, the very best order of books.—Why should a man, except for some special reason, read an inferior book at the very time he might be reading one of the highest order?—John Foster.

We should be as careful of the books we read as of the company we keep. The dead very often have more power than the living. —Tyron Edwards.

THE BOOK OF BOOKS.—Jno. 5:39; II Tim. 3:15-17

Topic for May 3

MOTTO

"The word of our God shall stand forever."

MEDITATIONS ON THE TOPIC

I. **The Bible is the king of books.** It stands when others fail. Its teachings are inerrant. Its truths are so directed that they will accomplish just what the Lord, the author, intended for them to accomplish. Its arguments are final and unanswerable. There is no intellect so keen that can find a real flaw in the Bible. Those who seem to find flaws and errors only show their own ignorance and wound their own lives by fighting against it.

The person who makes this book his counsellor may safely count himself backed by the wisdom greater than the wisest of earth in all ages. It is the only book that can find out the depths of the human heart and expose its errors. It contains the only remedy for the ills of humanity. All the truths of other books must harmonize with this book if they are to stand the test of time and eternity. An eternity-bound soul may safely trust this book to guide him to an eternal home if he takes its counsels. Those who find themselves in trouble may well trust the way out as found in this book.

God gave this book for the welfare of the human family. It was given by inspiration from Him. It is profitable for every useful teaching. It reproves every evil principle. It guides in every right way. It fits men for the highest service in the work of life. It reveals God to man. It shows man how to get to God. It unveils the mysteries of creation and life and makes man's vision clear as to his relation to God and the creation. It shows how far man has strayed and how he may get back to the right path. It is the book of redemption from all iniquity. It is the book in which God's only begotten Son is the chief figure in saving the human family.

II. **The Text.—Jno. 5:39.**—This passage reveals the fact of a Savior who was to come into the world. Jesus is that Savior as proved by His exact fulfillment of the Scriptures.

II Tim. 3:15-17.—Here the Scriptures are shown to be able to make one wise unto salvation. They are the inspired writings—God-breathed. Profitable. Fitting the man of God for every good work.

III. **Suggestions for Junior Programs.**—The Bible forms a very interesting subject for the juniors. Follow the suggestions for suggestive assignments for juniors and let them discuss the various topics suggested therein. This can be a time to rehearse what the boys and girls have learned about the Book of books. How many books are in it? What are their names? It is the Book of books because of the books in it; because of its superiority over other books; because its human writers were guided by the Divine Author.

Show the beneficial side of the Book to men. What would we be without it? What can we be if we make it the dearest treasure of our life? Draw out the personal blessings experienced in the Book in the testimonies of the boys and girls.

OUTLINE STUDY

I. The Book that Is Forever.
1. Forever settled in heaven.—Psa. 119: 89, 152.
2. Stands forever.—Isa. 40:8.
3. Never passes away.—Matt. 24:35.

II. God Is the Author.
1. Given by inspiration.—II Tim. 3:16.
2. By holy men.—II Pet. 1:21.

III. A Mighty Influence.
1. Like a fire and a hammer.—Jer. 23:29.
2. A piercing sword.—Heb. 4:12.
3. A defense.—Eph. 6:17.
4. Salvation to the believer.—Rom. 1:16.
5. A prevailing force.—Acts 19:20.

IV. A Personal Effect on the Individual.
1. Converting the soul.—Psa. 19:7.
2. Feeding the soul.—I Pet. 2:2.
3. Enlightening the eyes.—Psa. 19:8.
4. Cleansing the way of life.—Psa. 119:9; Eph. 5:26.
5. Written in the heart.—Heb. 10:15-17.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Book."**
2. Names for the Book of Books.
3. Books in the Book.
4. The Writers of the Book.
5. The Author of the Book.
6. Uses for the Book.
7. Blessings through the Book.
8. What the Book Has Done for Me.

For Seniors.
1. The Source of the Book.
2. The Power of the Book.
3. The Place the Book Occupies in the Ages.
4. The Practicability of the Book.

PERSONAL THOUGHT

What appreciation can I show for the Book of books?

SEED THOUGHTS

The books of men have their day and grow obsolete. God's Word is like Himself, "the same yesterday, today and forever."—R. Payne Smith.

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

'A Bible in hand is worth two in the bottom of one's trunk.—Sel.

If we neglect the Bible we are simply uneducated.—Philip E. Howard.

Many books in my library are now behind and beneath me. They were good in their way once, and so were the clothes I wore when I was ten years old; but I have outgrown them. Nobody ever outgrows the Scripture; the book widens and deepens with our years.—C. H. Spurgeon.

If you are ever tempted to speak lightly of it, just sit down and imagine what this world would be without it. No Bible! A wound and no cure, a storm and no covert, a condemnation and no shrift, a lost eternity and no ransom! Alas for us if this were all; alas for us if the ladder of science were the only stair to lead us up to God!—R. R. Meridith.

Other books we may read and criticize. To the Scriptures we must bow the entire soul, with all its faculties.—E. N. Kirk.

Thy Word is like a garden, Lord,
With flowers bright and fair;
And every one who seeks may pluck
A lovely cluster there.

Thy Word is like a starry host:
A thousand rays of light
Are seen to guide the traveler,
And make his pathway bright.

O may I love Thy precious Word,
May I explore its mine,
May I its fragrant flowers glean,
May light upon me shine!

Thy Word is like a deep, deep mine;
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.

Thy Word is like an armory,
Where soldiers may repair,
And find for life's long battle-day
All needful weapons there.

O, may I find my armor there!
Thy Word my trusty sword,
I'll learn to fight with every foe
The battle of the Lord."—E. Hodder.

DIAMOND DUST

Before the window, in a jewelry store, sat a diamond polisher at work; the passerby stopped to watch him. Upon a revolving, plain looking disc lay several diamonds, each held securely in a floating clamp. Now and then, the craftsman would sprinkle some fine diamond dust on the disc; at intervals, he would lift, one after the other, the clamps holding the diamonds and examine the stones with a magnifying glass and then drop them back, sometimes on the same face upon which they had been riding and sometimes upon a new one.

To the onlooker there was no apparent change—just the same ceaseless turning of the disc, each revolution exactly like the other. Nor was there any excitement, or thrill in the process. The disc itself was not at all attractive, only a dull-gray circle of iron going round and round in dreadful monotony. And yet after the lapse of sufficient time the little stones would sparkle with a wonderful brilliance, throwing rays of light from all their little faces. They would, of course, be smaller than before, but, oh, so much more beautiful! From having been of a nondescript shape, they would then be perfect geometric forms, made so through the care and skill of that watchful, unassuming diamond polisher. What produced that marvelous change from a dirty, irregular little stone to a sparkling, symmetrical jewel? It was diamond dust, that hardest of substances, worn from itself and others, incessantly grinding away with each monotonous turn of the wheel. But the process was carefully and skilfully watched.

There is another process of polishing in which not diamonds but souls are fashioned into finished jewels. Held in the firm clamp of circumstances they are kept at the inescapable grind of routine daily tasks. Each face is unremittingly presented to the abrading action not of diamond dust but soul dust, little slights, neglects, cutting words, snubs and oversights, all scouring away a part of the encasing crust of egotism. Thus the sparkling human jewels of the future are now gripped each in its own vise which holds it to the daily grind, where one face at a time is presented with relentless monotony to the disc of routine duty. When one side of the character has been formed the living gem is merely rolled over to another side for a repetition of the dreary process.

Just as the diamond is shaped by the grinding of tiny particles from itself and other stones so the soul is made a lustrous gem by the cutting and abrading action of trying little experiences received at church, at home, in friendship, at work, yes everywhere. It is this diamond dust of petty little gritty human traits, which we all dislike and would so gladly never feel, that has the greatest part in shaping character.

This polishing process is a tedious affair; progress is so discouragingly slow that it must be observed with a magnifying glass. It cannot be hurried; diamonds and men are so very hard and resistant that only by prolonged repetition of experiences are they improved. The element of time is essential in the formation of character.

The compulsion of circumstances is also necessary. Were we not held in the relentless vise of our surroundings we should never submit to this refining process; were we free to go and come we would leave a disagreeable situation, but now we must stay and do our appointed work; though we would like to quit we cannot.

But the combination of cutting little incidents, routine monotony, and compulsion of circumstance may as easily spoil as make a character. They must be under the direction of One who makes them work together for good and we must accept them as from Him, because only "to them that love God do all things work together for good"—even the diamond dust of irritating human traits.—Evangelical Beacon.

I AM THE RESURRECTION

(Continued from page 98)

Finally she saw the cross, a large piece of rugged wood, ugly and desperate. Then the man, the prisoner, between two guards laid helplessly on it, with his arms outstretched on the two arms of the cross where the nails were to be fastened. Quietly and resignedly he lay, with never a murmur, never a sound. Suddenly the mob grew silent—and they looked with awe and wonder.

Some of the ones who knew not what the excitement was about asked whisperingly why all the energetic crying of, "A life for a life" had ceased. They were given the answer.

Suddenly, in the midst of the silence, a cry rang out—a hysterical cry—the cry of a girl in distress. "Abram! Abram! Thou dost not dare! Thou dost not dare! Oh, can it be Thee? Why dost Thou do it?" Lydia stooped down and looked into his face, with a terrible anxiety written on her haggard face.

"Away, girl, we haven't time to lose," spoke an officer gruffly, at whose word the guards began to make ready to drive the nails into his hands and feet.

"Just one moment, officer," cried Lydia, "I want just another word with the only boy I've ever loved."

They looked at her disgustingly, but obeyed. "Abram, tell me, why dost thou do it?" Lydia looked at him wildly.

"Thou hast rejected me because I accepted the Christian religion. This is the only thing I am able to do to show my love to you. Thy father is free, thy family will be unbroken. The Messiah laid down His life for me and for you to give us eternal life. I am only saving an earthly life. I hope before you die that you will accept the sacrifice that was made for a life that shall never die! 'Greater love hath no man than this, that a man lay down his life for his friends.' Goodbye!"

While the crowd was watching this tender scene Sarah was once more in conversation with the one who had mysteriously appeared to them the night before. He was speaking, "Touching, isn't it, and you say it is your brother? Do not weep. I think I can save him yet. I am an evangelist and missionary visiting the historical sites of the Holy Land. I have traveled through Roman lands on my great mission and am favorably known by some of the authorities." And again he was lost in the crowd of onlookers.

"I felt that something would happen to save Abram, when he confided in me last night that he was going to give his life for a life that Lydia loved. I felt so calmly about it," she thought to herself.

The missionary stood by and heard the last words of the one on the cross. Then as he was done speaking this wonderful man of God stepped forward and spoke to the officer in charge, "This man is pardoned. Two hundred years ago the Son of God was nailed to the cross in his stead. The penalty is paid. Must he, an innocent man, pay it again?"

The officer looked searchingly at him, and his expression broke into a smile of recognition, "Ah, kindly Evangel, can it be you? It was your wife that lost her life in that stormy sea just so I could get to land and have an opportunity to accept the Christ that I had been rejecting so long. You swam ashore, I believe. I am glad for the opportunity of doing something for you for the great kindness you, or rather she, did for me."

Tears streamed down the cheeks of the aging minister, as he said, "'Greater love hath no man than this, that a man lay down his life for his friends.'"

There was a consultation among the officers, and soon a decision was reached. As Abram was lifted up, a free man, the crowd was dispersing, and only a few lingered by. Lydia and Sarah looked into the evangelist's kindly face and thanked him.

That evening was a time of rejoicing as the two families of Lydia and Sarah enjoyed the fellowship of the kindly missionary, and yielded their lives to the Messiah who years before had paid the penalty on the cross for all their sins.

"I am the resurrection and the life!" said the evangelist as he bade them farewell.

West Liberty, Ohio.

A PRAYER FOR THE SPIRIT OF CHRIST

By Retha Hostetler

O God, the source of love divine,
Help us Thy good to see;
To humbly love our fellow men
And give more love to Thee.
For in Thy love is shining
The hope of all the year.
Our humble wish to Thee we plead;
Our Heavenly Father, hear.

O God, the source of love divine,
Help us to be like Thee.
To think no evil of our friends,
And only good to see.
For in Thy words of comfort
True love we all may find,
As Thou hast loved, so let us love
Our God and all mankind.
Goshen, Ind.

To avoid a colorless existence, keep in the pink of condition, do things up brown, treat people white, be well read, and get out onto the green under the blue occasionally.—Boston Transcript.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

CLEARING THE ATMOSPHERE OF ANTI-JEWISH SLANDER

Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.—Matt. 24:32, 33.

So widespread has the attack upon the Jewish nation as a whole become, that Christian leaders have become alarmed, and feel the need of speaking a word of defense for the law-abiding among Jewry. There is no doubt about the lost condition of most members of that people, in their rejection of Christ. There is no doubt that many of the unorthodox among the Jews have become atheistic and communistic, but it is a gross injustice to attack the people as a whole.

With the powerful anti-Semitic attack upon the Jews in Germany in progress, there is no telling what may be the outcome. Already in other lands they are becoming the object of bitter hatred and scorn. It may be that the hatred now burning, like a fire against them will be the furnace, which the Almighty will use to bring them to their own land, and ultimately, many to their God. There is no question about the fact of the **fig tree budding.** In the Bible the fig tree is symbolical of the Jewish people. The nationalistic spirit is reviving, and the Zionist movement is growing apace.

The main reason for this editorial is to defend the Jews against the unjust attack that they are the main cause for **Communism** in the world. Note the following facts:

While communism, having its roots in economic forces, no doubt influences some Jews as well as some non-Jews, a study of German conditions indicates that the majority of the Jews who were permitted to vote in Germany during the Republic were affiliated with the liberal democratic parties. In the presidential elections in which Hindenburg, Hitler, and Thaelmann were candidates Jewish leaders appealed to the German Jews to vote for Hindenburg and against the communist and National Socialist candidates. German Jews were chiefly engaged in occupations and in callings from which communists are not recruited; indeed, their own economic interests made them diametrically opposed to communism. The most influential German dailies in the pre-Hitler period, such as the Frankfurter Zeitung and the Berliner Tageblatt, which were owned by Jews. were bitterly opposed to communism. Not one prominent or even well-known German-Jewish leader was ever identified with the communist party in Germany. According to authentic figures given under the auspices of the present government, there was only one Jew among the 70 communist deputies of the Reichstag of 1930, and not a single Jew among the 81 communist deputies of the Reichstag of 1933. Finally, not even the most brazen official mendacity can obscure the fact that while there were less than 300,000 German Jews who were enabled to vote, there were fully 6,000,000 communist votes cast during the Republic.

The facts about Soviet Russia and the Jews are equally illuminating. Among the thirty-six commissars who constitute the Soviet Government, only two are Jews. Neither the president of the Council of Commissars, Ryckoff; the president of the U. S. S. R., Kalinin; the general secretary of the communist party, Stalin; the president of the Third International, Dimitroff; nor the founder of the communist party, Lenin, are Jews. A large percentage of the millions of Jews in Russia before the Revolution were tradepeople, members of the class whom the Bolsheviks attacked most violently and who had most to lose by the victory of communism. Indeed, after the Revolution the Soviet Government declared fully half of the total Jewish population in Russia as declassed, as hindrances to the development of the Revolution. Jewish workers in Russia were organized in an association called the Bund, which opposed the Bolsheviks until the very last. Orthodox Jews and Zionists, whose numbers were preponderant in Russia, are regarded as counter-revolutionaries by the Soviet Government.

An examination of the lists deliberately circulated by anti-Semitic agents in attempts to establish their thesis that nearly all of the Bolshevik leaders are Jews reveals that a large number of those classified are not Jews at all, and that a number of others, far from being Bolsheviks, were leaders of the anti-Bolshevik movement. While Trotzky was a Jew, many of the leaders of the Mensheviki, the sworn foes of Bolshevism, were Jews. The official statistics of the Petrograd communist party in 1918 shortly after the Revolution showed that there were 124,021 members of whom 74.3% were Russians, 10.5% Latvians, 6.3% Poles, 3.7% Esthonians, 2.6% Lithuanians, and 2.6% Jews.

It is plain from the above how little evidence there is for the malicious charge of a so-called Jewish communist link. If the Jews are to be condemned because there are some communists among them—men who have never in the slightest degree concerned themselves with Judaism—then there is not a people on earth that might not with equal right be condemned.

Those who have even an elementary acquaintance with the traditions cherished by Jews during the two thousand years since the destruction of the Jewish state know that complete and unequivocal loyalty to the country of one's citizenship is a basic principle of Jewish life. Ever since the Babylonian exile, spiritual leaders from Jeremiah down have adjured the Jewish people to seek the peace and prosperity of the land in which they live, to pray unto the Lord for it; for in the peace thereof they would enjoy peace.

Students of the origin of the American form of government have pointed to the debt which the Colonial fathers owed to the inspiration of the Hebrew Bible. Lecky, the distinguished historian, expressed this debt in the famous dictum: "Hebraic mortar cemented the foundation of American democracy!" To millions of Jews in other lands, therefore, the tenets of liberalism and democracy are the most dearly prized ideals: Jewish emancipation has always gone hand in hand with the progress of democracy. Any form of government or economic system which is based on, or maintains itself by, the suppression of the elemental bases of human liberty—freedom of speech, of the press, of association of religious worship—is, therefore, abhorrent to them.

The real reason for the propagation of this falsehood becomes apparent in Chancellor Hitler's words when he refers to "Marxism and its related parliamentary democracy." Under the pretext of an attack on Bolshevism, many of whose tyrannical features have been adopted by the National Socialists, the Nazi Government has in practice robbed the German people of their civil rights, suppressed freedom of speech, of the press, and assembly, has destroyed the free labor unions and confiscated their funds; and it is now engaged in a pagan assault upon the religious conscience of the Protestant, Catholic, and Jew alike. **Is it not plain that his thunderbolts against Marxism are only a smokescreen for his sinister designs upon the liberties of the German people and the peace of the world?**

Because we have an abiding faith in the spirit that animates the true American, we call upon him not to permit this campaign of slander and libel to go unreproved. We are confident that fellow Americans of all faiths, familiar with the lesson of history that oppression sets no limit to its victims, will add their voices in protest against the destruction of the innocents in Germany.

CHRISTIAN TEMPERANCE SHRAPNEL

So fight I, not as one that beateth the air.—I Cor. 9:26.

The words "shrapnel," and "fight" have a military ring to them; so has also the injunction of Paul to Timothy, "Be a good soldier of Jesus Christ.'" There is a striking similarity between the Christian conflict and the conflict of the soldier upon the field of battle. There are enemies within and without in either conflict. While Paul speaks of the way in which he fights, he has in mind the enemies within, but there is also a conflict that is without. We are to **resist** the devil. We are to abhor evil. We are to **abstain** from all appearance of evil. We are to testify against evil.

The exact data about the deadly, destructive and damning influences of the liquor traffic throughout the world would at least convince us that the liquor business is one of the devil's forces, is seeking to dethrone God, and destroy His world, as well as to destroy the creatures which belong to Him. We can well say of strong drink that it pays to **"touch not; taste not; handle not."** But the question will not down, "Does this meet all our responsibility as Christian men and soldiers of the Cross?" We say, and that emphatically, **"No."** Our Lord said in effect, **"Because I testify against the world, that its works are evil, therefore doth the world hate me."** Dare we do less than this? We are responsible to **"testify against,"** as well as to **"abhor the evil."** This is the reason that repeatedly in the columns of this magazine you will find **protest,** as well as **shrapnel** to be used against the debauching, debasing business of the "Brewer and His Big Horses."

Listen to twelve lies of the **false prophets** who wanted liquor back: F. A. Hull in the Advocate gives the following:

Among the many things they prophesied were:

1. That bootlegging would be eliminated.
2. That dry territory would be protected.
3. That poisonous liquor would no longer be sold.
4. That temperance would be promoted.
5. That the influence of the underworld in politics and the liquor trade would be eliminated.
6. That deplorable drink conditions among youth would not be continued.

7. That taxes would be lightened by enormous revenues from the liquor traffic.
8. That unemployment would be relieved and the farmer would find a vast new market.
9. That the saloon would not be permitted to return.
10. That the "racketeers" would be seriously handicapped by the failure of their principal source of income.
11. That the people would drink more light wines and beers and less whisky.
12. And among other matters they predicted with assurance that the budget would be balanced and prosperity would be restored.

Note the statistics concerning the alarming increase of drunken drivers, for the same length of time in which our automobiles increased on the road by 4 per cent, our drunken drivers increased 46.0 per cent, a 11½ times increase of alcoholic drivers over cars. This is appalling. The October, 1935, killings were more than the death toll of the entire Spanish American War in 1898. The motor traffic death toll last year was 36,000, and more thousands of people were wounded and maimed for life. No wonder someone has said, **"Our filling stations are becoming killing stations, and our garages burial grounds."** This is too true. In the days of "Old Dobbin" a man was at least reasonably safe on the highways. Gas and liquor won't mix. One of the Canadian Judges, Magistrate Brown, Toronto, said in sentencing a Toronto merchant for criminal negligence while under the influence of liquor:

> Just another case of the morning after the night before ending in a mess of human blood on a city street.

From the "Health" standpoint hear what one of the greatest surgeons in the world, Dr. Howard Kelly of John Hopkins University, has to say:

> There is no disease in the world for which alcohol is the cure. More to the point is the fact that, while it cannot be said to cure any disease, it does undeniably cause thousands of cases of disease, all of them fatal in the long run.

From the standpoint of finance, the staggering liquor bill, if used for better purposes, would tremendously help in lifting the world out of its present enormous debt and economic morass. If God holds men responsible for the use of their money, which according to Jesus Christ He does, then the reckoning day will be a serious one for those spending their hard-earned cash for the "Devil's Fire Water."

We present a poem by Grace Noll Crowell of the Christian Herald staff, with preceding comments:

> Grace Noll Crowell has just been appointed poet laureate, 1936-7 for Texas.
>
> Texas has taxed liquor eighty cents a gallon, and it is to be sold in packages only. It is estimated that the revenue will be $10,000 a day. Mrs. Crowell expresses herself as follows in this matter:

Ten thousand dollars of revenue a day
For liquor sold in this one state alone!
Think of it—the debts that it will pay,
The schools and roads 'twill build, the towers of stone,
It will erect to grace our hills and plains.

Yes, think of it! Then think the subject through;
The trails that it will leave behind—the stains
Of blood on hearts and hands—the sickening hue
Of drunken brawls set loose upon the night.
The wrecks within its wake; the besotted men.

The women stripped of virtue, and the white
Faces of starved children . . . think again—
A crash, a shriek, a silence that is death.
Or hideous screams, or agonizing moans—
Two speeding cars, a wreck, and in a breath
A carnage of gashed flesh and splintered bones.
"A drunken driver"—brief words, briefly said,
And a thousand, thousand, thousand lying dead.

What will God think of us—What will He say?
"Ten thousand dollars of revenue a day."

The well-known writer, Charles Lamb, is quoted in the Notre Dame University paper, as he cries out in despair towards the end of his life, to the youth who would begin to drink:

> The waters have gone over me, but out of the black depths, could I be heard, I would cry to all those who have but set a foot in the perilous flood. Could the youth (to whom I speak) to whom the flavor of his first wine is delicious as the opening scenes of life . . . . look into my desolation and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will; to see his destruction and have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not to be able to forget a time when it was otherwise; to bear about the piteous spectacle of his own self-ruin; could he see my fevered eye—feverish with last night's drinking, and feel the body of death out of which I cry hourly with feebler and feebler outcry to be delivered—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation and to clasp his teeth against it. . . .
>
> Oh, if a wish could transport me back to those days of youth, when a draught from the next clear spring could slake my thirst—how gladly would I return to thee, pure element, the drink of children and childlike, holy hermit!
>
> **Is There No Middle Way?**
>
> But is there no middle way between total abstinence and the excess which kills you? For your sake, reader, and that you may never attain to my experience, with pain I must utter the dreadful truth, that there is none—none that I can find. In the stage which I have reached, to stop short of that measure which is sufficient to draw on torpor and sleep, the benumbing apoplectic sleep of the drunkard, is to have taken none at all. The pain of the self-denial is all one.
>
> And what that is, I had rather the reader should believe on my credit than know from his own trial. He will come to know it whenever he shall arrive in that state in which, paradoxical as it may appear, reason shall only visit him through intoxication; for it is a fearful truth, that the intellectual faculties by repeated acts of intemperance may be driven from their orderly sphere of action, their clear daylight ministries, until they shall be brought at last to depend, for the faint manifestation of their departing energies, upon the returning periods of the fatal madness to which they owe their devastation. The drinking man is never less himself than during his sober intervals. Evil is so far his good.
>
> **Consequences Too Grave to Gamble With**
>
> Charles Lamb didn't start out to be a confirmed drunkard. He, too, once thought that an "occasional" drink would not hurt.
>
> But those occasions became too frequent, as they do with many men. The consequences of drinking here at Notre Dame—and everywhere for that matter—are too grave to gamble with.

STORY-TELLING STATISTICS

Thou shalt not bear false witness.—The Ten Commandments of God.

All too frequently statistics are quoted by magazines, newspapers, lecturers, and in the pulpits as well, that are faulty—even false. On the surface it may seem easy to pass them off, by saying "Just another mistake." But sometimes these false statistics are loaded with what may be termed **"Social Dynamite."** That is they do harm to the social order of the day, and to society in general. They often break down the public morale. Too often someone will say, "Well if others do so, and the majority do it, so will I."

In Coatesville, a fine, religious, cultured, and respected Eastern Pennsylvania city, a negro atacked a white girl. She was unharmed, but terribly frightened. She said some things wildly. Soon after the capture of the negro a crowd formed, someone in the crowd yelled, "Lynch Him." All too soon the crowd was a howling mob. They took the negro and burned him, disgraced an othewise orderly city for all time. Just two words. No wonder our Lord said, "That every idle word that men shall speak, they shall give account thereof in the day of judgment." There is force in our words. They have damaging powers beyond computation. They can do good beyond human calculation as well.

One of the story-telling, false, lying statistics is "that one out of every seven or eight marriages—they say six now—ends in divorce." Lately, an outstanding columnist made his own research, because he could not find such a ratio of divorced people among his friends and acquaintances. He found the number of divorces correct as tabulated, but the error was in the marriage column. Instead, he found that the ratio was that one out of one hundred and forty marriages go out by the way of the divorce courts. With a ratio like that you will find people encouraged to stay by the task of building their own home to endure, and help bind together other married folks as well. Then also it puts more of a stigma upon those who separate in divorce and remarry again.

Another one of the statistics, all dressed up for publicity purposes, without satisfactory credentials, is that "ten per cent of the people in the United States own ninety per cent of the wealth of the nation." This makes good inflammable material for the "Communists" and the "Near Pink's." Such misinformation adds to the social dissatisfaction, helps to destroy society, which is Satan's objective, to make **"the world a howling wilderness."** The people in the United States and Canada are not generally peasant and landlord-ridden economic slaves. Most people own their own homes, their businesses, bonds, savings accounts, building-and-loan shares, and pretty much the whole country. There is no question but there are some greedy rich men, some public leaches, some social parasites, but these need regulation by government. May we quote the widely known, Mr. W. J. Cameron, Detroit, Michigan:

> About seventy-two per cent of the nation's wealth is held by ordinary, individual owners.
>
> The people own approximately 17,000,000 of the 25,000,000 houses and lots in this country. They constitute the largest single block—twenty-two percent—of wealth, totaling, in 1929, $102,000,000,000. We the people own farms that in 1930 were worth over $50,000,000,000. We the people own another $50,000,000,000 worth of personal property. The value of our stocks and bonds is unknown, but all these things that we own represent nearly three-quarters of the country's total wealth. If you say that these quoted statistics are out of date, since values have changed materially since 1929, we shall reply that the change is in the average man's favor, because the things he owns have not been wiped out, as have billions upon billions in stock and bond values.

So two kinds of statistics have been caught telling stories—lies. In other words bearing **"false witness."** This is a crime.

Just before closing this editorial, a word of warning to us ministers may not be out of place. Some ten years ago, a minister of the Mennonite Church took an extended trip to the Pacific coast. He saw several hats, and more hat-bonnets. When he reached the Western States he said from the pulpits everywhere he went, "The Mennonite Church has given up the bonnet, and the women now have largely gone to wearing the fashionable hat." A doctor's wife who has succeeded in having her daughter remain modest, plain, and loyal to the Church even through high school and college, with her heart breaking, asked, "Is that so?" I replied, "No." Continuing I said, "The majority of the women and girls in the Mennonite Church still wear the bonnet, but today, as always, there are some who are not loyal to the standards of the Bible and the Church. This has always been true, and always will be." She was encouraged and her daughter remained true. Statistics can be made to say anything, according to the bias of the one using them. To use them properly is our **Christian responsibility.** May we beware of using deadly and false statistics, which often do more harm than good. In plain words, may we **tell the truth,** and not bear false witness.

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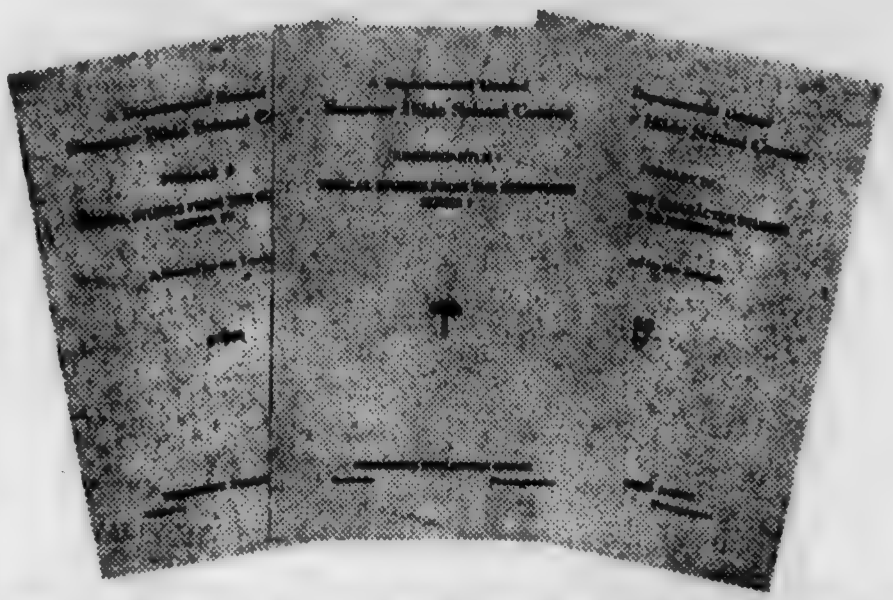

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"What can you do?" asked the president.

"I should like some sort of a clerkship."

"Well, sir, I will take your name and address, and if we have anything of the kind I will write to you."

The other boy then presented himself and his papers.

"What can you do?" the president asked him.

"Anything that a green hand can do, sir," was the reply.

The president touched a bell that called a foreman, and the college graduate went to work sorting scrap iron. A week passed, and the president, meeting the superintendent, asked, "How is the new man getting on?"

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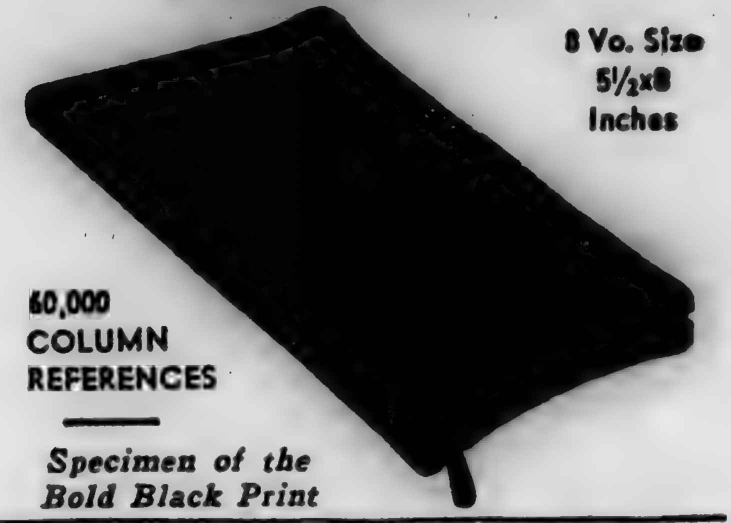

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widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, [t]*even* all her living.

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◆ ◆ ◆

"AS YOU SOW—"

A sower sowed a beautiful thought
  In his garden of words one day;
It blossomed and grew, though he knew it not,
  And it choked the weeds away.

It grew and flourished, a lovely flower,
  The thought that was sown with care;
And the sower saw what a mighty power
  A thought may be, with prayer.

So planting his garden, he bowed his head,
  And prayed that his thoughts be fair;
And he reaped a harvest of love, men said,
  From the thoughts he planted there.

—Kenneth Robinson.

◆ ◆ ◆

"He who finds nothing of heaven on earth would find nothing but earth in heaven."

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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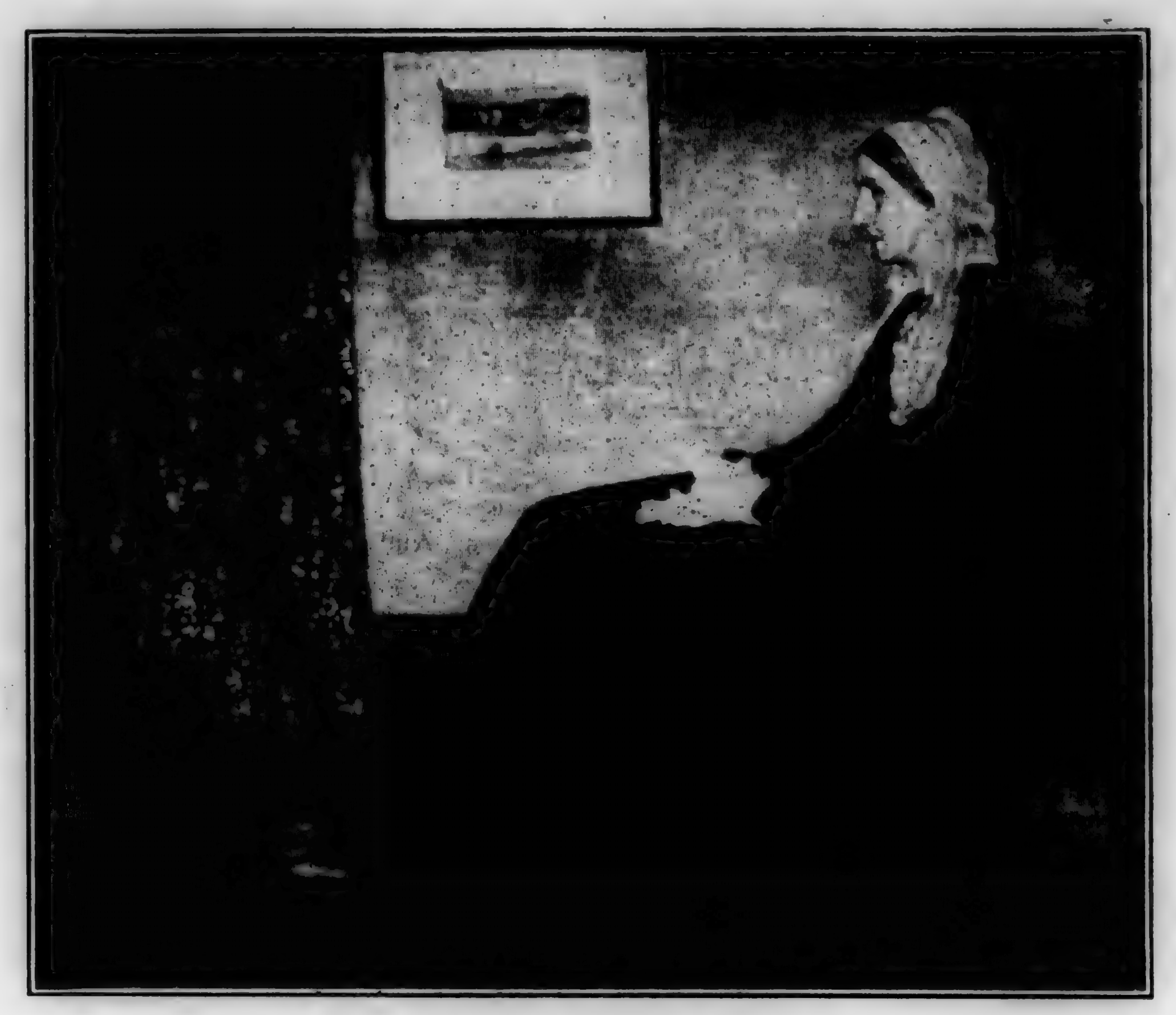

From the Painting "Whistler's Mother"

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MIRRORS OR WINDOWS, WHICH?

By Nellie L. Harrington

I am sorry, Miss Babcock, but we are very strict about our regulations now. Formerly we had so few applications for the nurses' training course that we had to keep the requirements low. Otherwise we could never have met the demand. But the profession has now received the recognition it has always merited and there are so many applications that we can afford to choose only the best for training. Other things being equal a girl who has already completed the high school course and can bring us a diploma shows that she is capable of mastering our studies. It is also a pretty good index to the integrity and stability that a successful nurse should have. It is quite possible that you have all the qualifications except the diploma. But as that is an important factor we will have to refuse you. I am sorry."

Merna Babcock listened to this long speech from the lips of the head nurse of the hospital where she had applied for a position on the staff of pupil nurses. Her heart sank. For lack of only one semester's work in high school was she to be barred from the occupation she wanted so much? She set her lips firmly and went to another hospital. The same scene was re-enacted. Again and again she faced head nurses until she had tried every one in that section.

At last the head nurse noticed a look of despair come over the face of the girl. Her heart was touched, and she asked, gently, "Does it mean so much to you?"

More than you can understand, Miss Stebbins," Merna answered with a pitiful smile.

"Are you alone in the world?"

"No, I have my mother and a couple of brothers," she said, slowly.

"And the father?" prompted Miss Stebbins.

"Father died just as I finished the first semester of my senior year in high school. He had an operation and did not come out of it. The expenses took every penny we had and more. The boys are younger. They couldn't get work but a job on a soda fountain in a drug store was open to me. I took it, and then my mother got boarders so we straightened out the finances and they can get along at home without me for awhile. I always wanted to be a nurse and it didn't occur to me that the loss of only one semester would bar me from training. It isn't fair, Miss Stebbins. The last half of the senior year has nothing in it that a nurse would particularly need, I'm sure. Has it?"

"No, I can't say that it has," admitted Miss Stebbins. "But if we break our rules for one we must for another. Every applicant that we refuse has as strong arguments as you have. We can't take them all. We must draw the line somewhere." After a moment's thought she asked, "Miss Babcock, why do you not enroll in night school and make up the credits of that half year?"

Merna shook her head. "My hours on the fountain would not permit it. One week I work in the day time and the next week in the evening. I couldn't carry class work like that. And now the fountain seems to be the only job available. I don't like to think of it in that way, but I guess I'll have to give up my life's ambition," and her brave smile was tremulous.

"Keep up your courage and watch for an opportunity to get those extra credits. The moment you win your diploma come to me and I will give you a place," assured Miss Stebbins as they parted.

Week after week Merna went about her work with a serious face. In her hour off duty she tried everything that promised a change but she was met with failure at every turn. Her manager, Harvey Manzer, knew that something was troubling the girl but she did not confide in him.

One day she looked interestingly at the bottles of drugs on the shelves and remarked, speculatively, "Harvey, it must be great to know the contents of all those bottles."

"It took Doc some time to learn them all," he answered. "It is interesting. I guess a lot of the stuff is poison, either in small doses or large."

"I suppose some are slow and some quick," she said with her eyes on the bottles.

"Yes, I don't know much about it, but there are kinds that you can take a little every day and you fade away and finally die and it's hard to tell what the trouble was. And there's cyanide of potassium that will kill you in ten minutes."

"That must be powerful. Which bottle is it?" He showed her and because of her interest he added that it would have to be taken in capsules. He did not dream of the consequences of this talk. He did notice that Merna seemed to be studying the bottles and their labels in her spare moments as she had never done before.

A few evenings later when business was over and they were waiting for the clock hands to point to the hour of closing he noticed Merna go to the prescription room but thought nothing of it. Probably had to powder her nose before she could go home, even though it was eleven o'clock at night, he thought whimsically.

When she came back she held a capsule in one hand and a glass of water in the other. She stopped by Manzer's chair and said, "Adios, Harvey."

He looked up as she raised the capsule to her lips. His hand flew out and struck it from her fingers and sent the glass crashing to the floor.

"Merna! What are you doing!" was his horrified exclamation.

His act broke the tension and Merna dropped into a seat, put her head on the table and cried like a heart-broken child. Harvey let her cry. He knew the healing power of tears. As she became calmer she poured out the whole story of disappointment and despair.

She said at last, "I can't go on like this. I thought that little capsule would be the easiest way out of it. If only I had taken it in the prescription room my troubles would have been over by now."

"Yes," he said sternly, "your troubles in this world might. But what about the rest of your family? And what about your soul? Don't you know the Lord has work for you to do so long as He lets you stay on this earth? Instead of mooning around and sulking because you can't do the particular thing you want to do it would be wiser to look around and see what it is possible for you to do. When I tell you to do something do you leave it half done and expect me to be pleased with it?"

"No," she admitted.

"Well, neither does the Lord and Master want you anywhere else at this present time. When you have finished this task He'll give you another. Do you want to go to the judgment with the sin of murder on your soul? Before high Heaven it is just as much a sin to kill yourself as anybody else. Merna, you will be glad some day that you came out here with that cyanide capsule.

"And what about your mother and your brothers? I think suicides are the most selfishly thoughtless people on the face of the earth. They take that way of escape from their own troubles and pile a burden of shame and disgrace and grief onto their loved ones. All this in addition to whatever loads they had before. Very inconsiderate, if you ask me."

Merna hung her head. "I didn't think about it in that way," she said.

"No, that's just it. 'Didn't think' has been responsible for more ills than a few. What do you suppose your brains are for? I know. You've been looking at your own reflection in the mirror for so long that you've practically forgotten that there is anyone or anything else in the world. I'll tell you what. Smash your mirror and use your windows instead, for a change. Look out. You'll see God's blue sky and sunshine, or His clouds and the blessed rain; the glorious moon and the brilliant stars; His beautiful world of hills

(Continued on page 149)

PURE AS THE LILIES

By Amy E. Enss

Far away on the hillside
Where once the Savior walked,
Where the wavelets murmured softly
As He daily healed and talked.

There half-hid in the grasses,
As though listening to the tide,
In purest raiment glistening,
Grew the lilies side by side.

When Jesus saw the blossoms
He smiled, and pointing, said,
"See, He who clothes the lilies
Counts the hairs upon your head.

"Naught can equal them in beauty
Though they toil not, neither spin,
Yet kings in all their glory
No greater praise could win.

"Let not your heart be troubled;
Your burdens cast on Me;
If in truth you are My servants,
The truth shall make you free."

Be ye white as are the lilies,
Be ye pure as is the snow,
Cleansed in Calvary's fountain
Which for the world doth flow.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXVIII SCOTTDALE, PA., MAY, 1936 No. 5

MOTHER'S DAY MEDITATIONS

RUBIES AND DIAMONDS AND PEARLS

By Joanna Sudermann Andres

It was in the years when mother was left alone with the care of four children that, often in the quiet hours of rest, her memory would dwell upon the past. It was then that she gathered us around the big reed rocker. "Her comfort," she called us at such times. Often in the midst of "Tell us some more, mother," she would take us to the bedroom, to the chest standing between two windows. From its upper drawer she took the black leather box with its lines of gold. A little gold key turned in the lock, and four heads pressed hard against each other—each one eager to see the treasures it contained.

Now, as I think back, I wonder how many tears the little chest received from the eyes of her who came to it so often in her loneliness for a companion who had left. Here in this chest, beside other precious gifts, were his gifts of devotion to her. Each piece had a story; and we, leaning hard against her, asked to be told again.

There was a ring that father had worn; there was the gold set: a bracelet, a ring, a brooch,—each having a heart set in small diamonds with a center of brilliant ruby. There was the dainty ring which bore the name of a lost sister; there was the necklace of pearls; there was the ruby set of which the necklace was our favorite, for it was made of many little ruby hearts that hung from tiny chains. There were other pieces. It was a chest filled with treasures.

Always mother shut it very gently and brushed her hand over the leather as though to wipe away the dust. Dust could not have gathered there. Then came a day when the mighty Hand took also this treasure away.

* * *

The years went by,—difficult years of toil. When life grew more quiet and the family circle gathered about the fireplace, we, that had grown up, saw that mother was the owner of another Treasure Chest. We found the lost jewels had been replaced by more beautiful ones. There were rubies and diamonds and pearls of a far rarer sort. Often we sat until late in the evening listening to the stories of the price paid for each jewel. It was a strange Treasure Chest; so unlike the first.

To that one, mother had always returned the jewels; but out of this one she took and gave, and, as she gave, they multiplied. And we, to whom she gave, grew rich. Often we talked of the other treasure chest. "It matters not, children; in losing those, I have found these. These have filled my heart with satisfaction, with joy, with peace." We who looked into her face knew that it was true.

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also."

"Every one that drinketh of this water
Shall thirst again!
But whosoever drinketh of the water
That I shall give him
Shall never thirst;
But the water that I shall give him
Shall become in him
A well of water
Springing up
Unto eternal life."

Newton, Kansas.

WHICH MOTHER?

By Lester T. Hershey

C. Simmons once said, "If you would reform the world from its errors and vices, begin by enlisting the mothers." What kind of mother? The homemaking, child-loving one, or the society-crazed mother who leaves her child to be cared for by a nursemaid because she hasn't time to bother with him since she must attend a club meeting or a bridge party? The latter doesn't see why she must be bothered with children. Oh, they are such a nuisance, especially when you want to go somewhere! She doesn't appreciate them. They don't appreciate her, in turn. The home becomes a boardinghouse. Most of the day is spent away from it, and also a great part of the night. Do we wonder why society is headed in the direction it is going? Do we wonder why society doesn't produce better young men and young women? It is because "the destiny of the child is always the work of the mother," and if he is robbed of that maternal love which otherwise guides him, society is robbed of solid, Christian characters.

Which mother? Of a surety the one "whose heart is the child's schoolroom," the one who makes her home comfortable, agreeable, and pleasant. She waits longingly for her first child, and ere he begins to laugh and coo she has planned what he will be. She lies awake thinking of her son. Every evening she sees that he is comfortably tucked in bed. Not a day passes but that she prays for guidance and his welfare. Only the best is to be given to him. As he grows from a helpless, chubby babe to a strong and healthy young man, she is his closest adviser, guiding him around the precipices and pitfalls of life. She is thrilled with gladness upon thinking of his success, and shares his joys, for he is turning out just as she had hoped. Such a mother is really worth far more than all the wealth the world could give. And, in the words of Tennyson, "Happy he with such a mother! Faith in womankind beats with his blood, and trust in all things high comes easy to him, and though he trip and fall, he shall not blind his soul with clay."

Trenque Lanquen, Argentina.

MOTHER

By William Friesen

Mother—whether with all the joys and comforts of living, or sharing the lot of the poor and forsaken,—she is still mother with all the kindness and tenderness that is so characteristic of her kind. How familiar that word sounds to many of us, but again how strange to some of us! In the hustle and bustle of our present day we are apt to become so engrossed in our own selfish interests that we forget for the time being the one who was so instrumental in molding our lives and guiding our steps while we were young. We fail to remember the little favors she showed us, the kindly words of admonition, and the look of joy in her eyes as she saw each of us approaching manhood and womanhood, knowing that she had done her part well in giving us a good start in life.

Suddenly, before we even realize it, she slips away, and like lambs that feel the realization of loneliness, we cry out for mother. But there is no answer. The word once so familiar and so common becomes rare, and we no longer mention it except when we think of her. It is then too many of us come to the realization of what mother really meant, but no words of appreciation can bring her back to us.

On Mother's Day each one thinks of mother in a more particular and different way. The red and the white roses remind us not only of the mothers who are living, but also of the mothers who have gone on ahead and have set an example of living that should guide each of our lives through the chaos of life.

Dhamtari, C. P., India.

TO MY MOTHER

By Mary Kaufmann

Whenever Mother's Day comes in its annual circuit, we read and hear many things about mothers and to mothers. Lovely sentiments they are, yet somehow to me, many of them sound rather trite and shallow in feeling. To you, Mother dear, I wish to send nothing of that kind. Oh, I want you to know that I'm thinking of you. But I want you to know that it is from the very depth of my heart that I appreciate you—what you have sacrificed for me in my younger years, what you are doing now from one day to the other, and what you will mean to me every day in the years to come.

The realization of what those first few years of the lives of your two children must have meant to you has been dawning on me in greater fullness as I grow older month by month. I can imagine the trials, lonesomeness, heartaches you endured, which were in part compensated for in the growing and development of the small boy and girl which were entrusted to your care. It cannot help but constantly increase my admiration and deepen my love for you. And through all the years to this present time—how wonderful you have always been!

My only hope now is—and I'm sure my brother would join my wish if he were here—that we shall ever be a true daughter and son to you, so that you will always be glad that you are our mother. My prayer is that I as an only daughter may ever be worthy of My Mother.

Tiskilwa, Ill.

"BEHOLD THY MOTHER"

By Elizabeth Royer

"Now there stood by the cross of Jesus, his mother. . . ."

What must have been the feeling of Mary, the mother of Jesus, as she lingered there? As a fair virgin she had received from an angel the promise of a son who would be the Savior of Israel. Now she beheld this Son in the throes of cruel death at the hands of bitter enemies. Mary's grief did not pass unnoticed—for even in that hour of crisis—the crisis of the history of the universe, Christ forgot the awful agonies of the cross and looked upon His mother in dying love, and tenderly bestowed His last blessing.

Before He could say, "It is finished," He thoughtfully, tenderly, and affectionately cared for His mother. To her He said, "Woman, behold thy son," and then as He turned to His own beloved John, "Son, behold thy mother." These words spoken by our Lord linger with us. They rebuke us for our thoughtless ingratitude and call us to "behold our mothers."

And when we consciously look—we catch a glimpse of what Macauley meant when he said,

"Children, look in those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by that gentle hand! Make much of it while you have yet that most precious of all gifts, a loving mother. . . . In after life you may have friends, fond, dear friends, but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows."

Orrville, Ohio.

ON MOTHER

By Georgia Ellen Loucks

What a treasure God has bestowed upon us in giving us mothers! A mother's life is made up of love and sacrifices for her family. She is the center of the home. She sits up nights watching her sick child with such anxiety for its welfare that she forgets her own weariness.

It is mother who knows both our better side and our weaknesses, but keeps on loving us. It is mother who works almost unceasingly to care for her children, who, at least while young, seldom realize what she does unless she is suddenly snatched away from them.

When the children grow older and cause less physical labor they often cause more real sorrow and anguish through actions than they had ever caused her before.

Therefore, should it not be with joy that we set aside one Sunday each year on which to especially honor our mothers?

Scottdale, Pa.

NEEDED—NEW PIONEERS

By Jane Dinehart

Practically everything has been said that can be said about those dauntlessly courageous pioneer mothers who helped to build this great country of ours. We have statues, pictures, poems, and books, commemorating every possible phase of their lives, and through all of these tributes shines their greatness. Just what, we ask, gives them this golden aura? It is largely due to the fact that, although their physical dangers far exceed their mental and moral dangers, they faced them all alike. They admitted their fears (to themselves) and rose above them. They stood firm in their convictions for right and, above all, they loved and feared their God.

Today there is a need far greater than in those times for women with mental and moral courage enough to carry on this heritage in the face of far greater opposition.

In this age of drinking, smoking, and "good sportsmanship" what greater tribute can we pay our mothers and the mothers of the past, than that we, the coming mothers of the race should follow in their footsteps and take as our motto these words: "A body pure, a mind unmarred, and the light of a lovely soul"?

Goshen, Ind.

THE MENNONITES OF NORTHERN GERMANY AND POLAND

By John Horsch

In northeastern Germany there are today Mennonite congregations in the cities of Emden, Krefeld, Hamburg, and a few other places. Emden in East Friesland is one of the places of Menno Simons' and Hans de Ries' labors. In Krefeld on the Rhine, in northwest Germany, a Mennonite church existed as early as 1615. Among those finding a refuge here were Mennonite craftsmen, particularly weavers from various regions, whose coming marked a turning point in the industrial development of the place. The first minister of the Mennonite Church in Krefeld was Herman op den Graeff (1585-1642), one of the original signers of the Dortrecht Confession, in 1632. Three of his grandsons, the brothers Herman, Abram, and Dirk op den Graeff, were among the thirteen families who came to America on the Concord in 1683 and settled at Germantown.

The Congregation in Hamburg

In the city of Hamburg on the Elbe River there was a Mennonite congregation as early as 1575. By the year 1605 about 130 Mennonite families, mostly refugees from the Netherlands, had come to the city. In 1672 Emperor Leopold of Germany, in a message to the city authorities, complained that from 300 to 400 Mennonites were living in Hamburg. The magistrates, in their reply to the Emperor, said the Mennonites were a peaceable people who had nothing in common with the Anabaptists of Münster; they included the government in their church prayers. Many members of the congregation lived in the neighboring city of Altona where the meetinghouse was located.

Gerhard Roosen

An influential bishop of this congregation was Gerhard Roosen (1612-1711), the author of a catechism ("Spiritual Conversation on Saving Faith") which was translated into English and often reprinted in America. He also wrote an important book on the history of the Mennonite Chuch. From 1649 to 1663 Gerhard Roosen served the church as deacon and was then ordained bishop. The difficulties which caused the division between the parties headed by Abraham Galenus and Samuel Apostool in Amsterdam disturbed also for a time the peace of the church in Hamburg and Altona. Galenus visited the congregation at Hamburg personally but failed to win them for his views. Somewhat later they declared their agreement with Samuel Apostool. Gerhard Roosen's field of labor was not confined to pastoral work at Altona and Hamburg; he traveled very extensively in Germany, the Netherlands, and Poland to visit the congregations in the interest of the cause.

Roosen's Labors in Later Years

After the year 1684 Gerhard Roosen was assisted in his ministerial labors by Jacob Denner (1659-1746), a man of extraordinary gifts for edifying exposition of the Word. Denner published a large volume of sermons which was reprinted at Philadelphia, Pa., in 1860. Missionaries of the English Quakers came to Hamburg about 1655. In the course of a few years the Mennonite congregation lost ten members, among them their deacon Berend Roelofs, to the Quakers. Gerhard Roosen wrote a booklet defending the Mennonite position on the Christian ordinances and other points. In the same century a few members of the congregation were owners of mercantile establishments. In 1673, when a new church building was to be erected, the merchants sending boats to Greenland for whale-fishing, promised to give five per cent of the net profit for this purpose. The profits in that year were so great as to nearly cover the cost of the building. The congregation in Hamburg, in 1711, contributed the sum of 1470 guilders for the Swiss Mennonite refugees in Holland.

In times of war the general usage was for mercantile vessels to carry arms for defence. This was, of course, inconsistent for Mennonite shipowners, and was not permitted even if the ships were manned by those who were not members of the church. During the siege of Hamburg by the Danish army, in 1686, the Mennonites were exempted from military service on condition that they stand watch upon a certain tower to discover and to extinguish any out-breaking fire during the bombardment, a service which they could conscientiously perform. A similar service was rendered by the Mennonites of Danzig during the siege of this city by the Russians, in 1813. The religious services of this congregation were conducted in the Dutch language until 1786. Since the year 1839 the preaching has been in German only. There is today a strong Mennonite congregation at Hamburg.

The Mennonites of Northeastern Germany

Previous to the World War the most numerous groups of Mennonite churches in Germany were located in the northeastern parts of that country, principally between the cities of Danzig and Elbing. Through the treaty of Versailles, Germany lost some of this territory to Poland, while another part, with the city of Danzig as commercial center, was also severed from the fatherland and declared an independent state to form the "corridor" connecting Poland with the Sea. Thus Germany lost a large portion—more than half—of the Mennonite population of that territory, and the number of the Mennonites of Germany was accordingly reduced.

In the period of the Reformation this territory, including Prussia, was under the sovereignty of the kings of Poland. Mennonite congregations were founded here in various places during Menno Simons' lifetime. Menno Simons visited the congregations in Prussia in the summer of 1549 and addressed to them an important letter in October of the same year. By the year 1600 Mennonite churches had been organized in various places on the Vistula River, also in the cities of Danzig and Elbing, and in the lowlands between these cities, and in the eastern part of Prussia. Most of the Mennonites in those regions were families of refugees from the Netherlands.

The Church at Danzig

It was apparently after the year 1548 that Menno Simons, accompanied by Dirk Philips, visited the city of Danzig on the Baltic Sea. After Menno's death Dirk Philips came again to Danzig. Since Mennonites were not tolerated in the city, Dirk Philips lived in the near-by village of Schottland, and labored here with the minister Hans Sicken until 1568. Numerous Mennonite refugees from Holland found it possible to take up residence near and in the city in the following year. George Hansen, the author of a number of able theological works, written from the conservative point of view, was a minister at Danzig since 1655, and bishop since 1690. Today the Mennonite congregation in this city has upwards of 1200 members.

The Churches in the Lowlands of Poland

In the region of the lowlands between Danzig and Elbing, under the sovereignty of the kings of Poland, the Mennonites were tolerated at an early date. The kings of Poland, in 1642 and again in 1660 and 1694 granted them "letters of protection." By these documents they were given state recognition. The letters stated at length that by their work of building dikes and dams in sections along the Vistula and Nogat rivers, and by their expert methods of cultivating these lowlands, they had rendered the country inestimable services.

In the year 1737 King August II of Poland published a manifesto stating that the Mennonites had been called into the country to clear and bring into cultivation the low waste lands of those regions, and that they had given proof of their expert knowledge of the most practical methods for accomplishing this task. For this reason, the manifesto stated further, they were granted the privilege of freely practicing their religion, of holding religious services in private houses and other places (not in special church buildings), of having their own schools with teachers of their communion, of instructing and baptizing their own youth, etc. Until about 1750 the religious services of these chuches were conducted in the Dutch language.

Under Prussian Rule

In 1772 the region between the cities of Danzig and Elbing and other eastern districts, in which Mennonite churches of Dutch descent were located, were incorporated into the kingdom of Prussia under King Frederick the Great. The Mennonite congregations sent two of their men to Potsdam, the residence of the king, to submit a petition for the recognition of the privileges permitted them by the former government. King Frederick guaranteed them "for all times" exemption from military service on the condition of the payment of an extra assessment of 5000 thalers annually for the cadet school ot Kulm. They agreed to this compromise, though on the whole these churches represented conservative Mennonitism.

The Mennonites of the country districts of Prussia during the eighteenth century enjoyed great material prosperity. About the year 1785 they owned a land area of 2000 Hufen, (more than 80,000 acres). A decree designed to make it difficult for them to acquire more land was published in 1789. Somewhat later the government prohibited their further acquisition of land. Steps were taken also, looking for a reduction of their actual land possessions, and persons of non-Mennonite parentage who had in recent years united with the Church, were excluded from military exemption.

Russia Opens its Doors to the Mennonites

At the time when such measures of oppression were enacted in Prussia, Czarina Catharine II addressed a number of decrees to the Mennonite people. She invited them to colonize the wide steppes (prairie lands) of South Russia, granting them favorable conditions. The Mennonites of Prussia recognized in this a gracious divine providence, and largely availed themselves of the invitation. Though the Prussian government looked with disfavor upon this exodus of Mennonites, many hundreds of families migrated to Russia.

Further Developments in Prussia

During the period of the Napoleonic wars (1806-1814) the Mennonites of Prussia under great difficulties succeeded in maintaining their position of refusing military service. But later, in the period of political unrest, beginning in 1848, when military preparedness was given special emphasis by political leaders, some of the Mennonites of Prussia and other German states, abandoned their testimony against service in the army. A member of the so-called Frankfurt Parliament, Herman von Beckerath, a member of the Mennonite Church at Krefeld, urged the Mennonite people to discard their opposition to such service, but the majority of the Mennonites of Prussia maintained their former position. New migrations to Russia took place 1853 to 1859.

In 1867 a new Prussian law was passed by the legislature annulling the privilege of exemption for the Mennonites, but in the following year King William decreed that, while service in the army was obligatory for all, Mennonites of the older families would be permitted to serve as sick-attendants, secretaries, and drivers of provision wagons. With the exception of a comparatively small number who emigrated to America (Nebraska and Kansas) the more conservative Mennonites of Prussia and other parts of Germany have since then accepted "noncombatant" service; while, sad to say, many did not avail themselves of this privilege but chose the regular service.

A few decades before the beginning of the emigration of Mennonites from Prussia to South Russia a Mennonite settlement was founded at Kazeen near Warsaw in the territory which at that time was known as Russian Poland. Somewhat later another group of Mennonites, emigrants from Prussia, organized a church at Wymysle in the same region. Both these churches are located in a district which is today a part of Poland. They are in a prosperous condition.

A notable migration of Swiss Mennonites from the Palatinate and Alsace to the region of Lemberg in Galicia, at that time a part of Austrian Poland, but now incorporated in the Republic of Poland, took place between 1780 and 1790, under Emperor Josef II of Austria. The congregation in this locality numbers about 400 members today.

Scottdale, Pa.

ASSURANCE

Dinny Malone, sea captain, six feet tall and straight as a pine even at eighty, sat reading his Bible when the new minister came to call. He looked up and said, "Pastor, I'm trying to find God."

"Well," said the minister, "I guess you'll find him in that book."

"But I haven't," said Dinny Malone simply. "I've been trying for six years to get him to forgive my sins . . . and he won't."

The minister looked at the huge old man keenly. "Have you repented?" Dinny nodded solemnly. "Have you trusted God?" "Yes," said Dinny. "Then you must have found Him!"

Dinny shook his head. "I never feel it in my heart . . . the forgiveness," he said. "How can I **know** that God forgives my sins?"

The minister took the Bible from Dinny's fingers. He turned to a passage. "Read it!"

Dinny read, slowly spelling out the words, "If we confess our sins, he is faithful and just to forgive us."

"Dinny," said the minister, "when you give your word, do you keep it?"

"Sure I do!" roared Dinny. "Don't a gentleman always?"

The minister leaned toward him. "Dinny, don't you think God is a gentleman?"

A light that never was on land or sea shone on Dinny's face. "What a fool I've been! I see it now. He does forgive me. And now I feel it!"—Selected.

THINGS I WISH I HAD KNOWN BEFORE I WAS TWENTY-ONE

That my health after thirty depended in a large degree on what I put in my stomach before I was twenty-one.

How to take care of money.

That a man's habits are mighty hard to change after he is twenty-one.

That a harvest depends upon the seeds sown.

That things worth while require time, patience, and work.

That you can't get something for nothing.

That the world would give me just about what I deserved.

That by the sweat of my brow would I earn my bread.

That honesty is the best policy, not only in dealing with my neighbors but also dealing with myself and God.

The value of absolute truthfulness in everything.

The folly of not taking older people's advice.

That what my mother wanted me to do was right.

That "dad" wasn't an old fogy after all.

What it really meant to father and mother to rear their son.

More of the helpful and inspiring message of the Bible, particularly the four books dealing with the life of Christ.

The greatness of the opportunity and joy of serving a fellowman.

That Jesus Christ wants to be with us as an Elder Brother and Friend in every activity and relationship of life.

That God's relationship to me may be just as helpful and delightful as that of a good shepherd toward his sheep, or of a father toward his son.—Adapted.

"Open rebuke is better than secret love" (Prov. 27:5). It may not feel better, but it is better. Beware of secret lovers, those who pity you when your feelings are hurt, and blame others for not treating you right. Beware of them, for they will not help you on to God, but will rather draw you away from God unto themselves.—F. L. W.

MOTHER

By Lois H. Gingerich

O gracious day that summoned thee to earth,
And kindly hour that gave thy spirit birth!
What mortal tongue could ever tell thy worth,
My loving, cheering Mother?

If artist easel should the face portray
Which I beheld upon that parting day
When you were loath to leave, yet could not stay,—
A firm determination would be there,
A resolution strong, and courage rare,
Of which I'm sure that you were not aware,
Our enterprising Mother.

Thy constant, patient, swift-discerning eye,
Illumined more and more as years pass by,
With love's soft glow and aspiration high
Hallows thy beauty, Mother.

I loved to talk with you—you always understood—
Upbraided not, yet frankly warned me for my good;
A fit conclusion had for every mood,
My comprehending Mother!

No vacillating slave to circumstance,
One purpose beamed upon your countenance:
To feed young lives sufficient sustenance
For lofty vision, and yourself maintain
A brave, consistent, heavenward advance.

One star is all you covet? Rest assured
That all thy deeds of love, and trials endured
A host of starry emblems have secured
To crown thy glory, Mother!

And heav'n with soft "Well done" will bend to meet you,
The angels hush their songs to gladly greet you,
God's final benediction to complete you,
Most blessed, saintly Mother!

Your presence sweet shall linger through the years
To whisper weighty words, to quiet fears,
To sanction what the heart by conscience hears,
Dear tender, guiding Mother!

The pain of other hearts she felt severely,
And others' joys rejoiced in, loving dearly
Their pleasure—better than her own:—how clearly
A sympathetic mother! A self-forgetful,
Mercy-loving Mother!

She had no time nor room for hate or malice,
Her spirit ever tender, never callous,
She drank from life's deep streams, not from its shallows,
Our kind, forgiving Mother.

'Twas not her style another's fault to prove,—
Though it might be a questionable move:
Our mother would interpret it by love,
Our unsuspicious Mother.

By no pretentious blast her deeds were blown:
In Modesty's attire her virtue shone;
By its own light, unheralded, 'twas known;
And qualities she most admired in others
She did, herself, unconsciously possess,
Our unassuming Mother.

God help me to obey thy gentle urging—
My craving and thy prayer profoundly merging,—
From the sweet halo of thy counsel not diverging;
From dark imaginations,—ruthless, surging,
Hope, courage, resolution all submerging,
Thine apt instruction be the path of purging,
My patient, constant Mother!

* * * * *

That wondrous "golden mean" did Mother claim,
Inviting not Despair, nor courting Fame:
In mild oblivion to trophies gained,
Intensely thirsting for the unattained.

With only a backward glance to find the place—
A backward and inward glance to find and trace
Wherein she might improve or mend her ways;
A deliberate, forward look to determine the goal,
A forward and onward look to escape the shoal
And discover the surest path for the course of the soul.

I heard her speak and marvelled at her wisdom,
I searched her face, charmed by her queenly calm!
To prove its music and its symmetry
And satisfy the ear with harmony
My tongue hath need but quietly to utter
That beautiful, melodious name of "Mother."
To know that she had confidence in me
Was millions worth: the deep solemnity,
The gentleness, the noble dignity
With which she told it, challenged ev'ry force
To keep ambition in a worthy course.

"The good are better made by ill,
As odors crushed are sweeter still."
And illness came; she took it as a token
That God to her through suffering had spoken,
Beseeching her one year to lay aside
Earth's weary toil and in His rest abide;
That, viewing Him with members unemployed
She might more fully see His loveliness;
That in true worship, rapt and unalloyed
She might be better fit to love and bless,
And clothe herself in sweeter righteousness:
"Abundant entrance" that she might obtain,
And for her crown a few more jewels gain.

And, after she could win no other star,
Ere distress her inner faculties could mar,
He kindly called her spirit from afar
And smiling, came and took her
Where the blessed are.
He bade her live the three score years and ten,
Then lovingly He opened heav'n again
And softly whispered,
"Come, I'll give to thee
A diadem to wear
Throughout eternity."

Yet her presence sweet shall linger through the years
To whisper weighty words, to quiet fears,
To sanction what the heart by conscience hears.
We'll think of her, inspired by her goodness
Recall that face, entranced by its sweet look:
With wondering love our longing lips shall whisper
That precious, that exalted name of MOTHER.

Wellman, Ia.

CHRISTIAN MONITOR PULPIT

OUR ASCENDED HIGH PRIEST

By Milton G. Brackbill

TEXTS: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.—Heb. 10:12.

Now to appear in the presence of God for us.—Heb. 9:24.

Wherefore he is able also to save them to the uttermost evermore that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. 7:25.

The Holy Spirit, through the Apostle Paul, in the Ephesian letter brings to the wondering gaze of the blood-bought child of God the truth of the reality and power that was required when God the Father raised Christ from the dead and set Him at His own right hand **in the heavenlies**, far above all power and dominion and names. And you, He hastens to add, by the same power, were made alive, who were dead in sins, but are now alive and raised up with Christ to sit together in the **same heavenlies** with Him as being in Christ Jesus.

Now the writer happens to know, through the experience of several years of spiritual darkness, and also by observation of the blank, sleepy faces of many of his fellow Christians when these great spiritual truths are being presented, that we fail to discern and claim the greatest potential factor for happy, victorious, Christian living. Let an earnest and sincere preacher give vent to his righteous indignation over the sins of the world and the church, and people are wide awake, and after the meeting tell each other about the wonderful message. May we learn that telling people of their sin is not the Gospel. That must be done, and done faithfully without compromise, but the **Gospel** is **good news,** not good advice.

So there is, O Child of God, a message of good news, in His wonderful Word, that shows there is a very direct and tremendous power available for you if you will but step in and "possess your possessions." It is evident that God made man as His representative on earth—His image—His likeness—to enjoy, to fellowship, to delight in, and to accomplish His purpose. Man, Adam, fell through disobedience, and hid from the One whom he had loved before. God had done nothing to make him run away and fear, but through the subtilty of Satan, **he no longer believed in the love of God.** Regardless of what position men hold in detail, this is still and always will be in the background of the natural mind. Romans 8:7 (think it through). Men of all ages have cried out bitterly against God. Even Job, driven to a defense of his own righteousness by his friends' accusations, pictures himself approaching God after having washed with snow water and hands never so clean, only to be picked up by the Almighty and flung into the mire of the ditch, adding to his bitter arraignment of God, this wail, "He is not man, as I am, that I should answer him, and we should come together in judgment [justice]. Neither is there any daysman betwixt us, that might lay his hand upon us both" (Job 9:30-35).

In the second of Hebrews we are presented with the revelation of the **Eternal Son** [spoken of in chapter 1 as the "glory of God," "express image (Greek = engraving = die) of His person," "the Creator" whose "throne is for ever and ever," the One of whom it is said, "Thou remainest"] taking on Him flesh and blood (verses 14-16) and becoming one of us, one with His creatures. He came down not only to us, but became one with us in our human nature. What was actually done is described in the Gospels—over there in a little, despised town, in a dingy, darkened stable the overwrought, but faithful Joseph, hastily prepared a bed of straw for the blessed virgin to bring forth her first-born son. But what the wondering eyes of men beheld, then unknown to them, was the **Eternal Son** wrapped up in human form—**God in flesh**—in our human nature. Hebrews 2:14-16 also tells why: To deliver—through taking part with us in flesh (verse 17). In order to be (or rather to make men see and realize) a merciful and faithful High Priest, He must be made like unto His brethren. This is the One who gave to God the Father, the perfect manhood that He required. Thus, the second man, the Lord from heaven, gave to God the thing Adam, the first man, failed to do. Adam failed to do the will of God; this Man always did those things which pleased the Father.

With this perfect manhood, He became our High Priest, willingly laying down His life as a sacrifice, a Lamb of God's own providing, without spot, pouring out His precious blood for our sins, entering **once** into the holy place with His own blood, thus obtaining eternal redemption for us. He made propitiation for our sins, going through death into the presence of God, there to appear for us. Praise God for resurrection ground—for a risen, accepted, glorified offering at the throne for us. Listen! A MAN in the Glory. Praise God He is there in the heavenlies, at the throne of God—ever living to make intercession for us. "Because I live, ye shall live also." How does He intercede? A type and picture is given in Exodus 28. The making of the ephod and breastplate for Aaron the high priest is given. Among other things the names of the twelve tribes were to be engraved on the ephod and breastplate and set with precious stones. Then Aaron, when he entered into the holy place with precious blood, bore the names of his people into the presence of God—at the mercy seat. So Christ bears us in His love and faithfulness before the Father's throne.

"Five bleeding wounds He bears;
 Received on Calvary;
They pour effectual prayers,
 They strongly speak for me;
Forgive him, Oh forgive, they cry,
 Forgive him, Oh forgive, they cry,
 Nor let the ransomed sinner die."
—Charles Wesley.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16). He can be touched because He subjected Himself to human limitations and infirmities. He can have compassion on the ignorant and can reasonably bear with those that are out of the way.

If any man sin, we have an advocate **with the Father.** Could anything be more precious! He that is FOR us and one of us, our Head, our High Priest, our Representative, our Advocate, our Elder Brother,—is WITH **the Father.** My brother man and sister woman in Christ, do you know the source of your strength, the secret of victory for that severe testing or fiery trial?

So we see that God has answered the cry of Job and of our own hearts for One who understands and can sympathize with us in our need. We may come to the throne of grace, not venturing, but coming boldly, knowing that a glorified Man, our Intercessor, is already there.

But why come? First, we want to come for fellowship. Second, we need to come because of our limitations. Third, He invites us to come and make our "requests known to God." Fourth, we need to come to obtain mercy. We need mercy because of our sins, weaknesses, and continual coming "short of the glory of God." Fifth, we need to come to find grace to help. This is for the path that still lies ahead.

"In the hour of trial, Jesus plead for me;
Lest by base denial I depart from thee:
When thou seest me waver, with a look recall,
Nor for fear or favor suffer me to fall."

Pour out your heart before Him. Tell it all to Him. Hold nothing back; spread it out before Him. His intercession prevails. He is **with** the Father, and **for** us.

Out of the stress and strain of our experiences we cry in our weakness for Him, to find over and over again that the thing the carnal, natural mind of man regards so lightly or not at all, is a blessed reality and not a mere story.

"But warm, sweet, tender, even yet
 A present help is He;
As faith has yet its Olivet
 And love its Galilee.

The healing of the seamless dress
 Is by our beds of pain;
We touch Him in life's throng and press,
 And we are whole again." Whittier.

Paoli, Pa.

Editorials

Jottings

"I am the true vine, and my Father is the husbandman." At this time of the year our attention is naturally drawn to the vines that are planted about our homes. We have had to prune and otherwise care for them after the hard winter which they have endured. Just now we enjoy watching them burst into new life. As we watch and care for them let us remember that it is our privilege to be a part of the True Vine and to be in the care of the Heavenly Husbandman.

* * * *

"Lovely May." This is the theme of a song that was once much loved by the users of a song book of other days. It has not yet lost its appeal to those who knew its fine tribute to the time of the year and the charms of nature that come with it. May is only lovely because a loving and wise Creator ordered the seasons so that Nature in her changing aspects of beauty has bestowed many especially engaging charms upon this part of the year. May our hearts and lives catch some of this loveliness and show it forth to others.

* * * *

"Wars and rumours of wars" are still the order of the day in Europe, Asia, and Africa. The war that was to end war failed in its purpose, and today the nations are arming at a tremendous rate. War-weary though the world in general must be, events are shaping themselves in such a way that even one who makes no pretensions of being a prophet can hardly escape the conclusion that another world war is rapidly on the way. Our Lord has said that these things would come. We who are followers of Him and take seriously His teachings on peace are grieved and our hearts go out in compassion to the people of the nations where the war clouds are hovering darkly. Let us keep our peace testimony bright and continue our resolve to have nothing to do with the weapons of carnal warfare. History has proved the truth of Jesus' statement: "They that take the sword shall perish with the sword."

* * * *

There are, however, many spiritual battles to be fought. There is sin and wrong on every hand, but this must be combated with the weapons which God has provided for His people to use. These are outlined in the sixth chapter of Ephesians, where the Christian armor is given in detail. It is well for us to remember the character of the forces with which we have to contend. Let us hear the words of that valiant soldier of the cross, the Apostle Paul: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Let us be heroes in this strife, but conscientiously avoid the carnal weapons which are used by the people of the world. The kingdom of the Christ, whom we serve, is not of this world. Jno. 18:36.

Whitsuntide.—The month of May brings us this annual holiday of the Church. It occurs fifty days after Easter and corresponds with the Jewish feast of Pentecost. Of course we understand that it commemorates the descent of the Holy Spirit upon the disciples, ten days after the ascension of Jesus. It was one of the great events in the history of the Church, for it brought to the waiting disciples the power that they needed in order to go forth in effectual service for their Lord. Jesus had promised that He would send another Comforter, One who would lead them into all truth, and who would empower them for service. How He came with the sound "as of a rushing mighty wind" and in the appearance of "tongues of fire" is a matter of history.

But the results of His coming are still going on. The Spirit is still bestowed upon all who repent of their sins, believe on the Lord Jesus Christ, and obey His commandments. And He still works out in their lives the marvelous fruit which is described in Galatians 5:22, 23. The Young People's Meeting topic for Whitsunday, May 31, is "The Fruit of the Spirit." We trust that this seasonal reminder of the coming of the third person of the Trinity may cause us not only to study more carefully the person and work of the Holy Spirit but to give Him full control of our lives so that He may produce in us the fruit which God desires that we should bear for Him.

Our Mothers

May also brings to us a national holiday, for the second Sunday of this month has been designated as Mother's Day by an act of Congress. It fills a unique and helpful place in our national life, although like some of our other national holidays, abuses have grown around its celebration. We shall not go into these in detail, but do wish to say that we as Christians should avoid things that would tend to the idea of deification of motherhood, extravagance of display, and ungodly amusements.

Mother's Day serves a good purpose in causing us to think more seriously and appreciatively of what our mothers have done and are still doing for us. True motherhood stands for self-sacrifice, intense love, and untiring service. It matters not that some modern mothers do not live up to these ideals. Those of us who have had Christian mothers well know that we have been the recipients of unnumbered ministrations that grew out of a loving mother heart, even though often we have not been as appreciative as we should have been. Mother's Day affords us an opportunity in a special way to express our love to the one who has done so much for us, if we are among those whose mothers are still with us. If our mothers have passed on to the better world we can recall from the casket of memory the love and care they bestowed upon us not only in our early years but in later periods of life when we were at times ungrateful and caused pain and heartache to those who loved us best.

God bless our mothers! They gave us of their best, even though they like us, were human and imperfect. We cannot recount the many things which they did for us that brought blessings to our lives. But the one outstanding service which Christian mothers have rendered and are rendering to us is to point us and lead us to the Savior whom they loved and served. Godly mothers, like Hannah, dedicate their offspring to the God who gave these precious human jewels into their care. May we not ignore our own mothers' prayers nor spurn the God to whom they have dedicated us, but rather give ourselves unreservedly to the Christ who died to save both them and us. That is the supreme way in which we can show our love to our Christian mothers. And may that spirit actuate our observance of Mother's Day.

"Crossing the Bar"

Tennyson made these words famous when he wrote his great poem on this theme. It is a beautiful way of expressing the experience of the Christian as he leaves this world to try the realities of the existence with Christ and the redeemed in the Great Beyond. The rider of the pale horse is always with us and we never know whom he will claim next. As our friends and acquaintances pass on we are impressed more and more that David expressed the truth when he said, "There is but a step between me and death" (I Sam. 20:3).

There is a tendency in modern times to minimize or at least to keep silent concerning the frailty of human life. We see the uncertainty of life demonstrated in one instance after another as death rides the highways and the skyways and comes into the quietness of our homes and snatches away all classes of people—children, youths, adults, and aged ones; strangers, acquaintances, friends, and dearly loved ones—and yet we try to ignore him and go on our way as though we were unaware that we too may at any time be called to leave this world. Even ministers are often silent concerning these glaring truths as they speak over the lifeless bodies of those who have been called away.

Two great facts stare us in the face as humans: The uncertainty of life and the certainty of death. All of us will have to face this last enemy unless the Lord returns before we are called to do so. To the non-Christian this brings the challenge of preparing to meet God while the day of grace is still extended. To the Christian it is a challenge to faithful service during the short time that God may yet grant us life.

As children of God, however, we rejoice in the great fact that Christ through His death and resurrection has robbed death of its sting. "Crossing the bar" means for us only a release from a life of earthly experience and limitations to an immortal existence in heaven and with heavenly beings. May that be the joyous portion of every one of us.

"Sunset and evening star,
  And one clear call to me!
And may there be no moaning of the bar,
  When I put out to sea."

Our City Missions

We are told that when city mission work was begun by the Mennonite Church, about forty-three years ago, a great wave of missionary enthusiasm swept over parts of the Church. The first city mission in Chicago grew out of this awakened zeal. But we are also told that there were many hard days in the experiences of the early workers. But in spite of inexperience, hardship, and even opposition from some quarters, the movement survived and gradually spread until there is hardly a section of the Mennonite Church that does not have somewhere in its vicinity a city mission in which the people are vitally interested.

From that humble beginning in Chicago in 1893 our city mission work has grown until there are now twenty-seven city missions listed in the Mennonite Year Book. This is to say nothing of our foreign stations, many of which are found in cities. No doubt there is considerable other city work being done locally which is not recorded in our official directories. The work is now taken as a matter of course, and perhaps this is one of the hindrances to greater effort and expansion. We need more information as to what is being done, and concerning the possibilities for better service and for reaching out to the millions of people in spiritual need in our cities.

When we look at some of the statistics that have been compiled by interested persons we can not help but be alarmed concerning the need of bringing the Gospel to the people of our cities. C. H. Benson in his "Introduction to Child Study" makes this significant statement: "A few years ago the school teachers of New York City discovered 860,000 children without any knowledge of the Bible and void of all sense of right and wrong because there was not a vestige of a Bible or Bible teaching in their homes." No doubt similar conditions prevail in other cities, although the number naturally would be reduced in ration to the lesser population. It simply goes to show the great fields for teaching and preaching the Gospel that are found in our cities

It was our privilege recently to spend a Lord's Day in one of our city missions. We were impressed with the hard work that our missionaries do. And yet they more than any one else, feel the need of launching out in the work and meeting the needs of fields where the harvest is ripe but where there are no workers available to be sent. Because of the great need the cities are calling us as a Church and as individuals. The words of the Lord Jesus still apply: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Working Together

How easy a task becomes when all who have any part in its performance work together harmoniously and congenially! That is the kind of teamwork that counts in the service of the Lord. It is achieved when there is unity of purpose, and a desire to accomplish things for the sake of the cause which we represent rather than for personal preferment. Love is at the helm and sweetens our tasks and our contacts. It is like the oil in the bearing or on the hinge. Both friction and noise are eliminated, and work proceeds smoothly. How unfortunate that even in our Christian work sometimes these conditions do not obtain!

When this is the case we know that there is something somewhere that is not in accordance with God's will. The unity that Jesus prayed for in John 17:21 is lacking. Somewhere the Spirit is not in control, and the flesh is asserting itself. Perhaps it may be a little hard to locate just where the trouble is. The place to begin to look is within ourselves. If we find anything lurking there that is out of harmony with the Spirit of Christ let us by God's help eradicate it at once. And if we all do that harmony will be restored and work once more will proceed smoothly. In our working together let us remember the words of Paul in Ephesians 4:2, 3: "With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

Christian Life

MAKING THE MOST OF THE QUIET HOUR

By J. Gordon Howard

Today we have great need to turn regularly and find fellowship and communion with God through Christ. We are not engaged in literal wars of guns and gas, but the perpetual clash of right against wrong, the war against sin, is raging. Life purposes, spiritual aspirations, wholesome ambitions, ideas, and ideals constantly are being demolished, and lie in ruins in our puzzled minds and aching hearts.

But in the midst of all this chaos God still lives, ready to help, to guide, to empower. God waits for us to turn aside each day and have fellowship with Him.

I. **Preparation for Observing the Quiet Hour.**

1. **Readiness of Mind and Heart.** The Quiet Hour must be entered into joyously, with alert minds and reverent hearts. We are happy at the thought of meeting God once more in a special way, and we expect definite results to occur.

Come to the Quiet Hour with the prayer:

"Open my eyes, that I may see
Glimpses of truth Thou hast for me."

2. **A Definite Time and Place.** The Quiet Hour should be scheduled definitely for an **appointed time** in the daily schedule.

Morning is the best time. The whole day ahead needs the lifting power of the Quiet Hour. It is worth the effort to arise a quarter of an hour earlier so that the morning watch may be kept.

In case of necessity, take a regular evening period for the Quiet Hour. Not just a snatch of Scripture and a hurried prayer before jumping into bed, but an unrushed period sincerely observed.

Also, keep to a **regular place.** Let a certain spot become strongly associated with the Quiet Hour and, by psychological laws, whenever one comes to that particular place the mind of its own accord tends to become prepared for devotions.

Some persons sit by a window looking out upon trees or flowers; others find it helpful to sit in the presence of a picture of Christ; one person lights a candle at night and sits in a quiet, prayerful mood; to another his desk, with open Bible upon it, is his daily altar.

3. **The Bible.** Have your own Bible so you can become familiar with it, and can mark it to suit your own thoughts and ideas as they are led by God's Spirit.

Read the Bible systematically. It is not most helpful generally to turn here and there at random for bits of disconnected Scripture. Everyone should read the Bible through from beginning to end at least once. Also it is helpful to read the Bible by books or by divisions, according to a definite plan and objective. Many people use a devotional guide outlining daily devotional readings. The daily readings in connection with the Sunday-school lesson make an excellent guide for purposeful Bible study. It is interesting to have a small concordance to help find numerous Scripture passages bearing on a single subject of special interest to the reader.

The Bible is the Word of God. God speaks His Word to us and instructs us through the experiences of those men and women whom we learn to know in the Bible. There are many deep truths in the Bible which we cannot understand, but there are also many straight and plain truths which are clear to us. Gradually we go deeper into more difficult portions as we become able to understand them.

4. **Other Materials.** A good hymn book is a helpful friend in the Quiet Hour. One of the best collections of religious poetry we can find anywhere is to be found in a standard hymnal. Don't use a cheap hymnal; the poetry may be cheap, too, and the poems are likely to express shallow religious sentiment. A good hymnal is worth all it costs in money; it will last a lifetime.

There are excellent collections of religious prose, poetry, and prayers with stated daily Bible readings. These are useful, and they enrich the Quiet Hour.

II. **Steps in Observing the Quiet Hour.**

1. **Physical Relaxation and Calmness of Mind.** Relax physically and mentally. Physical relaxation does not mean slouchiness. It means a lack of tension; alertness without stiffness; poise without rigidity. Make yourself feel, for fifteen minutes at least, that there is plenty of time—no need to rush and dash.

Mental relaxation is also important. Clear the mind of worry. Don't let busy thoughts take the imagination here, there, and yonder. Bring the mind under control, just as the body is controlled.

2. **Survey Life's Needs.** Take a chance once a day to see "life whole." A sincere analysis of the **day passed** will bring its regrets many times; **today's** pressing problems will bring a sense of difficulty; the thought of **future** aims and purposes will bring a feeling of puzzlement and confusion.

Out of this whole experience of past, of present, and of future, rises a SENSE OF NEED, and you are ready for your next step.

3. **Quest for More Light and More Power.** We feel a need for more light and more power.

More light on the pathway. More power to keep climbing. This is our prayer.

(a) We pray. We talk with God. Consciously we share our thoughts with Him, either aloud or silently. We listen while God speaks.

(b) We turn to the Bible now. God speaks to us through the experiences recorded in the Book. Light comes from such reading. We find the Bible has up-to-the-minute help and assistance which throws light on Christian life as we ought to live it.

This is all done in the spirit of prayer; communing with God; finding His will; putting our lives into the stream of His will and higher purpose.

(c) Then comes power. We are surrendered to God; not surrendered in a passive, weak way like a captive might be surrendered to an enemy, but surrendered in a positive, active way like a man who boards a train surrenders himself gladly to the increased power and momentum of the train.

III. **What Happens in the Quiet Hour?**

Most people pass through a definite cycle of spiritual experiences in a complete Quiet Hour.

1. **A Sense of God: "Things as they should be!"** By meditation and reading we realize we are in God's presence. We catch a vision of His purpose and plan for us. We hear His voice in various ways.

2. **A Sense of Sin: "Things are wrong!"** Being in the presence of God reminds us that we are not what we ought to be. We know we are sinful, falling short of God's purpose, and stubbornly refusing to accept His plan as our own. We realize our guilt in causing so much trouble, defeat, and suffering for ourselves and others.

3. **A Sense of Forgiveness and Joy: "Things are right again!"** We repent, we ask God's forgiveness, and our sense of sin is removed. God's love and mercy make a deep impression, and we are aware of a sense of relief. God has forgiven. We make a fresh start. Again in tune with God, we give thanks, we rejoice.

4. **A Sense of Power: "Things will be changed!"** Being in line with God's will, we acquire a new sense of power. Things are changed for the better inside. We are ready to renew the crusade to change things for the better outside, all around us. We go forth with new zeal to serve our fellow men, to vanquish sin, to serve our Lord and King.

"Lead on, O King Eternal,
The day of march has come."

—Adapted from The Watchword.

MOTHER

By Albert L. Welty

When a babe, the stars up in the skies
Were love lights in my mother's eyes.
Her face to me was all the world
Where joys and sorrows were unfurled.

She gave me gracious eyes, smiling lips,
Gravest sermons or clever quips.
And when I had much older grown
And from the home-nest I had flown
I brought my problems large and small,
And found an answer for them all.

O dearest little Mother-heart
You are from other folks apart.
So gentle, wise, almost divine,
It makes me glad to think you're mine.
Goshen, Ind.

There is nothing valuable in a teaching ministry of Christianity that tries to circumvent the cross.—**Dixon A. Burns.**

THE DAUGHTER'S RESPONSIBILITY IN THE HOME

By Mary Metzler

The word home seems to be inseparably "connected with specific duties. One cannot dwell within the circle of home without being morally responsible for special duties that originate in the home.

The greatest responsibility in the home rests on the shoulders of father and mother. However not only do the parents have great responsibilities but as my subject infers, the daughter also.

Daughters, we are the future women and the mothers of our nation. The daughter in performing the various responsibilities in the home is at the same time shaping the moral character of the coming generation. Therefore, it can be clearly seen that of all the responsibilities of life that may be considered, the responsibilities of the Christian home are most sacred.

The relationship between mother and daughter is a most intimate and precious one, though too often we daughters fail to accept that relationship in its fullness as would be our privilege. In a large per cent of American homes daughters are ignorant of the privileges and responsibilities in the home. There is sadly lacking a knowledge of the place they should fill, and what their conduct should be. Respect for parents and other members of the family, as it should be shown, is almost unknown to the average American daughter. Her interests are largely found outside the home. School, society, and sports take all her time and thoughts.

Daughters fail to realize their responsibilities. Every daughter has special and precious responsibilities. But most of us fail to see and grasp them. We need in some way to feel more keenly and realize more fully our responsibilities, that our home may be truly. "A place where each member of the home may find the world and its darkness shut out, and love and peace reigning supreme." If we want our homes to be all that, we must face our responsibilities. We cannot live for self or independent of others in the home. Each member of our family is affected by our neglecting our opportunities.

The first and greatest responsibility of the daughter in her home is toward her parents. "Honour thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee." To our parents we owe honor above an earthly friend. None other has done or can ever do for us what our parents have done. To them we owe our deepest respect, a true love, obedience to their requests and wishes, and always a Christlike submission in all things pleasing to God. We owe a helping hand in the multitude of duties our mothers face each day. We should be alert and watchful to decrease the burdens of mother rather than increase them. We are certainly responsible to give in the home, not always take.

Again, we have a responsibility toward our brothers and sisters. Let us be real sisters. Do your brothers and sisters appreciate your presence with them? Are you a sister whom your brothers and sisters wholeheartedly welcome home after a brief absence?

As older sisters it is not our responsibility to take advantage of our younger brothers and sisters. Of course the younger ones owe respect but they will give it if the older sisters do their duty toward them. Be tender and considerate of their age. It is our beautiful privilege to lovingly guide and help our younger brothers and sisters. Be an example to them, not a stumbling block. They are bound to pattern after us. Are we going to make it easy for them to do wrong? Sisters, do you feel too dignified to romp and play with younger brothers and sisters? Perhaps the greatest responsibility of the daughter and sister in the home is to love others and act so that others love us.

Speak a kind word instead of an angry one. Give a smile instead of a frown. Sing a song when things look blue, and you and others will be benefitted by it. Mother's heart will be lighter, father's tired body less weary, and brothers and sisters will love you. If you are a real daughter and sister, you will appreciate this more than all the gold the world could offer. Daughters, it is just as easy to meet and fulfill our responsibilities as it is to shun them.

The challenge is ours—will we accept it? Let us try, and God will receive the glory.

Accident, Md.

OUR PARENTS

By David K. Nebel

Mother's Day makes me think of our parents and of what parents should be. Of course the one true standard for parents should be God's standard, given to us in the Bible. Sometimes I think that because our environments and purposes and ideas are so varied, the celebration and activities of Mother's Day cause humanity to rely upon a false standard of motherhood.

It is a splendid thing to set apart a day when we think particularly of the sacrifices and loyalty of our mothers, yet we should not forget that motherhood does not change womanhood. God's Word alone can do that. God created woman and gave her a place in His creation. Motherhood throws upon women a responsibility that schools them to sacrifice and self-denial, yet disobedience to God's laws and the drift to shift responsibility causes the keeping of Mother's Day to fail in its real purpose. Are the activities of the day based upon God's Word?

There is the tendency for humanity to think upon motherhood with more tender thoughts and memories than upon fatherhood. Father's Day should perhaps be more generally observed, but it is true that because of existing circumstances and the complexities of life the father deserts his duties and the mother must provide for the tender, helpless little ones as best she can.

Beautiful, loyal fatherhood is as precious and helpful to humanity as motherhood. God placed upon men the heavier burden of family cares. When it comes to conversion, repentance, and the establishing of character upon God's truth, men and women are equal. The conveniences and conditions of our later days too, I think, make it easier for women to throw their duties upon others.

The Apostle Paul instructs clearly and fully upon family life. He wrote to the Colossians: "And whatsoever ye do in word or deed, do all in the name of our Lord Jesus, giving thanks to God the Father by him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men."

To the Ephesians he wrote: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." In the law given to Moses God instructs the fathers, "Thou shalt teach them diligently to thy children." God said concerning faithful Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19).

Joshua, another faithful man of God once challenged the Israelites, "Choose you this day whom ye will serve: but as for me and my house we will serve the Lord" (Josh. 24:15).

God said to the younger ones in Israel concerning the Promised Land and His laws of life: "Children, obey your parents, that ye may live long in the land which the Lord your God giveth you."

So God speaks to us through the Bible, and His faithful ones help humanity to make and keep themselves right with God. May we all think more deeply upon the duties of parents.

Versailles, Mo.

"HE CARETH"

"Casting all your care upon him; for he careth for you" (I Peter 5:7).

All power has been given to Him in heaven and earth. Relying on His power and resources we are to go forth, counting on the Father's love (who knows what things we have need of before we ask Him); taking no anxious thought for food or raiment, but "seeking first the Kingdom of God and His righteousness", well assured that all these things shall be added unto us.

The Throne of grace is open; the scope for petitions unlimited, save by our want of faith; and the promises are sure.—J. Hudson Taylor.

MISSIONS

VIGNETTES OF ETHIOPIA'S HOME LIFE

By Clarence W. Duff

In these days when our hearts go out to Ethiopia's people because their land is torn with the effects of cruel warfare, let us remember their spiritual need.

A little round hut about twelve feet in diameter, the walls made of split cedar set in a trench, bound together with green withes tied horizontally every few feet, and plastered on the inside with mud; the roof thatched with grass; at one side of the room against the wall a rough couch built of earth plastered with dung; a little off the center an open fire, the smoke from which—parts of it—finds its way out through the thatch.

It is the first time a "frangie" (foreigner) has ever been in the village. Also it is the first time this particular "frangie" has ever spent a night in a native hut, and the last time he spent one in that hut, too.

Koyincho

For convenience we shall call this foreigner "Koyincho," which in the Gudeilla language means "visitor" or "stranger." For was he not a stranger in that land? and is he not, as every Christian should be, a stranger and a pilgrim on the earth?

Koyincho was a newcomer to Kambata, a rich pastoral and agricultural province in southern Ethiopia. He had come with but one purpose, to preach Christ and Him crucified to "the people that walked in darkness" and "that dwell in the land of the shadow of death." But though he longed to tell these people of Jesus Christ, that "to them light might spring up," it was no use to tell them in his own language, for they could not understand a word of it. He must learn to speak with "Gudeilla lips."

Learning the Language

There was no book to help him, and no teacher in the proper sense. Every Gudeilla was his teacher, and he must make his own book.

Thus it was that he found himself sitting that night in the smoky little hut five miles from his home. He had intended sleeping outside in his blanket roll on the grass, but the people of the village would not hear to it. Were there not leopards and hyenas about? And if anything should happen to the "frangie" would their village not be held responsible? Since Koyincho knew as yet but a few words of their language, and so far had not discovered rules of grammar with which to piece these few words together, it was hopeless to try to explain his preference for the open air; so after considerable friendly argument which neither side very well understood he gave up and went inside for the night.

The father of the home kindly gave him the little house described above practically to himself, while the large family were all to sleep in the bigger house to which this one was connected by a little court with a fence on either side.

A number of men old and young crowded round the little fire and attempted to converse with the "frangie," who was finding this the best of language lessons, though the atmosphere was rather thick with smoke and other less pleasant odors. About eight o'clock the man of the house brought in a little white lamb, presented it to Koyincho, and then and there proceeded to cut its throat and dress it. Shugutei laughingly insists today that Koyincho that night unknowingly took part in a sacrifice. Whether it was a sacrifice is not quite certain, but if so the "frangie" will have to be forgiven, for he was quite ignorant of the tribal customs then.

Life in a Native Hut

Some of the meat was immediately roasted and given to Koyincho to eat, along with other specimens of native food. The size of his appetite could never satisfy his hosts, but he managed to sample everything.

A little later all were put out of the house except two or three of the young men. The door was tightly closed and bolted on the inside. Koyincho spread his blankets on the raised earthen couch and lay down— but not to sleep. The room was hot and smoky. Before the smoke had got out of his eyes and the room had cooled down enough to be comfortable little red things came crawling out of the wall into his blankets. How their bites did burn! What was he to do? Everyone was asleep. He couldn't get out without awakening the men, and if he tried to explain he couldn't make them understand. He decided to make the best of it, and spent the night fighting the little "Red Rovers" as best he could, and like Paul and his companions in the ship off Melita "wished for the day."

The next day he spent listening to the people talk in their homes, in a native court and at their work, writing down what he could, asking the names of everything around him, repeating the words and putting as many of them as he could to use in conversation.

Night came again, when the whole family gathered round the fire in the larger house. This was a building similar to the small one, only about twenty feet in diameter. A heavy cedar pole supported the roof in the center, with braces seated in it about six feet from the ground, and radiating upward like the stays of an umbrella to support the roof about midway between the center and the rim, which rested on the walls.

A Crude Beginning

The cattle, some ten or a dozen head, were tied to a row of posts which marked off roughly not quite half the floor space. Koyincho's horse had just room to stand in a narrow stall at the end of the cow stable. A couple of calves were tied where they couldn't reach their mothers till time for milking, when they must be produced, else the cows would give no milk. Six or eight sheep and goats tied by the foot to sticks in the wall filled up another little sector in the circle, while the little kids, being very susceptible to flea bites, were hung up in a closed basket on the center-pole. Half a dozen chickens roosted above the doorway on a little platform woven out of small sticks.

The row of posts to which the cattle were tied also helped to support a loft built over the sow stable. On this loft were kept various articles, such as the plow, ox yoke, hoes, fiber from the "inset" or false banana plant, extra spears, staves, etc. In one corner of the room (if round houses can have corners) was a little space screened off from the public view, where the women kept their pots and platters and other cooking utensils, the jars of native drink, buttermilk and other food.

The rest of the space served as bedroom, kitchen, dining room, living room and everything else for the family. The family in this case consisted of father and mother, one grown up son (whose house Koyincho had occupied the night before) and his wife, two daughters in their teens, a young boy and two or three little boys and girls. The old man had at that time three wives, but only one lived in this house, the others coming in from time to time to help in the cooking, but having their own separate houses.

Koyincho sat on a low stool with his back to the cows and his face to the fire. Several callers dropped in for a chat with the family and while the women prepared food there was an excellent opportunity of listening to Gudeilla as it is spoken when those about you forget your presence for a little and talk among themselves quite naturally.

When the time came to retire Koyincho, in spite of considerable protest, spread his blankets under the beehives in the little court enclosed by fences between the two houses. Though he felt quite safe there, one of the neighbors insisted on sitting over him all night with a rifle to see that no harm should come.

Being warned by this experience, when he came back a short time later to spend ten days in the same village, Koyincho brought along a little tent and a cot, and set up camp on a grassy spot just outside the house. Even then they were not satisfied, but insisted on building a rough fence around his tent and a little shelter where one or two of them could keep watch.

Worth the Effort

A crude beginning perhaps. But Koyincho looks back to those few days and nights as times when he learned more of the language and home life of the tribe to which God called him to witness than he has often done in the same length of time since. Then he could not tell the people of that home and village the way of life, but he and others can now speak their language and have told them many times the old, old story of Jesus and His love. The old man still refuses the light, but his son and the son's wife both have put their faith in Christ, as have at least three or four others in the village. Many of the people of the village testify that one young lad who died several years ago refused to allow the usual sacrifices of sheep or goats while he was ill, asserting that Jesus' blood was enough for him, and that though he knew he was dying, this country was no longer beautiful to him, but the other country was what he desired.

As a matter of fact there is much more fun and thrill in such experiences than there is hardship. But if someone should imagine that it isn't worth the effort to try to get an unknown language and reach these people with the Gospel of God's grace, Koyincho will never agree with him. The soul of just one of these ignorant pagans is worth far more than any price he or any of us could ever pay. Did not Christ count it worth so much to Him that He gave His own blood to pay its ransom? And while there is sadness because so many still refuse the offer of eternal life, yet there is joy not only in the presence of the angels of God, but among the missionaries of Lambuda over one sinner—**each** one—that has repented from this village.

But there are many other villages with thousands of other homes of which this home is typical. Some of these have heard the good news that Jesus saves, and a few never heard. And this is just one tribe of perhaps seventy-five or one hundred thousand people. Missionaries in Ethiopia are telling the same good news to just as needy people in just the same kind of homes in other villages. Some of several millions of people in thousands of homes such as that described above are still sacrificing sheep and goats and oxen, sometimes to appease Satan, sometimes to propitiate God, little realizing that "it is not possible that the blood of bulls and of goats should take away sins," and never having heard that "by his own blood (Christ) entered in once into the holy place, having obtained eternal redemption for us;" or else are still trusting "in meats and drinks and divers washings, and carnal ordinances," not having grasped the great truth that "the blood of Christ, who through the eternal Spirit offered himself without spot to God, can purge their conscience from dead works to serve the living God."

Evangelical missions in Ethiopia have made a beginning. Are you ready to do your share to help them complete the task God has given them in the calling out from the tribes of Ethiopia of a people for His name?—In The Presbyterian.

GOOD WORKS

By R. R. Smucker

One often hears here in India the thought expressed that one is to work out his own salvation. Many people, living at present in the Hindu religion, are content to base their hope of salvation entirely on works, leaving the final judgment with Him, but trustfully saying, "When I die, He will surely take my soul unto Himself." How one's heart bleeds for such when they say it in all sincerity and truth. We who know the absolute necessity of redemption through the Blood of Christ, not through works, dare not become slack in our presentation and living of that truth. When the Bible says in plain terms that no one can be justified by works, and when I find people who do believe that good works can save, my duty is plain. "Therefore by the deeds of the law there shall no flesh be justified in his sight" (Rom. 3:20). I may be justified in my sight or in the sight of my fellow neighbor. But when I am willing to leave the fate of my soul in God's care, then how important it is to be justified before Him! When I plainly know through God's Word, as well as by having experienced peace through salvation in Jesus myself, the truth of the following: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16), then must I indeed strive night and day to present Jesus and His works as my justification and not any works of my own. Know for a surety, brother and sister, that no good work has ever justified a man yet outside of the good work that Jesus did.

That man who trusts in good works for salvation is doubly deceived, for just as one can never be justified by good works alone, so can no one attain salvation by his own good works. Again it comes back to Jesus and His shed blood. My salvation rests not on good works but on His grace, His mercy, the atonement of blood which it is my privilege to rest upon.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour" (Tit. 3:5).

On the other hand good works do play an important part in God's plan for me. Good works must be the result of certain qualities which are to be found in a true Christian. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness" (Col. 3:12-14). Then truly can it be said of us as it is written of a certain fine character, "This woman was full of good works." When good works are a part of our nature so much so that our riches are found in them—"That they do good, that they be rich in good works" (I Tim. 6:18)—then indeed is the connection between my belief and good works the Biblical one of "that they which have believed in God might be careful to maintain good works" (Tit. 3:8). We who love the Lord do not good works for merit's sake or to be seen of men, but because good works must follow our faith, or rather be the result of our faith. Indeed if we would be called "His own," then our faith and virtues are manifested in good works—"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work" (Col. 1:10). Good works are a result of a driving force in us that is irresistible and which must have an outlet in open expression toward our fellowmen. "Now the God of peace, . . . make you perfect in every good work" (Heb. 13:20, 21).

Some ask at times whether our good works do have an eternal aspect to them. God does remember good works, they do follow us and stand as witnesses in the judgment day. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13). "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name" (Heb. 6:10).

Good works in their place are living testimonies that our faith is real and our religion is at work; yet let no one put good works ahead of the place the Lord put them. Let no one glory in them, else they become what the prophet has said, "Our righteousnesses are as filthy rags" (Isa. 64:6). Rather let the Heavenly Father and His Son Jesus Christ be glorified by them.

"Faith, if it hath not works, is dead" (Jas. 2:17). Rom. 3:20; Gal. 2:16; Eph. 2:8, 9; Tit. 3:5; Col. 3:12; Acts 9:16; I Tim. 6:17-19; Tit. 3:8-14; Col. 1:10; Heb. 13:20, 21; Rev. 14:13; Heb. 6:9, 10; Isa. 64:6.

Jamgaon P. O., Via Drug, C. P. India.

TARRY NOT

The time is short.—I Cor. 7:29.

Tarry not. Send forth the message,
O'er the sea and through the land.
Tarry not; the Lord is with thee.
He will bless the willing hand.

Tarry not. The hungry thousands
Naught their famished souls hath fed;
Thine to satisfy their longing
With the Father's Living Bread.

Tarry not! The cry of captives,
Bound with sin's unbroken chain,
Calls for news of Blood-bought freedom
Through the Lamb for sinners slain.

Tarry not, for souls are passing
Out of gloom to darker night;
Haste to shed along death's valley
Beams of Resurrection light.

Tarry not, though hosts, assailing,
Round thy path encamp about;
Flat fall walls of opposition,
When Jehovah bids thee shout.

Tarry not! The King is coming
Soon to reckon with His own;
Saith He not, "Him, who overcometh,
I will seat upon My Throne!"

—W. A. D.

"Let's not play with Christianity; everyone is bound either for heaven or hell."

If it is not right, do not do it; if it is not true, do not say it.—Selected.

Educational

THE QUIET GARDEN ON SACRED MOUNT CARMEL

By Anis. Charles Haddad

Mount Carmel, the original home of the White Fathers, lies like a crouching lion across the great seabound plains of Palestine. Its head juts out into the Mediterranean, and its fifteen miles of body slope gradually toward the south to the Place of Sacrifice, where it drops to Esdraelon, with the Brook Kishon winding around its foot.

On this lone spur of mountain which is separate from all the other uplands of Palestine, Israel assembled with the prophets of Baal and Elijah gave forth his challenge. Two altars should be built and two bullocks laid upon them. "Call ye on the name of your god," cried Elijah, and, "I will call on the name of the Lord; and the God that answereth by fire, let him be God. . . . All the people answered and said, It is well spoken."

And "they called on the name of Baal from morning until noon, saying, O Baal, hear us. But there was no voice, nor any that answereth."

Then the well-known story tells us that Elijah prayed and the fire of the Lord fell and the people fell on their faces and said, "The Lord, he is the God," and the prophets of Baal were taken to the Brook Kishon, and were there slain.

On Carmel, too, Elijah waited while his servant gazed out to sea, searching for signs of rain to avert the threatened famine; and the servant looking for the seventh time, announced, "Behold there ariseth a little cloud out of the sea, like a man's hand."

Later there came to Mount Carmel the Christian hermits, settling singly or in groups on the banks of the Jordan and in the desert. They carried on the tradition of the school of the prophets of whom Elijah and Elisha were the great forerunners, and they themselves would appear to have been the founders of the monastic way of life.

They became known as the Carmelites, or White Fathers, and when the Crusaders fortified Mount Carmel the first church and monastery of their order was built. Saracen victories drove them to seek refuge elsewhere, and some of them settled in England.

A monastery still stands on Mount Carmel, where it juts out to sea, and its chapel is built above the cave of Elijah. Lower down at the sea, at the foot of the headland a much larger cave with square-cut walls and level floor is held sacred by the Moslems, for Elijah is named among their prophets also. Moslem women bring their babies there to light candles and kiss the sacred walls.

Of all Palestine's mountains Carmel is most richly clothed with verdure. Evergreen oaks and the tree of the locust bean grow there; and in the spring cyclamen, narcissi, and many other lovely flowers deck the short grass.

Even so, this mountain possesses none of the richness of European woodland, though it gets more rain than the rest of the country. The war stripped it of hundreds of its trees, and in autumn, after the scorching of the summer sun, it is bare and dusty and rather barren to an eye accustomed to lands more richly supplied with greenery.

Grass is completely burned up during the sultry days of the summer, and those who have a longing for green lawns must find the means of keeping them constantly watered. And so Mount Carmel, rich though it is in comparison with the rest of Palestine, during all the second half of the year strikes visitors as being extraordinarily arid and thirsty-looking, longing for the rains to freshen it once more and revive its beauty and productiveness.

Cool Breezes Playing along the Water Make the Palm-fringed Seashore of Haifa a Favorite Evening Promenade

Imagine then the contrast when the traveler finds himself on the dusty, stony road sloping up the mountainside, and at the same time gazing into the cool deeps of a green Persian garden, comparing in beauty with any that may be found in Persia itself, the home of gardens. Below lies Haifa, stretching down to the sea where here and there a bougainvillea flings its trail of blossoms over some wall or tree, a poinsettia flames against the whiteness of a house, but nowhere a green lawn, and nowhere masses of bloom such as he sees here within this garden.

Scarlet geraniums rise waist-high in this garden on the slope of Mount Carmel, great bushy plants bordering a path with a bright bank of blossom. Roses are in full bloom even in early December, ramblers cover the whole length of the dividing wall, giant jasmines throw their rich fragrance abroad, and everywhere is to be seen the fresh greenness of luscious grass.

At the far end of the garden as seen through the railing is a low white, flat-roofed building, and beyond it many steps lead down the steep slope to the town. They are bordered with luxuriant palms of the low-spreading variety, so that their pointed leaves brush our face as we pass. Orange trees are behind them, laden with ripe fruit, and the terrace at the top of this long flight of steps is edged with begonias in full bloom.

It is a true Persian garden set in Palestine, owned and tended by Persians who live just below in a part of the town known as the "Persian Colony." Their pride has been to make their garden as lovely as any to be found in their native country, and unending love and care have been given to it for the sake of the man in whose memory it was planted, and whose shrine it is.

The story of this Persian garden and colony to which it belongs, begins in the middle of last century, when a young Mohammedan, named Ali, went about calling on men to reform their religion and their lives. Many followed his teaching and were willing to suffer for it, even to imprisonment and death. Ali himself was persecuted, and though still a very young man, he suffered the terrible fate of being shot in the market place of Tabriz. That was in 1850.

His followers remained faithful to his teaching, and resolute in their determination to lead purer, stricter lives, though still in the Moslem faith; but antagonism was aroused against them and persecutions broke out afresh. Among a number who were put to death with atrocious cruelty in Teheran was a beautiful and talented poet, whose memory is still fresh in the hearts of the Persians.

Then there came to these followers of Ali a new leader, a member of a princely house and a man of learning, culture and wealth. In 1863 he proclaimed himself to be the one whom Ali had prophesied should come, and he became known as "Baha-u'llah," the "Splendor of God." His teaching inspired numbers of people to enter on new ways of life, living their religion sincerely, according to the highest principles of right action and thought. But Persia was not ready for such a transformation, and Baha-u'llah with his family and faithful followers were exiled from their native land. First they were sent to Constantinople, then to Adrianople, and finally to the fortress of Acre, the ancient stronghold of the Crusaders.

Here for many years seventy of them lived in the closest confinement, through all their hardships and sufferings remaining faithful to the new teaching and living blameless, uncomplaining lives. So patient and well-conducted were they that permission was given them to leave the prison and live in a small house in Acre, though they were still not allowed to go beyond the gates. Here the family Baha grew up. Finally permisison was given to the saintly old man to retire to a house at a little distance from Acre, where he could look out over fields to the Mediterranean and be surrounded by the green of palm trees and orange groves, and the fresh air and the songs of birds, for which he had so long pined in confinement.

Around this house outside Acre was planted a garden, which was watered and tended by loving hands for the sake of the master so beloved and in it now stands the shrine where his tired body was laid to rest. To his son Abdul Baha was given the privilege of carrying on the movement. He was no longer confined to one place, and he set up his home in Haifa, separated from Acre by ten miles of curving sea and sand. From his new home the walls of Acre can be clearly seen gleaming in the sun, one of the most picturesque places in Palestine, with its air of the Middle Ages untouched and the bright greenness of the copper domes which surmount its mosque.

When the Great War came to Palestine the British troops received orders to see that no harm came to the Persian Colony in Haifa; when the war was over the High Commissioner asked to be allowed to visit Abdul Baha, of whom he had heard so much in England! Many were the conversations that took place between the two, and a firm friendship grew up. The British Government sought to honor this much-reverenced Persian with a knighthood, but Abdul Baha was unwilling to accept it, and only when he was persuaded that his refusal gave great disappointment would he agree. Even then the ceremony of the accolade was of such simplicity that he slipped out of a back door to reach the appointed meeting place unobserved!

Today in many parts of the world, but particularly in Persia and in America, are large numbers of people who are known as Bahais and who live in accordance with the teachings of their leaders. Many were the writings, sometimes called tablets, which Baha gave out to his followers, and his son Abdul Baha collected these together and published them.

Abdul Baha died in 1921, and it is his tomb that is so lovingly surrounded by the glorious garden on the slope of Mount Carmel. At all times of the year Bahais from many countries visit it and are welcomed with the most gracious hospitality by the daughters and grandchildren of him whom they lovingly call master. These daughters, as little children, knew the bitterness of being pent up in Acre.

So Palestine, the home of three world faiths, is also the home of this movement. The Bahai teaching as given by its great leaders was always directed toward living one's own faith in all its purity. It is particularly in Persia that the movement is spreading widely. The core and heart of the movement will always remain centered in the two gardens in Haifa and in Acre, which guard the resting places of their beloved leaders.

Jerusalem, Palestine.

HISTORY AND IMPORTANCE OF THE PHARISEES AND SADDUCEES AND THEIR RELATION TO CHRIST

By Karl L. Massanari

This rather exhaustive discussion of these sects, which are much mentioned in the Gospels, will be of special interest to us in our present Sunday-school lessons on the life of our Lord.

In order to better understand the relation of the Pharisees and Sadducees to the life of Christ it is profitable to review from a historical standpoint the two parties and to trace them briefly from their origin during the Maccabean period of Jewish history, from about 166 to 47 B. C. Historical information from this period has been secured from such sources as the Talmud, Mishna, Gamara, Maccabean books, the great historian Josephus, and other ancient material. Writers in this field are not as numerous as in other historical fields.

The discussion will be grouped under two divisions: The first on the history of the two parties; and the second, on their relationship to Jesus, especially in His ministry.

I. History and Relation between Parties

1. Pharisees.

The Pharisees were a prominent sect among the Jewish people. Their principles as a party were such that they held fast strictly to the law given by Moses and to the oral traditions handed down to them by the elders. The earliest mention made of them is in Josephus in connection with the reign of John Hyrcanus, a Maccabean priest-king who reigned from 135 to 105 B. C. They always appear as direct opponents of the Sadducean party. Mention of both will be necessary at times to keep the account clear.

During the struggle for religious freedom, after the captivity, during the period between the Old and New Testament, the most active supporters of Judas Maccabaeus were known as the Hasideans. However, not all of them continued to remain active. A portion of the followers, rather than fight, retired to the desert to escape the tyranny of Epiphanes, a Syrian king who had control of Palestine from 198 to 166 B. C. The descendants of this group became known as Essenes.

When Judas Maccabaeus allied with Rome, the Hasideans no longer supported him. The very idea of an alliance with a heathen nation was hateful to them. As the Hasmoneans, or Maccabees, became more involved in worldly politics, the Hasideans became more and more alienated from the progressive group. The Pharisaic party, or the Hasideans, were in total opposition to all Hellenizing tendencies introduced by the Hasmoneans. About this time the name Hasidean became changed to Separatist and soon to Pharisee.

As was mentioned previously, heretofore the Maccabean leaders had rather favored and had been favored by the Hasideans. Now, a decided and definite break presents itself. It was under the reign of John Hyrcanus that this permanent division occurred. He was accused and grossly insulted by one of the Hasideans, Eleazar by name, who claimed that Hyrcanus was not the legal son of his mother who was now in captivity, but the son of some nameless heathen. The feeling against the Pharisaic group was shown in a more active fashion when the two sons of John Hyrcanus ascended the throne, especially when Alexander was ruling, for during his reign he crucified some eight hundred of the Hasideans. His whole policy lay in the aggrandizing of the Jewish state. His ambition, however, was and proved to be much greater than his ability. He received defeat after defeat, confirming the Pharisees in their opposition to him on religious grounds. He further increased their wrath by adopting the heathen name, Alexander, and having it stamped upon coins in Greek letters. Although at that time a high priest was forbidden to marry a widow, he wedded his brother's widow. The people retaliated against him by rousing against him and conspiring with the Syrian king. On his deathbed he advised his wife to be friendly to the Pharisees. His wife, Alexandra Salome succeeded him to the throne. She completely threw herself into the hands of the Pharisees and this short period has often been called the "Golden Age" of their history.

Following her death, a struggle arose for the throne between her two sons, John Hyrcanus II and Aristobulus II. The latter, the abler and more energetic, had the active support of the strong Sadducean party. The Pharisaic party supported John Hyrcanus II, the elder of the two sons. In the first phase of the conflict Hyrcanus was defeated and forced to make a disadvantageous peace with his brother. After reigning for a short time, Aristobulus was overthrown through the influence of Antipater, an Idumean, who persuaded Hyrcanus to demand his position as a ruler. Since Hyrcanus was the elder, he was legally entitled to the throne. However, Antipater viewed the matter carefully and saw that he could have more influence through the reign of Hyrcanus than that of Aristobulus. He allied with Rome and they in turn sided with Hyrcanus II. All this resulted ultimately in the subjection of the Jews and the supremacy of the Herodians who later reigned in Judea. This brought to a close the first and most important struggle between the two parties.

When the New Testament records open, the Pharisees who have supreme influence among the people, are now also strong, though not predominant in the Sanhedrin. The Herodians and Sadducees are at the head of the government—the former by alliance with Roman authorities, the latter by inherited skill in political intrigue. Outside the Sanhedrin, the Pharisees are ubiquitous, always coming in contact with Jesus.

The doctrinal beliefs of the Pharisees are seemingly in many respects peculiar. In addition to adhering strictly to the law as set down by Moses (flavored with their interpretations) they held to the many traditions that were handed down orally through the generations. These usually included minute observances of particular phases of the law. Many of their so-called traditions seem ridiculous to the believer today. For example, regarding the Sabbatic law, they claimed that if a sheep fell into a pit it was unlawful for a man to help it out on the Sabbath. But if the man placed a box in the pit and the sheep came out of its own accord—that was perfectly all right. Again, if a man had a sore throat, he dare not gargle with oil on the Sabbath. But if he took oil for food and that cured him, that was all right. Their traditions were established even as strictly as the law itself. They were very set on outward appearances, and thus the doctrine of "externalism" is often associated with them. In close connection with this, one writer has the record in which the Pharisees have been divided into seven different types. The record is evidently taken from the Talmud. (1) The "Shoulder" type who carries, as it were, his good works on his shoulders to boast of them openly and is weighed down by his innumerable virtues. (2) "Time-gaining" type, who when asked for anything always replies, "Let me first go to do a godly work." (3) "Deduction" type, who is always saying, "Deduct from my many virtues the vices I have committed." (4) "Saving" type, who says that he saves a small amount from his small means to be able to spend it on good works. (5) "Reckoning" type, always saying, "Would that I knew what sin I committed that I might atone for it by doing a good work." (6) "God-fearing" type and (7) those who were God-loving. The last two types are to be commended, indeed, but the first five bring to light the hypocrisy of the people of this party. Pharisaism has been defined thus: "The final and necessary result of that conception of religion which makes religion consist of conformity to the law and promises God's blessing only to doers of the law."

They also believed in a personal God whose will was providence. In regard to life after death they maintained that the good shall be rewarded and the wicked punished. They also believed in angels and spirits. Outstanding and characteristic of the Pharisees is the fact that they are very close students of the text of the Scriptures. They particularly emphasized the Sabbatic law, almsgiving (tithing), and the great Messianic hope.

As to the character of the Pharisees their ideals were high, and they reverenced learning and character above wealth and civil rank. They had a marked tendency to despise those who did not agree with them. Upon the remainder of the Jews, especially those who had been conformed in a large measure to the customs of neighboring countries, they cast an eye of hatred and considered them as heathen.

2. Sadducees.

The Sadducees were also a prominent Jewish sect, however not as numerous as their opponents, the Pharisees. They seemed to be a part of a priestly and aristocratic movement against the more religious and democratic Pharisees. Their outstanding wealth and priestly descent produced an influence which fully balanced that of their more popular opponents. Immediately following the Maccabean uprising new problems arose, and the nation was in a political turmoil. The Jewish state was very little different from the surrounding states. Out of this turmoil came the formation of several new parties—the Hasideans (whom we have already discussed) and the sympathizers of the Hellenistic groups, who became known later as the Sadducees. This latter group was purely a political party and chiefly interested in making the Jewish state an independent one. In direct contrast, the Pharisees were interested in the legal purity of the Jews as a religious nation.

The Sadducees first appeared as a prominent political party under the reign of John Hyrcanus. They were not a religious party at the beginning, and only became thus in order to defend themselves theologically against their opponents. Under the rule of John Hyrcanus they espoused the Hellenizing tendencies of the Hasmonean or Maccabean princes. After the death of Hyrcanus, the Sadducean influence became even stronger under the reign of Aristobulus I and Alexander Janneus. However, as mentioned before, when the wife of Alexander acquired the throne of her husband, the Pharisaic party was dominant for a short while. But during the reign of Aristobulus II (69-63 B. C.) the Sadducees again became supreme. They supported him in his conflict against his brother Hyrcanus II for the throne. In 63 B. C., when Jerusalem was captured by Pompey, many of the Sadducean leaders were destroyed. Herod also killed many of them when he ascended the throne in 37 B. C.

However, the Sadducees maintained their traditional priestly functions and a varying preponderance in the Sanhedrin, but even then their influence was diminished greatly.

During this period and down to the destruction of Jerusalem, in 70 A. D., the Sadducees were naturally unpopular with the masses because of their marked tendency of siding with the ruling power. Their power as an organized party disappeared after 70 A. D.

In regard to their beliefs religiously, they denied many of the doctrines upheld by the Pharisees. The Sadducees laid great stress on the exactness of the ceremonial of sacrifice and rejected all changes proposed by their opponents unless thoroughly based on the words of the law. They denied the immortality of the soul and the resurrection of the body. In close connection with this teaching was that of believing in neither angels nor spirit. Evidently they believed that the soul perishes with the flesh. The Sadducees emphasized the Pentateuch of the Old Testament and placed little value upon the prophetical books. They, no doubt, had little sympathy with the Messianic hopes of the Pharisees. The oral traditions observed by their opponents were entirely rejected and denounced by the Sadducean party.

The character of the Sadducees seemed to be very boorish. This want of manners is not a characteristic usually associated with an aristocracy or with keen diplomats, yet it is in direct accord with what we find in the New Testament. Matthew regards them as such in his record when our Lord was tried before the irregular meeting of the Sanhedrin. Again the shout of Ananias at the trial of Paul before the same tribunal "to smite him in the mouth" shows them to be rough and overbearing. However, they are not always spoken of in such condemnatory terms. Josephus speaks of the Sadducee as a "man venerable and most just."

III. Relation to Christ.

Following the birth of Jesus, the Pharisaic and Sadducean parties are heard of frequently in the New Testament, especially the former. The Gospels point out clearly and discuss in some detail some of the many contacts made between them and the Master. Many of their ideas conflict directly with His and some indirectly. Let us first notice the conflict concerning the Sabbatic law.

1. Sabbatic Law

Following Christ's journey through the cities of Galilee, He closed His tour with an appearance at Jerusalem. The cure which He performed on the Sabbath at the pool of Bethesda led the Sanhedrin to determine upon His death. The narrative as given by John (5:1-19) relates that a multitude of sick, blind, halt, and withered lay in the sheepgate, called Bethesda. A certain man was there, who had been infirm for thirty-eight years. When Jesus saw him lying in his misery, He asked him if he would be made whole. The man answered that no one was there to put him into the pool when the opportune time came, and that others would always step down before him. Jesus said unto him, "Arise, take up thy bed, and walk." And the man did. The Jews, realizing what had been done, questioned the man who had been healed and told him it was unlawful for him to pick up his bed and walk on the Sabbath. After further questioning the Jews found out that it was Jesus who had cured him. "And for this cause did the Jews persecute Jesus, because he did these things on the Sabbath" (Jno. 5:16, R. V.). Jesus replied to them, "My Father worketh hitherto, and I work." "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God." The explanation given by Jesus is by no means a denial of the obligation of the Sabbath law, but merely a more definite explanation of its character.

On His return to Galilee with the disciples they passed through the cornfields. The disciples, being hungry, plucked ears of corn to eat. The Pharisees, being very observant of Him at all times, again questioned the Lord concerning the conduct on the Sabbath of His disciples. They no doubt had received instructions from Jerusalem, where Jesus had healed the sick man at the pool. Jesus' death had been determined upon, and these Jews only acted as overzealous spies. However, they were remarkably surprised by the answer that they received. He questioned them concerning the conduct of David (whom they highly respected) when he was hungry and ate the shewbread which was unlawful for anyone but priests to eat. He continued by asking them how the priests profane the Sabbath and are yet blameless. The situation is best explained in Mark's Gospel. "And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath" (Mark 2:27, 28).

Immediately following this teaching concerning the Sabbath, Jesus entered the synagogue. There was present a man whose hand was withered. Jesus, being closely watched by the Pharisees to see if He would cure the man on the Sabbath, and also seeing their intentions again to tempt Him, asked them whether it was lawful for one to do good or to do harm, to save a life or to kill? But they held their peace. Mark 3:3, 4. He asks them, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do good (well) on the sabbath days" (Matt. 12,11, 12). He commanded the man to stretch forth his hand, and there in the midst of the entire multitude the man was made whole. The Pharisees could answer nothing but went out and counselled with the Herodians against Him, how they might destroy Him.

Later in Christ's ministry, during the period known as the Perean Ministry, He was teaching on the Sabbath in one of the synagogues. "And, behold, a woman who had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself" appeared before Him. Jesus said unto her, "Woman, thou art loosed from thine infirmity" (Luke 13,12). She was healed and immediately the ruler of the synagogue, moved with indignation, said unto the multitude that there were six days in which man ought to work and in those six days they should come to be healed and not on the Sabbath. Jesus answered and said, "Thou hypocrites, doth not each one of you on the sabbath day loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the sabbath day" (Luke 13:15, 16)? Thereupon the adversaries were put to shame and the multitude rejoiced for the glorious things done by Him.

Upon this occasion Christ entered into the house of one of the Pharisaic rulers on the Sabbath day to eat bread. As before, He was closely observed in all things that He did. There was before Him a man who had dropsy. Jesus again asked the lawyers and Pharisees if it were lawful to heal on the Sabbath or not. But they held their peace. He took the man, healed him, and let him go. He then turned to the group and asked, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway draw him out on the sabbath day" (Luke 14:5)? But they could answer nothing to these wisely directed questions.

This gives in brief the attitude of the Pharisees to Jesus and His conduct on the Sabbath. Whether they were actually trying to uphold their traditional beliefs or merely attempting to trap the Master is a question that is unsettled. However, as we continue to notice the Pharisaic and Sadducean attitude to Christ, we can partially conclude that they were attempting to prove Him guilty since they were determined to kill Him as soon as they could lay hold of Him. Their attitude concerning the Sabbath and its keeping, with all their traditions and laws, was not in harmony with that of Jesus, whose attitude can best be summed up in His own words: "The sabbath was made for man, and not man for the sabbath" (Mark 2:27).

2. Hypocrisy and Externalism

This seems to be the major point of emphasis concerning the conflict between the religion of the Pharisees and that of Jesus. They placed too much concern on outward acts and customs and not enough on the proper internal conditions. All righteousness with them was external. It lay in meats, drinks, divers washings, and tithing. Christ's teaching was different from this. He emphasized the cleansing of the inner self and not the outward only, as the Pharisees maintained. They concealed their sins beneath a cloak of virtue and religion.

Probably the most common incident to be brought in at this point is the one regarding the prayers of the publican and the Pharisee. The Pharisee posed openly and bragged about himself and thanked the Lord that he was not like the poor publican. This attitude is altogether condemned by our Master, as we shall see in this following discussion.

Following the discourse of Jesus on the Bread of Life and the feeding of the five thousand, the Pharisees and scribes came from Jerusalem to watch Him and behold His great works which made Him so popular at this time. They noticed some of the disciples eating bread with unwashed hands[1] and they questioned Jesus saying, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread" (Matt. 15:2). Jesus told them, "Ye leave the commandment of God and hold fast the tradition of men" (Mark 7:8, R. V.). He refers to the commandment of honoring father and mother and their interpretation of it by the use of the "Corban" (Mark 7:11, 12). He also says, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:7-9).

Following Matthew's acceptance of the discipleship, he made a feast to honor the Lord and invited Jesus and many publicans, Pharisees, and scribes. Matt. 9:9-13. The Pharisees murmured against Him because He and His disciples were eating with publicans and sinners. Jesus said unto them, "They that be whole have no need of a physician, but they that are sick . . . . I am not come to call the righteous, but sinners to repentance."

Immediately following this incident, the Pharisees attacked Jesus by asking why they and John's disciples had to fast and His disciples did not. Jesus answered them "Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then shall they fast" (Matt. 9:15). He continued with the well-known teachings of the old garment and the new patch; and the putting of new wine into old wineskins.

Following the feeding of the four thousand the disciples were conversing with Jesus, and He warned them to beware of the leaven of the Pharisees and Sadducees. Matt. 16:5-12. They did not at first understand that He was referring to the doctrines and teachings of these two sects, because they were not in harmony with what He was teaching. The leaven referred to here was the corrupt teaching of the parties arising from their secularism, which like leaven, poisoned and infected the whole people and the disciples were not quite free from it.

On another occasion where Jesus was dining at a Pharisee's table, the Pharisee marveled that He did not wash His hands before dinner. Jesus spoke unto him this fundamental teaching which struck at the Pharisaic doctrine: "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness" (Luke 11:39). Then He continued by pronouncing upon them three "woes". First because they tithed and then passed over the judgment and love of God. Second, because they loved the chief seats in the synagogues and salutations in the market places, and third, because they were as tombs which appear not, and men walked over them and knew it not. All three of these teachings in reality condemn the doctrine of externalism.

He continues in Luke 12 to warn the multitude against the spirit of Pharisaism. He began by saying again to His disciples, "Beware ye of the leaven of the Pharisees, which is HYPOCRISY." And thus He continued to bring unto them outstanding truths concerning His Gospel.

Later when Christ saw the Pharisees choosing the chief seats at a Pharisee's table (Luke 14:7-11), He said to them: "When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room." The essence of His teaching is summed up in verse 11: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Jesus, in answering the Pharisees in regard to receiving sinners and eating with them, speaks to them the three parables of grace concerning the Lost Sheep, the Lost Coin and the Prodigal Son. The three parables contain essentially the following elements: (1) Loss; (2) Restoration; (3) Joy. Luke 15:1-32.

Later in Christ's ministry He again commits Himself on the doctrine of Pharisaism. He openly denounces their externalism and their desire to be great. Beginning with verse 13 in Matthew 23, He begins a series of seven "woes" that are a very bitter attack upon the Pharisaic doctrine. This is an excellent selection to read if one wants to become acquainted with the conduct of the Pharisees. It is quite emphatic and direct.

3. Messianic Hope

The Pharisees emphasized this HOPE in their doctrinal belief for some time—expecting the Messiah to come—but in a much different manner than Jesus did. This in part can explain their attitude to Him when He did come to the earth.

The hostility of the parties against Jesus was growing steadily, especially when they found out that He had power to forgive sin. The incident of the paralytic borne by four in which Christ forgives the sin of the sick man serves as a basis for further excitement of their hostility. Matt. 9:2-8.

Christ also was accused by them of casting out demons in the name of Beelzebub, the prince of demons. He continued teaching and pointed out to them how that all sin is forgiven in the sight of the Lord, save only that one — blaspheming against the Holy Ghost. Matt. 12:22-45.

Immediately they tempted Him and demanded a sign from Him. He answered them in their own language (that is on their level), "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas" (Matt. 12:39).

When Jesus had healed two blind men and cured the dumb demoniac the Pharisees again accused him of casting out devils in the name of the prince of devils. Matt. 9: 27-34. Surely they failed to see His divine power as the Messiah. How could they be so stupid and yet trained in the law!

As Jesus journeyed northward into Tyre and Sidon, and after having fed the four thousand, the Sadducees and Pharisees again demanded a sign from Him. Matt. 16. He sighed deeply and in His characteristic manner explained to them that they could judge the weather by certain signs and could discern the face of the heaven—but not the signs of the times. He again repeated what He told them before regarding the same question that no sign shall be given save only Jonah, and then departed from them.

At the discourse at the Feast of Dedication the Jews said to Him, "How long dost thou hold us in suspense? If thou be the Christ, tell us plainly" (Jno. 10:24, R. V.). Jesus said He had already told them and they would not believe Him. He continued explaining that the Father and He were one. Thereupon the Jews took stones to stone Him for blasphemy, as they called it. They could not see that Jesus was sent by the Father and was one with Him. To them He was only an ordinary man with perhaps a few supernatural powers. They did not know Him as the Messiah.

Following the miracle of raising of Lazarus (Jno. 11:1-46) a number of important effects were noted. Many of the Jews believed on Him. The Pharisees and chief priests gathered at a meeting and counseled together. They said that if He thus continued many more would come and take away their place and nation. From that time forth they sought to kill Jesus.

After Christ had spoken the three parables of warning, the chief priests and Pharisees, who had heard them, perceived that He had spoken of them. They then came to Jesus with several catch questions. They first tempted Him with regard to the tribute money. Jesus silenced them immediately by His statement: "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." They marveled and went on their way. Again, a lawyer came to Him and trying Him, asked which of the commandments were the greatest of the law? Jesus answered and told him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." See Matt. 21 and 22.

The remainder of the story is so familiar to us that we will not relate in detail how the Jews, Pharisees and Sadducees, took Jesus and, after unjust trials, crucified Him on the cross, and how they mocked Him while hanging there in misery of death. Their inhuman treatment of Him shows their dislike for Him and their disrespect for the Messiah who had come to save them.

Why it was that they did not recognize Him as such is indeed a strange fact. The Pharisees, the main body of religious people who had been looking for the Messiah all these years, failed to recognize Him when He did appear.

4. Resurrection

This is the only direct contact of major importance cited with the Sadducees alone. They were conjoint at times with the Pharisees, of course, but were not condemned nearly as much as were the Pharisees.

Following the question of the Pharisees concerning the tribute money, the Sadducees came to Him and questioned Him as to who would be the husband in eternity of a woman who had married seven brothers, all of whom died consecutively. In His wise manner Jesus told them that they erred and did not know the Scriptures nor the power of God. For in the resurrection people neither marry, nor are they given in marriage but are as the angels in heaven. God is a God of the living and not of the dead. The multitude heard Him and became astonished at His teaching.

IV. Conclusion.

A study of this sort proves very interesting, but inasmuch as it is not at all thorough it challenges one to deepen his thoughts and meditate more fully on such things.

In conclusion, one can say that Christ's relation to the Pharisees was one of utter importance. They were the ones offering a great amount of opposition. And they did not recognize Him as the Messiah. Why? In accordance with the traditional teachings they had learned and the law which they had interpreted, they were looking for a Messiah, not as this one, but one who would be an earthly monarch and who would be vested with all kinds of earthly glory. They could not give up their idea of the Messiah in this form. And neither could they give up their doctrine of externalism, which was so highly condemned by the Master. With the Sadducees Christ made fewer contacts. They, no doubt, regarded Him as some fanatic who was harmless as far as they were concerned and who was weakening the influence of their opponents, the Pharisees. However, when His claim to Messiahship brought Him within the sphere of practical politics they immediately proceeded to intervene. They united with their opponents in the common cause of destroying Jesus as soon as they could.

This sad outcome of their relations with Jesus was ended by the tragic death of our Lord. But this dark spot in history is gladdened and brightened by the announcement of Christ's resurrection on the third day.

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A PRAYER ON MOTHER'S DAY

By Ruth Ebersole

Dear God, today help me to see,
Thy hand of loving blessing;
Oh, let me not o'erlook Thy care,
Until in grief I see no more
These gifts of love from Thee.

While now my path is blest
With love of those most dear,
Help me to give due praise
And reverence sincere; nor
Wait 'til absence like a knife
Shall cut with edges dull.

If through Thy mercy, Lord,
Thou deem long years to lend
Me counsel of wise parents,
My heart shall thankful be. Yet,
Let me live as if Thy hand
Should take today this greatest
Boon in mercy lent to me.

Elkhart, Ind.

RELIGION IN COLLEGE LIFE

We are religious, and we ought to be, and we must be, unless we are willing to be bereft of our reasoning faculties and powers. We cannot account for this material universe on any other basis than the existence of God, the Father Almighty, Maker of heaven and earth. Some say that it came by chance. But there is no such thing as chance in any such circumstance. There is too much evidence of design to admit of such a baseless theory. It is God or chaos, and chaos is inconceivable, in a universe where thought and supervision and directing force are manifest on every hand.

We contemplate the material universe and are compelled to realize that we have contact also with spiritual and intellectual energies, calling for qualities that can be possessed and exercised only by a personal God. How about our own intellects and emotions and spiritual longings and energies! It cannot be that we simply sprang from chaotic conditions and that we are to return to earth and nothingness. Everything within us cries out for God. We must believe! We do believe!

There are those who tell us that there are teachings in our colleges that are driving our young people to disbelieve in true religion. They say that there are professors who are blind enough not to believe in the essentials of religion, and brash enough and conscienceless enough to teach this callow folly to the young, and try to lead them into senseless unbelief. Such men and women should be banished from their places of misrule and attempted havoc. "A little learning is a dangerous thing." Only he who knows enough to know God knows anything aright. "The fear of the Lord is the beginning of wisdom," and without this one has not learned even the first inkling of the alphabet of Truth. One may be ignorant and harm no one but himself, but he who puts on airs of importance in propagating his ignorance and in attempting to mislead the immature into folly should be hushed from further babbling.

Any and all who assume to be teachers should know enough of the supreme needs of the minds and lives of the young to teach them to open the eyes and hearts of their pupils and look at the world and the stars and the Infinite God in accordance with the facts that should be clear to their souls.

Unbelief is crude, inchoate, old-fashioned, and should be turned away from as old-fashioned and unworthy of the intelligent with open minds and spiritual possibilities. The greatest minds and lives in the history of our race, among men of scientific, philosophical and literary attainments, have been among those of simple religious faith.

They have believed and do believe in God, the Father and in Jesus Christ, His Son, our Lord, and, believing, they have, according to the divine authority, eternal life, and it is only these who are qualified to be teachers of immortal minds and souls.

Opposition to religion is, in the estimation of all who are right-minded and right-hearted, the indication that one is sadly out of date, as to the knowledge of Truth, as well as out of touch with God and good men in personal experience and life.

Dr. Raymond Walters, president of Cincinnati University, states that it is one of the "old, unhappy, far-off things." He says: "Leading scientists do not accept the earlier materialism which scoffed at religion. For our young people, the influences hostile to religion do not issue from scientists, but from purveyors of the cheap and morbid literature which mocks at spiritual realities. Counteracting such influences is one of the services of liberal education which trains students to see life steadily, and to see it whole. In this broad way, I am convinced, our university is nurturing the spiritual life of our students."

When one knows of a college professor, or a teacher in a school, scoffing at religion, or misrepresenting the Truth of God, one may be sure that it is not because he knows so much about science, but so little, and that it is not because he is a college professor, but because he is a narrowminded and spiritually darkened unbeliever.—The Presbyterian.

"HE IS NOT HERE"

A traveler stood one day beside the costly tomb of Napoleon in Paris. There he was buried at his own request among his beloved countrymen. An old man approached, and leaning over the balustrade, gazed down into the tomb with eyes filled with tears. "There rests a great conqueror," said he, "but his work was not abiding. Death stained the glory of his achievements and the tears shed at his grave are but an acknowledgment of his defeat." How different the work of Christ and His kingdom! His is an abiding kingdom. He too found a sepulcher on earth, and the Syrian stars look down on the place where He lay; but of Him we can say: "He is not here; He is risen as He said."

In contrast with that solitary man weeping at Napoleon's grave, we may place the names of millions of faithful witnesses who have had the testimony of the Spirit within them that they have a living Savior, ever making intercession for them at the right hand of the throne.—King's Business.

VENI (COME) CREATOR

Creator Spirit, by whose aid
The world's foundations first were laid,
Come, visit every pious mind;
Come, pour Thy joys on human kind;
From sin and sorrow set us free,
And make Thy temples worthy Thee!

A source of uncreated light,
The Father's promised Paraclete!
Thrice-holy fount, thrice-holy fire,
Our hearts with heavenly love inspire,
Come, and Thy sacred unction bring,
To sanctify us while we sing!

Plenteous of grace, descend from high,
Rich in Thy sevenfold energy!
Thou strength of His almighty hand
Whose power does heaven and earth
command!
Proceeding Spirit, our defence,
Who dost the gifts of tongues dispense,
And crown'st Thy gifts with eloquence!

Refine and purge our earthly parts;
But, oh, inflame and fire our hearts!
Our frailties help, our vice control—
Submit the senses to the soul;
And when rebellious they are grown,
Then lay Thy hand, and hold them down.

Chase from our minds th' infernal foe,
And peace, the fruit of love, bestow;
And, lest our feet should step astray,
Protect and guide us in the way.

Make us eternal truths receive,
And practise all that we believe;
Give us Thyself, that we may see
The Father, and the Son, by Thee.

Immortal honor, endless fame,
Attend the Almighty Father's name!
The Savior Son be glorified,
Who for lost man's redemption died!
And equal adoration be,
Eternal Paraclete, to Thee.

—John Dryden.

MADE ALL THE DIFFERENCE

Some years ago, one of the leading English actors was asked, at some drawing-room function, to recite for the pleasure of his fellow guests. He consented, and asked if there was anything special his audience would like him to recite.

After a moment's pause an old clergyman present said: "Could you, sir, recite to us the Twenty-third Psalm?" A strange look passed over the actor's face; he paused for a moment and, then said: "I can, and I will, upon one condition; and that is that after I have recited it, you, my friend, will do the same."

"I," said the clergyman, in surprise. "But I am not an elocutionist. However, if you wish it, I will do so." Impressively the great actor began the Psalm. His voice, his intonation were perfect. He held his audience spellbound and as he finished a great burst of applause broke from the guests.

Then, as it died away, the old clergyman rose and began the same Psalm. His voice was not remarkable, his intonation was not faultless. When he had finished no sound of applause broke the silence—but there was not a dry eye in the room, and many heads were bowed.

Then the actor rose to his feet again. His voice shook as he laid his hand upon the shoulder of the old clergyman, and said: "I reached your eyes and ears, my friends, he reached your hearts. The difference is just this—I know the Twenty-third Psalm, but he knows the Shepherd."—War Cry.

We may, if we choose, make the worst of one another; everyone has his faults; we may make the worst of these; we may fix our attention constantly upon them. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of another and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, life will become a pleasure instead of a pain, and earth will become like Heaven; and we shall become not unworthy followers of Him whose Name is Love.—Dean Stanley.

I am a total abstainer from alcoholic liquors. I always felt I had a better use for my head. —Edison.

BIBLE STUDY

TABERNACLE STUDIES

XLX. Cleansing the Leper (Concluded)--Leviticus 14

By the Bible Study Editor

It would appear that the ceremony of the purification of the leper was most involved in that which had to do with the leper himself. In the examinations, the washings, the separations, and repeated provings, with the final administrations of the blood and oil for the atonement, there was an elaboration of ceremony that was remarkable, and its import a cause of inquiry. Yet each step of this personal application of the means of atonement was divinely given and must be followed in order to perfect the reconciliation of the leper to God and to his people.

In the personal applications of the means of grace to the needs of man one may find the greater number of complications of doctrine and principles of faith. It is in this maze of truth in which men have found their greatest divergencies of opinions and differences of application of divine truth. There have been through the centuries various opinions regarding the washing and personal purifications requisite to justification and reconciliation to God and fellowship with the saints. Of baptisms and cleansings, opinions and practices have been numerous. Of times and degrees of separations from the camp because of uncleanness and spiritual leprosy, men have differed and the processes of returning to the saints have at times been hurried or delayed as men have judged spiritual values differently.

Again, the church through the ages has variously estimated the method and significance of the application of the blood to the life of the believer, and likewise the meaning and method of the oil to the life and experiences of men in their relationship to God and to the church. It is in the elaboration of the applications of God's grace to man that men have become lost and have floundered and wandered in uncertainty, or proceeded in presumptuous confidence.

In all of the complicated ceremony of the personal application of the means of God's grace to the reclaiming of the leper, the merits of the atonement by blood should not be lost from sight for a moment. What has the leper brought back to the camp with him, but his leprous body and his contaminated garments? What has his washing and tarrying accomplished for him, but the removal of external impurity and the proof that he is wholly a leper? A leper he was when he left the camp, and a perfect leper he returns to it, made wholly so by the leprosy's unstayed progress. Who may boast against the power of sin? What man may say that he has stayed the power of sin in his life? Sin when it is finished bringeth forth death. The caskets conveyed to the necropolis prove that every man is fully a leper. "Where is boasting then?" Where is the dishonor of acknowledging sin and returning to the camp of God's saints? "For all have sinned." There is no difference, the washed and purged Jew and the reformed Gentile are alike concluded under sin. There is no ceremony of reconciliation that may change their character or restore their leprous appearance, or remove the marks of their sins in the flesh. Only the putting away of the filth of their leprous life can change them and fit them for a holier association with the people of God. Their reconciliation to God does not depend on the removal of the mark or name of leper; but upon the atonement that was made for them by the blood of another sacrifice and the forgiveness of their unfitness and the unworthiness through their trespass of sin.

The Blood

The beginning of the reconciliation of the leper was the sprinkling of the blood of the bird. The heaven-sent message of atonement inspires the lepers of sin to return unto God. The personal acceptance of the atonement that is made for men is essential, as evidenced by the touch of the blood upon the ear, thumb, and toe, by which he says, "The Lamb of God was slain for me." If then there is need of the offering of blood in the reconciliation of the leper to God; if there must be death to restore him to fellowship and to life and peace and joy with the saints of God, that blood and that death are outside of himself and his ministration.

In the case of the leper, the blood must be the blood of a bird and of three lambs. None of his own blood was required. God did not demand it, and to offer it would have been death for himself instead of reconciliation to God and life.

No man can appeal to his own virtue or to his efforts in his reconciliation to God and his attainment of a state of righteousness. Well does Paul say, "Ye have not resisted unto blood, striving against sin" (Heb. 12:4). Christ alone wrestled against sin unto death. There may be heroism, and a worthy one, in one's struggle against sin, but that does not represent the power of atonement. "It is the blood that maketh atonement for the soul." Then again, the blood must be offered by another, by the priest who meets the leper and offers for him the sacrifices which God requires. In this respect the leper can make no claim for merit or for accomplishment. He is dependent on another. How constantly must the leper keep before him the power of an atonement and reconciliation, which centers in a Redeemer who has made atonement by His own blood!

The Sin Offering

The first offering made for the leper was the bird; the second was the ewe lamb for a trespass offering; the third sacrifice required was that of one of the two he lambs. This was to be used as a sin offering.

In the first place it should be noted that there were two he lambs (of the first year, Lev. 14:10) as there had been two birds. v. 4. In the case of the birds one was complementary to the other. They were two parts of one sacrifice. They showed forth the death for sin and the resurrection and life of the Savior from heaven. The two he lambs also were complementary in their relation to each other in the sacrifice for the leper. The two he lambs were brought for sacrifice without regard as to which was to be sin offering and which the burnt offering. Either could be used for either offering, for they were both without blemish and both were of the same age and each had accompaning it the tenth deal of fine flour mingled with oil. It is evident that the two lambs constituted two phases of the same sacrifice as did the two birds. The same Son of God, Jesus Christ, was both the offering for sin and the acceptable, well-pleasing Son of God, in whom God was pleased.

The sin offering was required to be slain on the north side of the altar where the burnt offering was slain. In the same place in which he had seen his trespass offering slain the leper sees the sin offering pour out its blood for his sins. He sees the he lamb flayed and parted, to become the food for the priests, for in this offering he can share no part. The judgment of his sin and impurity is laid upon another who alone can bear it and overcome its power of death. The priests are the mediators who represent the sin-bearer and Mediator for the sins of the whole world. Isa. 53; I Jno. 1, 2.

The blood of the trespass offering was holy and with the fat was put on the altar and some of the blood was touched on the leper, for the trespass offering was a ewe lamb, to represent the one for whom the he lamb died. But the blood of the sin offering could touch no one; it was touched on the horns of the altar and was then poured out under the altar. But the flesh was eaten by the priest and his sons. Lev. 6, 10. The fat was burned on the altar.

There is nothing to indicate that this sin offering was of the expiatory character as on the day of atonement, or, as the sin offering of a priest or prince in Israel, which blood was taken into the holy place and the flesh burned outside of the camp. Had such been the case, mention would have been made of it in this detailed account of the leper's cleansing. Because of the fact that the sin offering for the leper was such that the flesh was eaten by the priest it is evident that the impurity of the leper was considered in the light of a trespass for which the leper was not held as equally guilty with one who had sinned in one of the holy things of God. cf. Lev. 4. There are incidents in life which result from the flesh which are so defiling as to separate from the fellowship of God's people, yet they may be viewed in the light of a trespass, the guilt of which is borne by Him who is our Mediator and whose blood has made atonement for men by His suffering without the camp.

"All of the males among the priests shall eat thereof" (Lev. 6:29). But no priest could be a sin-bearer whose priesthood had not been consecrated to God by the expiatory sacrifice of a sin offering whose blood had been taken into the Most Holy Place and the flesh burned outside of the camp. We may note the terrible nature of the leprosy and the awful state of the leper who suffers from the devastating power of the disease of his flesh. This is but the expression of the sin of the flesh and its effect on man, it is unholy, and defiling and destructive. "Yet, the Lord hath laid on him the iniquity of us all." In the trespass lamb the sinner, the leper, accounts himself judged for sin. In the sin offering the sinner, the leper, sees his sin judged in the sin-bearer, who once suffered outside of the camp, and now has power to acquit and forgive him who comes to him in faith, acknowledging the offering that had been made.

Were it necessary to again offer for sin by a sacrifice made outside of the camp, who could be made the sacrifice? For Christ has died once and will not die again for sin. Today one must receive his pardon for every sin through the Sin-bearer, the High Priest of our profession, who was consecrated to God by death, bearing the judgment for sin in His own body in the place of the curse, outside of the camp. There is forgiveness for the worst sins of the flesh in the acknowledgement of the Lamb that was slain.

The forgiveness of the leprosy of the flesh is the common experience of all men. Whence is the source of all of our defilements? Is it not in the flesh? It is the teaching of the apostle as well as the teaching of Christ. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man" (Matt. 15:19, 20). Paul saw himself in the light of this same truth. Using the present tense he says, "For I know that in me (that is, in my flesh,) dwelleth no good thing" (Rom. 7:18). "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that **I am!** Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (Rom. 7:23-25). Could any picture of the flesh be more leprous than that portrayed by Christ and by Paul? Joined to such a flesh, every soul would be hopeless, but having access to such a salvation every soul may cry out with thanksgiving, for Jesus Christ our Lord is the Sin-bearer for the leper. But let us note that while the body is that of a leper, the flesh is purged and the life is separated from its defiling contacts.

The lamb for the burnt offering was sacrificed after the sin offering lamb had been slain. They were indeed distinct patterns of the things in heaven that had been used so individually in the service of the tabernacle, but they were indeed poor pictures of the matchless offering of the Lamb of God from heaven. So many offerings and ceremonies were required to manifest the completeness of all that Jesus Christ accomplished by one offering, His own body, on the cross of Calvary. But His ministry goes on, and will continue until that which is perfect shall come. The burnt offering is perhaps the most complete of all of the sacrifices. It is a perfect sacrifice, it is the son sacrifice. The blood of it is shed for atonement; it is flayed and separated into all of its parts; every part is washed and clean; all of the parts are laid together on the altar. The blood and the fat are burned on the altar. Every part of the offering is included in the atonement which is made for the worshipers. Lev. 14:20. Every part of the sacrifice is consumed upon the altar inside of the sanctuary and is wholly acceptable unto God. It is such a sacrifice that is able to save to the uttermost all that come to God by Him. Heb. 7:25-28.

While the sacrifice of the burnt offering is the representation of the sacrifice for the leper to reconcile him to God, the burnt offering must also represent the leper who through death has become reconciled to God. For are we not made acceptable unto God through the death of His Son? Eph. 1:6. No one can be acceptable in himself. The leper with his scarred and whitened flesh would be unfitted to be a perfect sacrifice. No man can make himself a perfect offering to be accepted on the altar as a whole burnt offering. But in the person of Christ, who is faultless and whose perfections are attributed to those who are in Christ and have put on Christ, every believer is presented to God as perfect and acceptable. The consecration of the believers, for whom Paul prays is such an offering. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5:23, 24).

Let us contrast the standing of the leper in his outcast condition and that of his reconciled condition. Outside of the camp his leprosy had ceased, but his body was entirely covered with the white tissue of the diseased flesh. But there was no possibility of his returning to the camp and resorting again to his house or to the house of God. Such is the case of the man in sin, although he may have ceased from the sin. But the leper turns to the privilege granted him by divine ordination. He calls upon the priest, he brings his sacrifices, he manifests a living faith, and fulfills every requirement of that divine provision. He is still but a leper, but his heart is grateful and his soul is filled with the joy of a reconciled life, because he has believed in God and His providences. The sweet odor of the whole burnt offering is the full appreciation of heaven for the soul that has a new standing before God because of a living faith in One who has borne the judgment of sin and reconciled the leper to his God.

The offering of the meal and oil, the accompaniment of each offering, was in each case the expression of the human effort, which accompanied every sacrifice and expressed a fellowship with the priesthood. Of the meal and oil only a memorial was burned on the altar, but the remainder became the food of the priests.

God's mercy for the poor leper was expressed in the provisions of a lesser sacrifice of turtledoves or pigeons for sin offering and burnt offering, but the trespass offering was essential with the touching of the blood and oil for his cleansing.

All have sinned, all are but lepers in the flesh, but are reconciled by our great High Priest who makes atonement for the sins of the world.

MIRRORS OR WINDOWS, WHICH?

(Continued from page 130)

and valleys, lakes and rivers. Listen to the bird songs and believe that Jesus knew what He was talking about when He said, 'Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. . . . Fear ye not thtrefore,ye are of more value than many sparrows.' And, too, when He spoke of the beauty of the lilies of the field, and of 'the grass which withereth'.

"No, Merna, as I see it, is is not so much a question of taking matters into our own hands as it is a putting of yourself into the hands of the Lord, and adjusting yourself to His will and to His plan for your life. Before you go to sleep tonight you had better ask Him to forgive you for this rash act which you intended to do, and for all the rebellious, unholy thoughts that have led up to this night. Take the way of repentance and surrender as thoroughly as you have the way of opposition and I feel sure that some day you will thank me for preventing a tragedy this night," and he sent her home.

Next day Harvey Manzer went for a two weeks' business trip. On his return he learned that Merna had quit the fountain and had a position elsewhere. In the late afternoon of his first day behind the counter what was his surprise to see the girl enter, her face wreathed in smiles, her eyes alight—a being transformed. Coming toward him with outstretched hand she said, only, "Thanks, Harvey!"

Then she told him of her new joy in sins forgiven; the comfort of depending upon One who had promised to guide and care for her.

"And just think!" she said, enthusiastically, "As soon as I gave up and said I was willing to stay on at the fountain, or go anywhere else so long as I was in His will, the way opened for me to go into Wilkinson's office. The hours will give me time for the night classes. In a year I'll be able to work off those credits and have my diploma. Oh, Harvey, I **do** thank you for keeping me from that awful sin and turning my eyes in the right direction. No more mirrors for me, but always windows."—**The S. S. Banner.**

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

EFFECTUAL PRAYER.—Luke 18

Lesson for May 10, 1936

Golden Text.—God be merciful to me, a sinner.—Luke 18:13.

Verse 1. Men don't have to pray at all, but they ought to. I Tim. 2:8. Many are the dilemmas of life from which there is no extrication except through the help of God obtained through prayer. And prayer needs to be persistent. Persistent prayer digs down to bedrock to build the piers of the bridge of faith that connects with God. If you become discouraged and quit because it is too far to bedrock you will never have a causeway to lead you into His presence, and your life will become a failure—you will be defeated by circumstance.

Verses 2-5. As the proverbs of the east called the mustard seed the least of all seeds, so they pictured widowhood as the most helpless situation found among men. And there are always human adversaries (Gr. Satans) ready to prey upon the helpless of their kind. This woman had no power to resist and protect herself; her only hope lay in the judge who in this case was utterly indifferent to the needs of his poor constituents. To him she came so persistently that he finally delivered her for the sake of his own peace. The continual dripping of water will wear away a stone. The repeated blow of the sledge at the same place will finally split the granite rock. Only many repetitions of the same sense impression will finally leave an unforgettable idea on the brain. Repeated rhythmic jerks at the end of a rope fastened to the top of the Washington monument by a little man at the other end would probably cause the eventual collapse of that structure. A mouse can lift as much as an elephant but it takes him longer to do it. If persistency is so essential in the world of toil, it is no less invaluable in the field of prayer.

Verses 6, 7. If a judge who cares neither for God nor man can be influenced by importunate intercessions, how much more will our intercessions influence a loving Father and Creator who notes even the sparrows' fall and is grieved at man's inhumanity to man!

Verse 8. Before they call I will answer, is the message of the Lord to His suffering children of earth. If the Lord delays in answering my prayers, there are real reasons for that delay to be found elsewhere. The fault is not with God.

Verses 9-14. Real prayer is a confession of need; the Pharisee's prayer was mere braggadocio. He felt no need of justification, for he had justified himself in his own eyes. The poor publican, feeling himself to be the chief of sinners, with a contrite (to beat yourself) heart, beat upon his breast and called for mercy, received mercy and justification. The prayers of a proud heart do not reach the throne of grace.

Verses 15-17. As the little child depends entirely upon others for its life, subsistence and protection, even so must we lean upon the Lord if we would enter into the kingdom of God and enjoy its benefits. The little child is under the protection and care of the Creator. Am I as an adult in that same blessed relationship?

Verses 18-30. In these verses we have a young man who wanted to have life eternal but would not pay the price. Eventually he probably lost all his earthly possessions as well as his soul. We have also the apostles who gladly forsook all. In return they received manifold more in this time and in the world to come received life everlasting. One of them (Judas) went back to his love of gold and lost his soul.

Verses 31-34. While the prophets had foretold the rejection and crucifixion, the hands that performed the deed were wicked hands and stood condemned before God. If these disciples were so blind that they neither understood the prophets nor the plain words of Jesus, it need not cause others to wonder why we are so blind. I am rather surprised at the egotism of those who profess to know all but apparently understand but little about the things of which they speak so glibly. A confession of ignorance is a sign of the beginnings of knowledge.

Verses 35-43. If there is a prayer we need to pray, all of us, it is the prayer of the blind man. See John 9:40, 41.

JESUS INSPIRES HONESTY.—Luke 19.

Lesson for May 17, 1936

Golden Text.—Thou shalt not steal.—Exodus 20:15.

In Luke 16 we have an unjust steward who did that which met the approval of the Master because of fear; in Zacchaeus we have one who does what is right after years of wrongdoing because he has met and loves his Lord. The universal contempt in which the publicans were held is shown in this that they all murmured when He who was so good went in to dine with one who was so bad. It is easy to subvert social standards of conduct into occasions of snobbery, and the man who would win souls will be more successful if he plunges into the flood after them than he will be by standing on the shore and telling them there is safety on the rock.

"Birds of a feather flock together," and he who has fellowshiped with Christ will manifest the Spirit of Christ. The willingness of Zacchaeus to distribute half his wealth to the poor and his determination to backtrack and to correct economic injustices inflicted upon others in past years are all dependable evidences that salvation had come to that house.

Verse 10. It is pleasant to be in the company of people of good character and grace, but the privilege of lifting souls from the depths of sin and leading them to lives of holiness is the very crown of rejoicing. This joy, only those who have the Spirit of Christ and who join with Him in seeking and saving the lost, can ever know.

Verses 11-27. In this parable the Master would correct the idea then prevalent that He, the Messiah, was to establish a kingdom of God on earth in the very near future. Instead He says that the important thing is not to know the times or the seasons which the Lord has reserved in His own authority, but rather that they occupy the time from His departure until His return in diligent service for their king. The rewards which He will give to His servants will be commensurate to the degree of faithfulness demonstrated during His absence.

The people of the parable are divided into four groups: the diligent servant, the semi-diligent servant, the wicked servant, and the enemy citizens who refused to accept his sovereignty over their lives. The first receives authority over ten cities with the added commendation that he is called a good servant, the second receives authority over five cities without the commendation, the third is called wicked and even that taken from him which had been given him, and the fourth are appointed to slaughter. If the enemies of Christ shall turn to Him in faith at the time of His return and become valiant servants in His kingdom as some teach, we are sure that this parable does not teach anything like it. The time of His return is a time of rewards and punishments, not of repentance.

Verses 28-40. The people wanted the kingdom of God to appear immediately, or so they thought. He therefore prepares to enter Jerusalem as a king and proves by the way He was received that the "wishful thinking" of the multitude was not the real attitude of heart of the people toward Him. It is true that they strewed palm leaves in His path and proclaimed Him as the Son of David, but when He cleansed the temple etc., their acclamations and praises turned to execrations and curses. Even so today many are talking much about His second coming and

His reign in majesty as though it were something highly to be desired, but refuse to obey Him now. He who will not honor Him by obedience now could hardly be expected to honor Him that way when He returns.

Verses 41-48. Many things are hid or but dimly seen by the believer; but to the enemies of Christ the future is as completely hid as though they were in Egyptian darkness. Their "wishful thinking" makes them want to believe the prophecies of peace and safety but refuses to see or to make efforts to avert impending doom by repentance. Truly the Lord will avenge His own speedily and that by the destruction of the wicked. Happy are they who hang upon His words and can not be turned aside from following Him by evil propaganda; who will still love and worship Him even though those in authority crucify Him.—Luke 23:48, 49 with Zech. 12: 10-14.

BUILDING FOR THE FUTURE.—
Luke 20:1-21:38

Lesson for May 24, 1936

Golden Text.—In your patience possess ye your souls.—Luke 21:19.

Chapter 20:1-8. It is easy to believe what you want to believe; it is next to impossible to believe what you don't want to believe. The mind automatically closes itself against the receiving of the disagreeable. The closed mind makes the hypocrite; the open mind, the saint. Had Jesus told them whence He received His authority they would have used His answer in the charge of blasphemy which they later charged against Him. They were not after knowledge but after an excuse to destroy Him. Their refusal to answer His question was on the same plane of thinking.

Verses 9-19. It is common to claim that the fig tree is prophetically symbolic of the Jewish nation. It may be but I have not found a "thus saith the Lord" in my Bible. However, the vineyard is definitely so interpreted. Isa. 5:1-7. In this parable, the certain man is God, the keepers of the vineyard which is the house of Israel are the ecclesiastics, the servants which are repeatedly maltreated are the prophets, and the son whom they slew was Christ Himself. The penalty for that terrible crime was the destruction of the Jewish nation and the transfer of the kingdom of God to others who were worthy. Matt. 21:43. The crucifixion of the Christ was His coronation. Rejecting the rejectors He uses all believers of all races as lively stones in the spiritual temple of which He is the chief cornerstone.

Verses 20-38. A vile man will practice villany, the instruments of the churl are evil; here we have hypocrisy at its worst. The questions asked were subtle. If you can get a man to speak his mind on politics or religious dogma, you can usually make it appear by a perversion of some statement that he makes, that he is either guilty of treason or of heresy. And if you are envious of his popularity that is what you will do. The spiritual descendants of these Jews are very numerous in this old world. The answers of the Master were unanswerable, but at the trial a few days later they charged that He said it was not lawful to give tribute to Caesar.

Verses 39-47. Jesus is both God and man. As God, He was David's Lord; as man He was David's son.

In the Pacific coast country thirty years ago, they used to say, "Beware of the man who carries a Bible under his arm." But why? They had seen so many people who had put on the livery of heaven to serve the devil in that they became afraid of the people who gave any evidence of religious affectation. I don't blame them. I am afraid of them, too. My Lord tells me to beware of them. But I am not afraid of the man whose religion is all-pervasive, yet unobtrusive.

Chapter 21:1-4. I wonder how much those rich men showed off when they cast in their large gifts into the treasury, how much they patted themselves on the back for their superior generosity! But I don't wonder about the poor widow, I know how she felt. She was ashamed that she couldn't give more, but gladly gave all that she had. Many a time have I felt ashamed at the smallness of my contributions to the Lord's work. I understand. But does the Lord look at my gifts as He did at the gift of this poor widow. I don't know, but I hope so.

Verses 5-33. Matthew and Mark speak on these subjects in the language of the Hebrew thought and prophecy; Luke writing to a Gentile words his message in language understandable to a man unversed in Hebrew religious terminology. To us therefore it will be well to read Luke if we would understand Matthew and Mark. The Master, in this address, answers three questions;—When shall the temple be destroyed, what shall be the signs of His return, and when shall come the end. He warns them first against following those who would shortly claim to be the Christ, and history records that there were many such in the period from the ascension of Christ to the destruction of Jerusalem; He tells them that there will be much commotion and turbulence, but that they were not to flee from Jerusalem until they saw the city encompassed with armies. This they obeyed so that not one Christian lost his life during the siege and destruction of Jerusalem; secondly He mentions extraordinary signs in the heavens and on the earth after His ascension in proof of His return. These signs were given in the apostolic days, as recorded by Tacitus and Josephus. For that reason Paul and the apostles already looked for the speedy return of the Lord and so do we. Those signs and events were given and fulfilled in the time of that generation. But the time of the return of the Lord is itself an inscrutable secret hidden in the mind of God.

But as the budding leaves of the trees are an indication of the arrival of summer, so the perilous times foretold by Paul, and the political upheavals, and perplexities of nations are portents that the end is approaching. Our one charge is to be always on the watch, and pray that at the time of His return we may be worthy to escape the judgments and to receive the "Well done, enter thou into the joy of thy Lord."

THE LAST SUPPER.—Luke 22:1-38

Lesson for May 31, 1936

Golden Text.—This do in remembrance of me. —Luke 22:19.

Verses 1, 2. An idea may become such an obsession that it excludes all other ideas. The hatred which the Jewish leaders had for Christ was such a one. On the very eve of the Passover, the greatest of the Jewish feasts they could not think of the goodness and mercy of God in delivering their nation from bondage into freedom, into an independent nationality, kept for centuries by divine intervention; they could only think of their hatred of one called Jesus. Did they know that this Jesus had been the source of all their blessings through the centuries? They did not. But that is the history of humanity; the greatest hatred of the heart is revealed against the God who is at once our Creator, Savior and Keeper.

Verses 3-6. Did Judas ever pray the Lord's prayer, especially that clause "Suffer us not to be led into temptation?" Or did he feel as some people do now, that for some reason they should not pray in those words? I don't know, but if he did he made no effort to help the Lord to answer his own prayers. He deliberately walked into temptation, communed with the enemies of Jesus as to how to betray the Master and then sought opportunity to accomplish the same. Even if he had never had the opportunity he stood condemned before God for harboring such a fell purpose.

Verse 7. The Passover must be killed. For centuries this sacrifice had been offered annually. The first offering had meant physical life to the firstborn of Israel and their deliverance from bondage. The sacrifice of the firstborn was necessary to the spiritual redemption, life and glory of mankind.

Verses 8-13. Things will always be found as the Lord has said. Happy are those who have learned that it shall be as it was told them. We recognize people by the things in which they are different from everybody else. These disciples knew that they had found the right place when they found a man doing that which other men didn't do, —he was doing a woman's work. It is evident that he was a disciple, and to a Christian no act of service is too lowly. To him all labor is holy.

Verses 14-18. The thing that the Passover foreshadowed was to be fulfilled within twenty-four hours. This hour was the goal towards which the feet of Jesus had always travelled. He desired this last hour to be an hour of deep communion with His disciples and to institute an ordinance which would always bring to remembrance the sacrifice of the Lamb of God. This would be the Master's last Passover, but He is always with us in the observance of the Lord's Supper when we observe that holy sacrament in the proper spirit.

Verses 19-20. The body of Christ was seated at the table. The bread and wine were not the same, but symbolically beautiful. They figure the Bread of Life and the Water of Life and the Blood which is the life which was broken and slain and shed on Calvary to bring life to those dead in sin.

Verses 21-23. To eat at the same table while you are planning evil against the man by your side is perfidy of the blackest dye. Judas was thus guilty. But why did the disciples ask, "Is it I?" Because no one knows the possibilities for evil in his own soul. The man who thinks that he is so good that he could not is probably the man who will do it.

Verses 24-30. The ego that is within will repeatedly show itself and often at most unexpected moments. For months that ambition had been smouldering in their breasts. If envy was in the hearts of the enemies of Jesus, personal ambition was in the hearts of His disciples. But the Lord shows that true greatness in His service is not attained by lofty station but by lowliest and fullest service. These men were to be leaders in the kingdom of God; their greatness would be judged by the faithfulness of their service for others.

Verses 31-34. Satan desires to sift us that he may find us chaff; the Master allows it to separate the chaff from the wheat. Too bad if I were all chaff; too much to expect that I am all wheat.

Verses 35-38. The presence of the swords in the band of disciples would indicate transgressors of law and order. The action of Peter in resisting authority added to the resemblance; but the action of the Lord in healing the smitten ear of Malchus and in ordering Peter to sheathe his sword denied the charge. Even so Christians, the most law-abiding people on earth, are often reckoned as transgressors.

JESUS IN GETHSEMANE.—
Luke 22:39-71

Lesson for June 7, 1936

Golden Text.—Not my will, but thine be done. —Luke 22:42.

Verses 39-46. If there is one prayer we need to pray more earnestly than any other it is that we be delivered from temptation. But like the disciples, we sleep when we should be praying because we are not aware of the nature and power of the temptations which are about to assail us. The Master knew and He prayed and angels helped Him to agonize in prayer until He had attained the victory. God expects us to fight temptation but will give us the strength to win the battle if we are minded to resist unto blood in our striving against sin. Heb. 12:4; Rev. 12:11.

Verses 47-49. Judas knew where Jesus went for prayer. He was sure that he would find Him there. If the world were looking for me where would they find me? Of all the enemies of Jesus none will go to such lengths as an apostate. Judas led the way to Jesus, and having found Him kissed Him again and again as though with the tenderest affection, but really to give the soldiers opportunity to arrest Him while he was kissing Him. Ordinary wickedness would not stoop so low. No wonder Luke said that Satan entered into him. Such conduct is devilish.

Verses 50-51. Poor Peter. Give a man a weapon, and in the hour of temptation he will use it. But the others would have done likewise if Jesus had not stopped Peter. Although the Lord stopped the disciples at that time, multitudes of His professed disciples have forgotten the prohibition during the centuries since and the sword in the hand of believers has often been stained with blood. Thus has mass Christianity forgotten one of the major principles of Christian conduct to the shame of the church and the sorrow of the Master.

Verses 52, 53. He was reckoned with the transgressors. Not only in the garden, but through the centuries since, the Sinless One has been charged and branded with infamy until if slanderers were to be believed the central cross would have been His just deserts. Romans 15:3 explains why.

Verses 54-62. Peter had slept when he should have been praying; he followed afar off when he should have been nigh. The next step was inevitable. Under the stress of fear he denied his Lord even with oaths and curses. Don't judge him too harshly. "Consider thyself lest thou also be tempted." Tears of shame and sorrow proved, however, that his heart was right with the Lord.

Verses 63-65. Judas, but not Peter, had wickedly departed from his God. He was the master criminal on that dark night. The chief priests and scribes were next in order. The blasphemous conduct of the soldiery was the result of the rabble being incited thereto by those in authority. They treated Christ as they had reason to believe that their masters wanted Him to be treated. But the more debased the crowd, the more they show their contempt for Christ. It is easy to judge the moral status of a man by the respect or lack of it that he shows towards matters of religion. Only after having killed the finer qualities of the soul is it possible to act as did these soldiers. But let us not forget that the man that incites the mob to disorder and riot is the man of greatest guilt.

Verses 66-71. The trials of Jesus were a travesty on justice. No effort was made nor allowed to give Jesus a true decision of judgment. Their purpose was to put Him to death. His innocence or guilt was not the question at stake. Determined to reject His claims to the Messiahship, they nevertheless asked Him the question just to have reason for their charge of blasphemy.

What is the use of telling people the truth if they will not believe? You have at least done your duty, but those who refuse to receive it will probably make you suffer for telling them the truth.

Regardless of the power that is in mine hand to do harm to Christ and His cause now, hereafter I shall see Him sitting at the right hand of the power of God. Then He will be the judge and I the criminal. He that has treated Christ and His servants without mercy shall at that hour be treated without mercy. Christ's works and words all agreed to prove Him the Son of God. The words of the prophets confirmed the claim. Why then did the Jews not accept Him? Sin, ambition, and envy had blinded them that they could not believe. This is the world's own condemnation, that they love darkness rather than light. When truth and light were personified an evil world crucified Him.

Lancaster, Pa.

JUST SINGING IN THE COLD

During that bitter cold spell when the ground all about was frozen solid and snow covered everything, I noted a bird perched on a telephone pole singing with all the power of his feather-throated flute. He was making the cold atmosphere of the morning ring with the music sent out from his perch.

I thought of the matchless words of Jesus about the birds and the lesson we can learn from them. "They sow not, neither do they reap, nor gather into barns; yet"—. It was near noon and to me his outlook for a good breakfast looked slim. I didn't see much chance for him to find a bug or a worm and doubtless human beings had not thought of putting out any crumbs for him. And yet—there he was singing in the cold.

It would be fine if we who belong to a higher realm of life and know with our intelligence the laws of God and the way to have faith in Him, could learn this lesson Jesus tried to teach us about the birds. Too many of us do not sing in the cold. We get all upset and rebellious when things do not come according to our own program. When the prospect is not so bright and the things we demand are not in sight, we have little disposition to sing or trust our heavenly Father for the future. We run awfully short on confidence and faith many times. We want full evidence at hand that everything will come out all right. If not, no song will come from our lips. No smile will be on our faces. Things must come out as we desire. We must have what we want. If this program fails, we mope instead of sing and grumble rather than rejoice.

Bless that little bird singing in the cold! No breakfast in sight, no shelter from the cold wind, no worm or bug anywhere near, and yet—and yet—he is singing in the cold! —Richmond (Va.) Christian Advocate.

"SHUN EVIL COMPANIONS"

There is possibly a good reason for our elders looking upon us with scorn in our unwise choice of associates. We are very often indiscreet in the choice of company that we keep. Remember that if we walk with the lame, we will do one of two things: we will either learn to limp ourselves or we will become a crutch to the lame. There is virtue in choosing the company of evil people if by so doing we can lift them to a higher plane of living rather than allow them to drag us to unfortunate depths with them. The Master was an artist at lifting other people to higher levels. He made all manner of men His associates, yet we have record of no case in which He lost any of His self-respect or influence in so doing. There is only one way in which we can safely choose the company of the careless, and that is to never become careless with them. Jesus must be our companion in every one of these adventures if we hope for them to be safe and successful. He is our first source of strength for every battle with wrong.—Dennis W. Foreman.

"Theories are like men—no good unless they work."

THE SUNDAY SCHOOL ASSISTING THE CHURCH TO PRESERVE THE ORDINANCES

By Mabel Groh

The Sunday school is a very worthy assistant to the church. It is the Bible studying and teaching service of the church. It is a mistake to think of the Sunday school as an organization somewhat apart and separate from the church. In too many denominations it is becoming more and more a separate organization or service. It should be our earnest endeavor and purpose to have the entire Sunday school in the church, and the church in the Sunday school.

It is a sad day for the church when the children and young people have the idea that the church is for the older people, and when the older folk take the attitude that the Sunday school is a young people's organization. When we have two separate groups of people in the Sunday school and the church, the Sunday school cannot fulfil as it should its function of assistant to the church.

As the Bible studying and teaching service of the church the Sunday school has a worthy record and a great opportunity. The boy or girl who grows up in the Sunday school has the privilege of gaining a fair knowledge of the Word of God and the plan of redemption. We have often heard our parents say that the children of ten or twelve years of age today know more of the truth of God than they did at maturity. And so it is that children are acknowledging Christ as their Savior and uniting with the church at a much earlier age, and in far greater numbers than they did a few generations ago.

In the Great Commission Christ told His disciples to preach, baptize, and teach. And the teaching is to be that all things taught and commanded by Christ are to be observed.

Ordinances have always had a large place in the religious life of the people of God. The Jews were commanded to observe many things as ordinances: such as the Passover Feast, the blowing of the silver trumpets, purifications, offerings, and sacrifices, David's order of tabernacle worship, and many other things. An ordinance involves an obligation. "Ye shall do my judgment, and keep mine ordinances, to walk therein: I am the Lord your God" (Lev. 18:4). Zacharias and Elizabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6).

The Old Testament ordinances were fulfilled in Christ and have no place in Christian life and service. "He (Christ) is our peace . . . having abolished in his flesh the enmity, even the law of commandments contained in the ordinances" (Eph. 2:15). "Then verily, the first covenant had also ordinances of divine service, and a worldly sanctuary . . . which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation" (Heb. 9:1, 9, 10).

As we study the Old Testament ordinances we see that they were acts of worship, or ceremonies to be observed at stated times, and were intended to keep some spiritual fact or teaching fresh in the minds of the people. Speaking of the Passover God said, "And this shall be unto you for a memorial: and ye shall keep it a feast unto the Lord throughout your generations; ye shall keep it a feast by an ordinance forever" (Ex. 12:14). According to the dictionary, any decree, statute or law of God or man, is an ordinance. Thus we read in I Pet. 2:13, "Submit yourselves to every ordinance of man for the Lord's sake." Also in Rom. 13:1, 2, "Let every soul be subject unto the higher powers . . . Whosoever resisteth the power, resisteth the ordinance of God." Although Old Testament ordinances were fulfilled in Christ, He left a number of new ones for the church, covering important principles of Christian life. Denominations differ as to what they regard as ordinances, although all are agreed on baptism, and communion, or the Lord's Supper. In addition to these the Mennonite Church observes feetwashing, the prayer head covering for women, the salutation of the holy kiss, anointing with oil. Marriage is also considered a Christian ordinance. Can the Sunday school as the teaching agency of the church do anything to help the church in preserving these ordinances?

The International Sunday school lesson text very frequently includes passages in which baptism, the Lord's Supper, and the washing of the disciples' feet are taught. The inner spiritual meaning of any passage is difficult to teach small children, but the facts can be impressed, and as they advance in years the deeper truths can be gradually taught. In the senior and adult classes such lessons can be made the basis for definite teaching on the value and meaning of ordinances.

The ordinance of feet washing is emphasized by our Lord as no other ordinance has been emphasized. It is evident that He knew the pride of heart that would keep so many from learning the lesson of humility that He meant this ordinance to teach. First, we have Him pointing us to His example. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Then Jesus reminds them that the servant should not disdain to do that which the Master has been pleased to do. "The servant is not greater than his Lord." And third there is the promised blessing of happiness in the doing. "If ye know these things, happy are ye if ye do them."

The importance of ordinances lies in the fact that we need a constant reminder lest we forget the great facts and principles of our faith. A number of the ordinances are repeated at frequent intervals, but baptism is a testimony once for all that we have made our peace with God by receiving the baptism of the Holy Spirit, of which water baptism is the symbol. The great principle of life taught and commemorated by the prayer covering for women is the divine relationship of the sexes. Long hair is the symbol in the human relationship. Woman's spiritual privilege before God is the same as that of man, for there is neither male nor female in spiritual privilege, but the Christian woman is to wear the sign of submission to man, her head, when engaging in acts of Christian service or devotions. The large majority of Christians have set this ordinance aside, and today we see a generation of women minus the natural symbol of long hair; whose highest ambition is to be mannish.

Love is the great principle and power of the Christian life, and this is to be kept in mind by greeting with the holy kiss. The kiss is the symbol of love in the natural relationship, and a fitting greeting to represent true Christian love.

Anointing with oil symbolizes God's grace poured out upon needy humanity. He has given us the privilege of appropriating His healing for the body as well as the soul, and our faith in His provision is manifested by compliance with this ordinance.

Marriage is a civil as well as a religious ordinance, but we find its sacredness being lost sight of by an ever-increasing multitude, as the divorce courts prove. Let the church and the Sunday school stand fast upon the God-ordained plan of the union of one man and one woman for life. The sacredness of marriage must be taught to the young if it is to be of any value.

Perhaps the Sunday school does not offer a very large field for teaching ordinances but if the teacher understands the meaning and importance of the ordinances as accepted by the church, the opportunity of planting the seed of truth is much greater than we think. Early impressions are the most lasting and what the teacher says carries great weight with the children. So let the teacher seek to impress the ordinance and its meaning whenever the lesson text lends itself to such teaching.

The church believes it is important that her ordinances should be preserved. The Sunday school lays the foundation of Scriptural knowledge upon which the later life of the individual is built. If the children do not get any teaching on the ordinances in the Sunday school they will not be deeply impressed with their importance when they grow up. And it is the children of today who will be the church of tomorrow.

Preston, Ont.

NOT VERY GLAD

"I was glad when they said * * Let us go unto the House of Jehovah" (Psa. 122:1). A little girl went to church one Sunday morning, but her parents stayed at home because they felt tired. When the little one returned the father asked, "What did our pastor preach on this morning, dear?" "I don't remember all," said the child, "but I think his text was: 'Many were cold, and a few were frozen'."—From the Sunday School Chronicle.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. B. M. Editor

In Dealing with the Fifth Commandment we are dealing with a command that lies at the very foundation of the social life. Unless the rising generation learns the lesson early and holds to the lesson throughout their earthly life they have failed to take their place as useful members of society. The whole life is ruined if the principle of honor to father and mother is not established. With this view-point our workers will know the importance of giving proper emphasis to the topic before us for May 10.

Ascension Day reminds us of the great fact that Jesus died and rose again and has gone back to heaven. It is not the mere fact of His being in heaven that interests us. If that were all, God might have revealed that to men before Christ came into the world. But to know that He is in glory, as a great High Priest, qualified by His deity and humanity and the matchless sacrifice of Himself, to stand in the presence of God a risen Redeemer, that He might intercede in our behalf, is to know the most important fact for our eternal welfare.

The Sea of Galilee and the Works of Jesus associate the geography of the country of Palestine with the stirring events and teachings of Jesus and impress the minds of boys and girls so that they do not soon forget. Here is a spot on the earth that we do well to know about and to teach others.

The Holy Spirit and the Fruit He Bears in the individual who is in fellowship with Him is the greatest blessing that man can have in His earthly pilgrimage. Well could Jesus say, "I will not leave you comfortless, I will come to you." Has He come to us in the person of the Holy Spirit? If not, why not? It is not because the blessed heritage is not open to all men, but because we have not met the conditions by which He can be in fellowship with us and bear His fruit in our lives.

The Christian's Recreation should be one that is an all round recreation. No poison can be made safe just because it is placed in tasty food. And no blighting, soul-destroying indulgences can be made safe because they are mixed in so-called recreational activities.

HONOR THY FATHER AND THY MOTHER.—Ex. 20:12; Eph. 6:1-3.

Topic for May 10

MOTTO

"Honour thy father and thy mother."

MEDITATIONS ON THE TOPIC

I. **The Topic.**—The Lord has taught us to honor parents. They are both to be honored as our motto plainly commands. The thought of honoring mother is good as far is it goes, but it should not be carried to an extreme to the neglect of the child's duty to the father also. For this reason we have chosen the above topic to be considered on the day usually called "Mother's Day" so that while the thoughts that rightly belong to the thoughts of **mother** may also be linked with thoughts that rightly belong to **father** as well.

Human nature is ever the same. The child left to himself will assert the depraved and selfish nature that brings the father and mother to shame. Self will and disobedience with loud and stubborn talk toward parents and elders are the developments of a child that has not been corrected in time. As the age of the child advances there comes another period when the child feels a measure of its own independence. At this stage, unless some definite teachings are given, the depraved tendency will cause the child to show disrespect for the teachings and opinions of the parent and will cause cruel words and cruel disobedience to come forth to the sorrow of the parents. It is well to bring forth the beauty of honoring parents regardless of the age of the child or the parent.

There is a definite promise with the keeping of this divine command. "That thy days may be long upon the land which the Lord thy God giveth thee. Let parents neglect their children so that the duty of obedience and honor are neglected, and we shall find a nation of outlaws that shall cause the downfall of that nation. Likewise the church will surely fall by the same route.

II. **The Text.** Ex. 20:12.—This is the commandment delivered to Israel from Mt. Sinai.

Eph. 6:1-3.—This is the commandment rehearsed for the believer in the Christian dispensation.

III. **Suggestions for Junior Programs.**—While this is not altogether a Junior topic it is nevertheless very fitting for juniors. The junior age may be especially appealed to by this topic and its truths may be fully developed for their special benefit. Nothing can stir the nobler impulses of the boys and girls like the thought of the love that has been bestowed upon them when they were unable to help themselves. This should be developed not only by older people. Let the boys and girls name as many things as they can in the way of benefits that have shown the love of parents toward them. List these on some board or chart before the eyes of the persons present and discuss it with appropriate thoughts.

In like manner treat the subjects of the duty of children toward their father and their mother and take time to discuss these duties. Seek to instill the thought of keeping the place of dutiful children when even father and mother have gone to their eternal reward.

OUTLINE STUDY

I. Ways of Honoring Father and Mother.
1. To obey them.—Eph. 6:1; Col. 3:20.
2. To keep their instruction.—Prov. 1:8, 9; 3:1-4.
3. To show appreciation for their love.—I Tim. 5:4.
4. To make them glad by being wise.—Prov. 10:1.

II. Examples of Those who Honored Parents.
1. Judah.—Gen. 44:18-34.
2. Joseph.—Gen. 46:29; 47:11, 12; 50:1-13.
3. Moses.—Ex. 15:2; 18:4.
4. Josiah.—II Chron. 34:1-3.
5. Timothy.—II Tim. 1:5; 3:15.
6. Jesus.—Jno. 19:26, 27; Luke 2:51.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Father," "Mother."**
2. Thoughts on Mother's Love.
3. Thoughts on Father's Love.
4. My Duty to My Mother.
5. My Duty to My Father.
6. Teachings of My Parents.
7. Ways of Honoring Father and Mother.

For Seniors.
1. God's Law of Filial Honor.
2. The Wisdom of Respect toward Parents.
3. Parental Honor Illustrated.

PERSONAL THOUGHT

A law given by God Himself of honor toward parents should have my most earnest regard.

SEED THOUGHTS

Next to God, thy parents.—Penn.

Honor thy parents, those that gave thee birth, and watched in tenderness thine earliest days, and trained thee up in youth, and loved in all. Honor, obey, and love them; it shall fill their souls with holy joy, and shall bring down God's rich blessing on thee; and in the days to come, thy children, if they're given, shall honor thee, and fill thy life with peace.—Tyron Edwards.

OUR ASCENDED HIGH PRIEST.—Heb. 9:11-28

Topic for May 17

MOTTO

"We have an advocate with the Father."

MEDITATIONS ON THE TOPIC

I. **The High-Priest Before God.**—A wonderful significance is in the fact that Jesus, man's representative before God, has ascended and lives in glory with the Father as an abiding priest in behalf of sinful man.

His qualifications as a Priest, whose ministry is effectual, is unquestioned. He is like unto those whom He represents before God. He can feel for them in their infirmities because He experienced the same in His life in the flesh. Then He is like the Father before whom He appears. "Who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high" (Heb. 1:3).

His twofold qualification is found in no one else in heaven or in earth. This fits Him in a peculiar way to stand between God and men and make satisfaction for those who come "near with a true heart in full assurance of faith." This qualification is recognized in glory and by those who are redeemed. When the angel proclaimed with a loud voice to send forth one qualified for the opening of the seven-sealed book, no one could be found but He who had the qualities set forth of the slain lamb with the seven horns and seven eyes. Rev. 5:1-6. To Him they gave praise because of redemption by the blood and because of the excellencies of His character. Rev. 5:7-14.

Having such a high priest before God should give us courage to come to the throne of grace. If we had to depend on our own merits and qualities of character without such a friend of sinners in the presence of God, our case would be hopeless. But now we may boldly approach God for blessings.

II. **The Text.—Heb. 9:11-28.** This passage describes how Christ, the High Priest of good things to come, has performed the work of His High Priesthood in offering His own blood and entering into heaven as an intercessor for us. His blood stands as an eternal atonement for all that enter by faith in that blood.

III. **Suggestions for Junior Programs.**—Search out the story of the high priests of Israel and give the boys and girls a good understanding of their work as they prepared the sacrifice and entered the Holy Place to serve in making atonement for the whole nation. Then draw the typical lessons so that they can see how God had appointed His own Son as the great High Priest who was to sacrifice Himself and then rise from the dead and enter into heaven and thus stand in the presence of the Father with satisfactory intercessions by which all who come in His name may be forgiven and accepted before God.

OUTLINE STUDY

I. Our High Priest.
1. Like unto His brethren.—Heb. 2:17.
2. Touched with a feeling for us.—Heb. 4:14, 15.
3. Appointed of the Father.—Heb. 5:5.
4. Pure and holy.—Heb. 7:26.
5. Occupies a high position.—Heb. 8:1; 9:11; 10:21.

II. His Intercessions.
1. For transgressors.—Isa. 53:12.
2. For enemies.—Luke 22:34.
3. For the weak.—Luke 22:32.
4. For the sending of the Comforter.—Jno. 14:16; Acts 2:33.
5. For the believer.—Jno. 17:9; Rom. 8:34.
6. An able Savior.—Heb. 7:25.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"High Priest."**
2. The Work of a High Priest.
   a. To offer sacrifices.
   b. To pray for the people.
3. How Jesus Serves Us.
   a. He made a sacrifice of Himself.
   b. He went into heaven.
   c. He prays there in glory for us.
   d. He sends gifts to us.
   e. He prepares for us a place in heaven.

For Seniors.
1. The Service of a High Priest.
2. The Qualifications of Jesus for the Priesthood.
3. What He Accomplishes for Us in Heaven.

PERSONAL THOUGHT

How blessed to have an advocate with the Father for sin in our own life so that we need not feel despairing when we fall and may have help in every time of need.

SEED THOUGHTS

See Aaron, God's anointed high priest,
Before the vail appears,
In robes of mystic meaning drest,
Presenting Israel's prayers.

The plate of gold which crowns his brow,
His holiness describes;
His breast displays in shining rows
The names of all the tribes.

Urim and Thumin near his heart
In rich engravings worn,
The sacred light of truth impart
To teach and to adorn.

He bears the names of all the saints
Deep on His heart engraved,
Attentive to the state and wants
Of all His love has saved.

In Him my weary soul has rest,
Though I am weak and vile;
I read my name upon His breast,
And see the Father's smile.—Selected.

The holiness of Aaron was but a typical holiness. In Christ alone we find true HOLINESS TO THE LORD. He it is that beareth the iniquity of the Holy things, and standing in the presence of God, wears on high for us the holy crown. In Him Jehovah beholds our shield, and looks upon the face of His anointed. Soon He will come forth, and like Melchizedek, when he met Abraham returning from the field of victory, will bless His people.—White.

INCIDENTS BY THE SEA OF GALILEE (Jr.).—Matt. 4:18-22; 13:1, 2; 14:13-22; 8:23-27; 17:27; Jno. 21:1.

Topic for May 24

MOTTO

"Light is sprung up."

MEDITATIONS ON THE TOPIC

I. **By the Sea of Galilee** the life of Jesus was manifested in a number of incidents and teachings. God must have chosen this place for this manifestation, not so much because of its natural beauty, but because here the people whom He had found fitted to receive the special privileges, were brought together.

It was the time of Jesus' earthly ministry. Near this sea Jesus found a congenial home in Capernaum. Along its banks the people assembled when He was present to hear His wonderful words of life. In its ships He went with His disciples who were fishers and had private lessons for them. We need not think of its waters as sacred by these associations more than other waters only in the sense in which they bring Him to our attention and bring His words of life before us. His presence is just as sacred in our native homes over the earth today if we have prepared our hearts to welcome Him and are open to receive and obey His words and receive His works of blessing and power. The spot where I first knew my Savior is just as sacred as the spot where Peter, James, John, and Andrew heard His call to become fishers of men. The places where His Spirit reigns and does His work of power in the salvation and uplift of souls are just are holy as any other place of His special manifestation. But a place like Galilee, by its multiplied sacred memories and manifestations may claim a more special study by us because of this than the more private places of less significance for men in general. Thus the Scriptures say in recording the words of prophecy, "Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and did afterwards more grievously afflict her by the way of the sea in Galilee of the nations. The people who sat in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:1, 2).

II. **The Text.**—The texts as seen above in connection with the Topic are selections touching various incidents along or upon the sea of Galilee. By reading them you will be able to get the setting of the incident.

III. **Junior Program Suggestions.**—The various experiences by the Sea of Galilee will form material for abundance of discussion and profitable meditation. Seek to have those assigned to discuss the different incidents, get as vivid an understanding of the things said and done as possible and, as these are related, bring forth the treasures from them which was intended by the Lord Himself.

It will be helpful to secure a map and become as familiar as possible with the location and its surroundings while the different incidents are being related and discussed.

OUTLINE STUDY

I. Incidents by the Sea.
1. Jesus made Capernaum His home.—Matt. 4:12-16.
2. He called four disciples there.—Matt. 4:18-22; Luke 5:1-11.
3. Jesus stilled a tempest.—Matt. 8:23-27.
4. Teaching by the sea.—Matt. 13:1-52.
5. Feeding the multitude.—Matt. 14:13-21.
6. Walking on the sea.—Matt. 14:22-33.
7. A fish caught with money in its mouth.—Matt. 17:24-27.
8. Casting out the legion of devils.—Luke 8:26-40.
9. Fishing, after the resurrection.—Jno. 21.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Light."**
2. Assign the Various Incidents to Different Ones to Relate.

For Seniors.
1. Life about the Sea of Galilee.
2. Impressions Which Jesus Made upon the People near the Sea.
3. What the Incidents Teach about Jesus' Person.

PERSONAL THOUGHT

Where Jesus is, there let me be. What Jesus taught, let me hear. What Jesus did, let me also enjoy. What He is ready to do for us let us know and experience.

SEED THOUGHTS

For the Man of Galilee

Shout aloud the stirring summons
O'er the land from sea to sea,
Men are wanted, men of courage,
For the Man of Galilee.
O, Thou Man of Galilee!
Thou who died to set men free,
We will follow only Thee,
Blessed Man of Galilee.

Men are wanted, men of purpose,
Men of high and low degree,
Each to be a fellow-worker
With the Man of Galilee.
O, Thou Man of Galilee.
In the fight to set men free,
We will follow only Thee,
Glorious Man of Galilee.

The Mighty One

When light divine had touched the hills,
By slumbering Galilee,
The golden waves then rolled afar
Toward the western sea,
And when the men had knowledge of
The Holy One of God,
They journeyed forth through all the land,
And spread His fame abroad.

Oh, tender One, oh, mighty One,
Who never sent away
The sinner or the sufferer,
Thou art the same today;
The same in love, the same in power,
And Thou art waiting still
To heal the multitude that come,
Yea, whosoever will.—F. R. Havergal.

THE FRUIT OF THE SPIRIT.—Gal. 5:22, 23; Phil. 2:1-16.

Topic for May 31

MOTTO

"The fruit of the Spirit is in all goodness and righteousness and truth."

MEDITATIONS ON THE TOPIC

I. **The Spirit Bears Fruit** in terms of human life. The fruit is manifested in the deeds of men, and these come forth from the purposes of heart in men over whom the Spirit of God has had control. The deeds that bear the marks of a righteous heart-purpose and manifest loving kindness and truth toward fellow men are born of the presence and power of the Spirit of God in the heart.

There is a spirit in men that comes from the natural human emotions which are born with us that may not strictly be called the fruit of the Spirit. This human nature may even be influenced by the kindness of friends and fellow-men and be stirred to emotions of a similar character and yet not have the nature within to do these things through the promptings of the Holy Spirit. Before the Spirit can bear fruit in any life that life must be so prepared of God by redemption and cleansing that the Holy Spirit may be given as an abiding guest whose presence is honored by full surrender and willing service. His presence in the heart will bear fruit in the life by thoughts and words and deeds. These deeds may be described as emanating from the Spirit qualities as named in the letter to the Galatians: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Those who bear the fruit of the Spirit, are living lives that manifest the divine nature like unto the Son of God in the flesh. The example of His life is a perfect pattern of what the Spirit will bring about in our own experience as we receive of His fullness in our lives. And while our imperfect mind and being does manifest weaknesses, we are privileged to enjoy the workings of the divine nature within us so that we cannot do the things that we would.

II. **The Text.—Gal. 5:22, 23.—**This gives the qualities of character which are the product of the Holy Spirit dwelling within.

Phil. 2:1-16.—Here we have the thought of fellowship of the Spirit with the believer and the likeness it produces to the Son of God whose life is illustrated by His mission in the world.

III. **Suggestions for Junior Programs.—**After learning the fruit of the Spirit so as to repeat the various qualities from memory, endeavor to bring illustrations of them in terms of everyday life. Let the boys and girls take certain of them and illustrate them in the conduct of certain individual acts, words, and thoughts. Choose Bible characters to illustrate them. Choose incidents in the life of Jesus in which they are illustrated.

It is not enough to know what the manifestation of the Spirit-fruit is, but the vital thing is to know how that Spirit may bear fruit in our own experience. The last division of the outline may be used to bring out this point. It bears on the simplicity of receiving the Gospel and abiding in the love of Christ. It is impossible to put on a fruitful spiritual life and omit these steps in the plan of salvation. Far too many are omitting and neglecting these steps and are not bearing the fruit of the Spirit. The barrenness of their life and the bitter taste of what they do bear is evidence of their failure.

OUTLINE STUDY

I. A Product of the Spirit of God in Human Life.

1. Must be planted in the right place.—Psa. 92:13, 14; Psa. 1:1-3.
2. Needs the right conditions to prosper.—Matt. 13:8, 23; Luke 8:8, 15.
3. The life emanates from above.—Jas. 3:17; Jno. 15:5; Rom. 6:22; 5:1-5.
4. Requires diligence from the individual.—II Pet. 1:5-8.
5. Requires care by the husbandman.—Jno. 15:2; Heb. 12:11.

II. The Qualities of the Fruit.

1. Its ninefold flavor.—Gal. 5:22, 23.
2. Sevenfold Perfection.—II Pet. 1:5-7.
3. Its perfect bond.—I Cor. 13:4-7; Col. 3:12-14.
4. Like shining light.—Rom. 5:3-5; Eph. 5:8-10; Phil. 2:14-16.
5. Unto holiness and life.—Rom. 6:19-22.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Fruit."**
2. **The Fruit Which the Spirit Bears in Us.**
    a. Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance.
3. **How We Become Fruit Bearing.**
    a. Hearing and believing.
    b. Receiving and obeying.
    c. Abiding in His love.

For Seniors.

1. Conditions for a Spiritual Life.
2. The Fruitful Life.
3. The Qualities of the Spiritual Fruit.

PERSONAL THOUGHT

Are we truly of the genuine seed by which our lives bear the true fruit of the divine nature?

SEED THOUGHTS

Spend the time you have spent in sighing for fruit in fulfilling the conditions for growth.—Selected.

This is the secret of fruitfulness. All that the branch needs is in the vine. It does not need to travel beyond the vine for anything.—M. Dods.

No enumeration of the fruit of the Spirit will be found which excludes peace and joy, much less love; and from these graces, if, indeed, not from the last alone, spring the various fruits which unitedly constitute righteousness.—Wm. Arthur.

Joy is love exulting; peace is love in repose; long-suffering is love on the battle-field; meekness is love at school; and temperance is love in training.—Sel.

THE CHRISTIAN'S RECREATION

I Pet. 2:11; 4:3-5; I Cor. 10:31

Topic for June 7

MOTTO

"This is the refreshing."

MEDITATIONS ON THE TOPIC

I. Recreation.—This means different things to different types of people. "R-e" means to do **again;** "c-r-e-a-t-i-o-n" means to make or form. **Recreation** means to be made again. We use it in the sense of refreshing our body, mind, and spirit, by a needed change or rest in which the person has a chance to recover from a worn, tired or run-down condition to natural vigor of body and mind and spirit.

What will produce this is where the difference comes in the thoughts of people. I found a very good student reading a light book to relieve the tension of heavy school work. This might have relieved the mind of its mental strain, but might at the same time have burdened the soul with poison that could not so easily be cast aside. In the same way some quit their round of business and home cares and relax by a pleasure trip. They may truly receive a change while they spend this pleasure trip in such a laxity of religious and moral uprightness that they lose far more than they gain in physical and mental relief. And so illustration after illustration may be multiplied. Quite often the spiritual maladies of people are the very reason of their nervous break. And when they go out for a time of recreation they increase the cause instead of relieving it. To such, an awakening spiritually would do far more to bring relief and true recreation than all the outings and picnics in the world. Where overwork of mind and body would call for a rest, a change of scene and a touch with the works of nature will be like a healing balm when the soul can come into these scenes with a satisfied conscience and a real fellowship with God.

II. The Text.—I Pet. 2:11.—Fleshly lusts which war against the soul are dangerous indulgences in all of our recreation plans and should be scrupulously avoided.

I Pet. 4:3-5.—Here the apostle names the forms in which the fleshly lusts are manifest and puts a ban on these things as far as the life of the Christian is concerned.

I Cor. 10:31.—This forms a rule governing every act of the believer and is a good test by which to weigh the forms of recreation which we would use when we feel the need of such in our life.

III. Suggestions for Junior Programs.—God has given to boys and girls a nature that finds relaxation in play. And while it is right to teach them to make duty their aim before play and its accompanying pleasure, it is nevertheless well for them to find time for wholesome and conscientious exercise in forms of play suited to the healthy development of their bodies and minds and their moral and spiritual life. What they will need is to be able to choose a wholesome and Christian recreation that will refresh their minds and bodies without harming their spiritual life. The outline for the boys and girls has been formed with such thought in view. They can find in the Outline Study with its Scripure references the materials for the assignment they may have. Refer them to the Bible and lead them to interpret it in the light of present-day application.

OUTLINE STUDY

I. False Recreation of the World.

1. Based on fleshly lusts.—I Pet. 2:11; 4:3-5.
2. Idleness in luxury.—Ezek. 16:49.
3. Idleness and disorder.—I Tim. 5:13; II Thess. 3:10, 11.
4. Vanity of mind.—Prov. 7:4-6; Eph. 4:17-19.

II. True Recreation.

1. To the body.—Acts 27:3; II Sam. 16:14.
2. To the mind.—Job 32:20.
3. To the Spirit.—II Cor. 7:13; 16:18; Rom. 15:32.

III. Kinds of Godly Recreation.

1. The Sabbath.—Ex. 23:12; 31:17; Lev. 23:3.
2. The feast days.—Lev. 23:4-44.
3. The sabbatical years and the jubilee.—Lev. 25:1-34.
4. Change of surroundings.—Mark 6:31, 32.
5. Change of occupation.—Heb. 10:25; Jas. 1:27; Heb. 13:15, 16.
6. Sleep.—Jno. 11:12, 13.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Rest."**
2. Dangerous Recreations.
    a. Those that destroy the morals.
    b. Those that destroy our spiritual life.
    c. Those that destroy the body.

3. Wholesome recreations.
   a. Those that are pure.
   b. Those we can do without sinning.
   c. Those that help our mind and body.
   d. Those we can ask God's blessing upon.

For Seniors.

1. The False Excuse for Questionable Recreation.
2. Recreations Satisfactory to God.
3. Meeting the Need of Recreation.

PERSONAL THOUGHT

I need spiritual understanding to order my recreations in a way that will give me all round satisfaction for my body, my mind and my soul.

SEED THOUGHTS

Make thy recreation servant to thy business, lest thou become a slave to thy recreation.—Quarles.

To recreate strength, **rest.** To recreate mind, repose. To recreate cheerfulness, hope **in God,** or change the object of attention to one more elevated and worthy of thought.—C. Simmons.

Recreation is not being idle; it is easing the wearied part by change of occupation.—Selected.

To unbend our thoughts, when they are too much stretched by our cares, is not more natural than it is necessary; but to turn our whole life into a holiday, is not only ridiculous, but destroyeth pleasure instead of promoting it.—Saville.

PROJECTILES FROM SPACE

By John H. Spicer

Every now and then, the earth receives a jolt from outer space in the form of a giant meteor that leaves scars visible for years afterward. At least five of these scars have been discovered in different parts of the world,—one in Australia, and two each in the United States and Asia.

At least one of these falls took place in our own times, as recently as 1908, but the others occurred ages ago. Four of them struck the desert and waste places of the world, while the fifth, in the Carolinas, landed when the region was uninhabited except perhaps for a few wandering savages.

Perhaps the best known of these meteor scars is the famous Meteor Crater in Arizona. This is about three-quarters of a mile in diameter and five hundred feet deep, with a raised rim all around its edges. At first, it was thought to be a volcanic crater. But there were no signs of volcanic action, either in the crater itself or its vicinity. It is also known now that the rocks below the floor of the crater are all sedimentary in origin, and there is no connection between the crater and the depths below.

Many meteoric fragments, composed of iron and nickel, have been found around the crater, and it is believed that the main body of the meteor itself, weighing perhaps several thousand tons, is buried under the southwest rim and several hundred feet deeper than the crater floor. Judging by the amounts of platinum and iridium found in the fragments analyzed, the meteor itself should contain a considerable fortune in these two precious metals, and several unsuccessful attempts have been made to recover it by mining.

The age of the crater is not known with any certainty. The Indians of the region still have a superstitious fear of the locality. According to their traditions, one of their gods descended at that point in a pillar of fire. From this it seems that the fall occurred possibly not more than a few thousand years ago at the longest.

Two other groups of meteor craters are located in the Old World. One is in the desert region of Central Australia. The other was discovered in 1932, when an English traveler crossed an unexplored section of the Arabian Desert.

The most recent of these meteoric falls took place in the early morning of July 30, 1908, when a cluster of meteors descended with a flash and a roar into the forests of Northern Siberia. The flash was visible hundreds of miles away, and the roar could be heard for the same distance. The shock was felt quite strongly at Irkutsk, five hundred miles away, where it was thought to be an earthquake, and the shock was recorded by the seismographs in the earthquake observatories of Europe, more than three thousand miles distant. A tremendous air wave spread outward in all directions from the center of the shock, and in Siberian villages two and three hundred miles away, it was strong enough to break in windows, blow people off their feet, and blow loose boards and things around. It made itself felt on instruments as far away as England.

When Russian scientists visited the area years afterward, an area of three or four square miles was scarred and pitted with deep water-filled holes, as if it had been bombarded by the heaviest of modern artillery. The ground was ridged in waves outward from the larger holes. For twenty to thirty miles around in every direction, the tremendous air wave had blown all the trees flat on the ground with their tops pointing outward. Many were scorched and burned and had their bark and branches torn off by the terrific blast.

The largest of all these meteoric falls was the one that peppered the Carolinas thousands of years ago. There are hundreds of oval depressions, known locally as bays, scattered over an area of forty thousand square miles, in South Carolina and neighboring states. They vary in size from quite small ones to others almost two miles in diameter. All are encircled by raised rims of earth, which, in each case, are higher at the southeast edge. They are all longer in the northwest to southeast direction. For some time their origin was in dispute. But many geologists now believe that they were caused by a giant swarm of meteors, such as might make up the head of a comet.

When Halley's Comet visited us in 1910, astronomers found that its head was transparent enough that they could look directly through it and see the spots on the sun. From this they believe that some comet heads are made up of a group of fragments, rather than a solid mass. Some scientists have estimated that the comet (if there was one) that struck the Carolinas might have been as large as Halley's Comet itself.

As far as it is known, none of these visitations caused any loss of human life. A comet similar to that which landed in South Carolina might kill millions. The odds are rather against this, as the thickly populated parts of the earth's surface are very small compared to the areas of the oceans, deserts, and the empty regions around the poles.

Fortunately, these visitors come many centuries apart, so that on the whole there is much less to fear from them than from the disease epidemics, floods, famines, volcanic eruptions, and earthquakes that visit different parts of the world every year or so. But astronomers say there is no telling at what moment one of these mighty projectiles might come plunging from the sky to destroy one of the world's great cities.

Owen Sound, Ont.

GUARD YOUR SPEECH

By Grenville Kleiser

A bitter tongue
Engenders strife;
A wholesome tongue
Is a tree of life.

The mouths of fools
Speak foolishness;
Wisdom's tongue
Gives happiness.

Wicked lips
Speak but lies;
Righteous words
Make one wise.

False pride goes
Before destruction;
A wise man always
Heeds instruction.

TIME ENOUGH YET

Thousands are trying to persuade themselves, "There's time enough yet." Reader! are you being thus deluded? Time enough yet for settling matters between you and God! Time enough yet—and your feet standing on the very brink of hell. Time enough yet—and the shadow of death darkening round your path. Time enough yet—and the dark thunder cloud of wrath gathering thick and fast over your guilty head. Time enough yet—and Judgment coming. Time enough yet—and the Lord at hand.

* * * *

Time enough yet? Yes, thank God! There is still time to be saved, but none to lose. NOW—this fleeting moment, even as you read these lines—IS THE ACCEPTED TIME.

Satan will say, TO-MORROW. This is his gospel. Many have believed it. Will you?

"Behold NOW is the day of salvation." (II Cor. 6:21). "Believe on the Lord Jesus Christ, and THOU shalt be saved" (Acts 16:31).—Tract.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE FLOODS OF CENTRAL PENNSYLVANIA AND MARYLAND—DON'T BLAME GOD

So I returned and considered.—Eccl. 4:1.

The dramatic and terrible highlights of the flood waters which raged through many states, carrying death and untold damage in its wake, calls for deep consideration. Floods are by no means the worst feature of the calamity. The steady impoverishment of the soil imperils the food supply of the coming generation. Experts have estimated that if the present erosion rate continues for a hundred years this nation will not feed a population as large as the present one. Flood waters carry with them as they swirl here and there, the best portion of the soil and it takes many years to produce such top soil.

The tragic experience of thousands will never be known; their fears, anxiety and terror. Those who paid the supreme price in death, passed out and are silent. The records of rescue reveal many cases of suffering, sacrifice, and courage. Many saw the hard-earned savings of a lifetime washed away by the relentless streams.

It was pathetic to the writer to hear some of the testimonies of those who amidst the noise of falling buildings and raging waters, had to leave their homes amid a torrential downpouring of rain, in total darkness. The sick had to be carried out, regardless of the gravity of their condition. Some parted, never to see each other again. Others were marooned all night in places that must have struck terror to them. The question rises and will not down; "Is God to blame?"

I have heard Christian men, even ministers of the Gospel blame God. The God who was manifested by the person and teachings of Christ is not of the kind that periodically sends water on a rampage to destroy people and property. Our Lord would not even call down fire from heaven to punish people who refused Him hospitality. He censured the disciples for having a bad spirit when they wished to call down fire from heaven. There are cases where God miraculously brought judgment from heaven, but ten righteous would have saved the situation. These flood centers have thousands of godly among them for whose sake the Lord would have withheld judgment. Before our Lord allowed the destruction of Jerusalem by the Roman army of Titus, He gave instructions that saved all the lives of His followers. No, God was not to blame. Then who was?

Man is to blame for unwisely putting homes too close to wild streams. Man is to blame for this carelessness. Man also is to blame for his greed in denuding our timberlands. With more trees and vegetation around destructive streams, there would be less danger of floods. One of the most eroded spots in Pennsylvania is the area of Clearfield, Somerset and Cambria Counties, of which Johnstown is the center. Then reckless farming and no planning are factors that make wild streams worse. If the West had used better judgment in using the great prairies for what they were intended for, the terrible dust storms would not be. Man so often destroys Nature's balance.

The reason there were fewer lives lost in Johnstown this time, though the damage was larger, was because they built on higher ground. Then also man is responsible to provide wisely against flood times; that is, if he builds in the territory that the backed-up streams from ice and swollen streams must needs pass through.

No, the Lord did not destroy the several hundred dead. He did not engulf Johnstown again. He did not inundate Cumberland, Md. He did not make thousands homeless. He did not destroy millions of dollars' worth of valuable property. Man did by **carelessness, greed,** and **lack of planning.** Let us beware of blaming the Almighty for too many things.

I heard one man say it was because of the great wickedness of people. Other cities were no less deserving of even greater washouts. No, Johnstown, Harrisburg, Cumberland, and Pittsburgh are no worse than hundreds of other cities, but they are more dangerously placed. Happily, most of the inhabitants of these cities are safely on the hillsides, but we are sorry for those in the lowlands.

God grant the nation and the states wisdom and charity enough to plan against another such experience. May we remember the text. **"So I returned and considered."**

SHALL COMMUNISTS RULE AMERICA?

When he shall have put down all rule and authority and power.—I Cor. 15:24.

Is America threatened with Communism? Or is the nation immune from the virus of Bolshevism? Communism means the philosophy of division of property, while Bolshevism is putting it across by force. Unless the Almighty in His mercy checks by a great spiritual revival the course of the nation, thoughtful men feel that our nation is imperiled. Dr. Dodds declares that it is a Revival, Revolution, or the Return of our Lord that faces us. Which it will be God only knows.

Already the enemy is within our gates, and to show the extent of "Red Propaganda" it will be worth while to listen to William Green, President of the American Federation of Labor, who is known for careful thought and good judgment through his vast experience. This is what he says:

> If and when the Third International, in response to the Russian Communist Dictatorship, believing that the hour has struck, sends to American Communism the command, "Fire!" the guns of revolution will blaze upon our streets and the issue will be settled in the blood of our people."

Let me quote William L. Foster, perennial candidate for President on the Communistic ticket:

> When a Communist heads a government in the United States—and that day will come just as surely as the sun rises—that government will not be a capitalistic government, but a Soviet government, and behind this government will stand the Red Army to enforce the Dictatorship of the proletariat.

God-fearing, liberty-loving people should not take the warning too lightly. Dr. W. E. Biederwolf summarizes the following staggering data: Do you realize—

That the revolutionary Communists in the United States are rapidly approaching the 3,000,000 figure?

That there are twice as many Communists in the United States today as there are at the present time in the Communist Party in Russia, where 160,000,000 people are subject to its tyrannical will?

That there are six times as many members in the American Communist Party as there were in Russia at the time of the bloody Bolshevik Revolution?

That there are over 600 Red newspapers and magazines circulating in this country today?

That there are over 6,000 paid speakers daily and nightly poisoning the minds of our masses with this ungodly and un-American doctrine?

That there are over 35,000 paid organizers devoting their time to this diabolical end?

That there are 610 National Communist Organizations, with thousands of state and local branches, constantly stirring the masses toward revolutionary action?

That these organizations spend over $6,000,000 every year to promote civil war in the United States with a view to establishing a Soviet America?

That over 100,000 copies of Stalin's book, "Lenin and Bolshevism," have been circulated among the wage-earners of this land?

That there are forty-nine summer camps where 20,000 boys and girls are taught every summer to hate everything American and to get ready for the coming proletarian revolution?

That this seditious propaganda has wormed and weaseled its way into practically all of our educational institutions where large numbers of the students have organized themselves into Communistic Societies?

That the executive committee of the American Communistic Party has issued a complete program for armed revolution, with secret agents working in the plants of all our major industries?

That suggestions have been issued for a nation-wide strike, setting up barricades in the streets of all our principal cities; seizing the President and his Cabinet and the Federal government buildings and setting up a Soviet United States?

With the political breakdown is associated the moral breakdown. Recently the wife of one of the most noted missionaries in the world was shocked by the following observations on her arrival in America after a term of service.

1. To find ourselves in a city where we had to go hungry because we could discover no place to eat which did not also sell beer.
2. To see miles of glaring advertising imploring us to drink, smoke or visit roadhouses.
3. To see men, women and girls smoking, drinking, carousing in saloons and at cocktail bars.
4. To hear oaths and vulgar expressions on the lips of high school and college girls of good families.
5. To find so many churches closed on Sabbath evenings, but motion picture places open wide and busy.
6. Inability to find a midweek prayer-meeting, but rather forums, dramas, scouting, dancing, bridge in church parlors.
7. To find churches being sold for debt, benevolent budgets cut, Christian work of all kinds cut because of lack of funds, people unable to

work and losing their jobs, but at the same time, apparently, having plenty of money for sport, motor cars, luxuries and indulgences.

8. To find the nastiness of the modern literature that was sampled.

9. To find America running more and more to nudity, license and pagan painting, while heathen people, when converted, tend to stop such practices and move towards modesty, chastity and restraint.

10. To find crooning, which seemed at first like a sudden sickness, was really a recognized form of public entertainment.

We say, "America, sit up and take notice. Repair the broken down altars in the home. Repair to the temples of God in true worship. Return, ye backsliding children, to the God who made the history of America better reading." We cannot dodge our responsibilities. If we do we must take the consequences of our dodging. Then God have mercy on us. It is still time to awake. AWAKE! AWAKE!

BRUNO HAUPTMANN IS DEAD

He that stealeth a man, . . . or if he be found in his hands, shall surely be put to death. —Exodus 21:16.

The electrocution of the convicted stealer and murderer of the Lindberg baby has been duly carried out by the state of New Jersey. The sensational trial and the theatrical staging of the same, both in court and by the newspapers is an exhibition that shocked the world. The trial degenerated into a circus. There is need for a housecleaning in the American bar. No British or Canadian judge would have allowed the case to go on without calling into court some of the miserable offenders. But sad to say, back of the offenders is a sordid public that has an appetite for the sordid, sensational, and spectacular.

It is to be regretted that the Governor of New Jersey, Mr. Hoffman, dragged his high office into the mire. There was no evidence that Hauptmann was not justly convicted, but undoubtedly the police and district attorney may have overreached themselves in seeking to convict the manstealer. This the governor could have attended to without tampering with the legal processes of the law or the undue checking of the action of the courts. The reaction caused by his tampering will be far-reaching and bring courts into disrepute.

The Canadian newspapers probably stated the reaction of their nation in the editorial, **"Let's forget it."**

The silence with which Hauptmann went to his doom may never be accounted for, but there are implications that his associate may have been some one close to his heart, and the full confession would not have saved him or her; besides it would have imperilled the well being of the other. He certainly was a stolid, strange character who had been in crime before, was illegally in this country, and secretly had Lindberg money when it should have been banked.

"Let's forget it." The State finally acted.

"THE WORLD BACK ON THE WAR ROAD"—48,212,000 SOLDIERS

All they that take the sword shall perish with the sword.—Jesus Christ.

Now, eighteen years after the "World War," the nations are traveling the same road, which in 1914 led them to the bloodiest war in the history of the world, and that largely fought by so-called Christian nations. Even the heathen world stood aghast at the bloody and diabolical orgy of those four years. But the greatest statesmen and parliamentarians are agreed that the "World is on the War Road." This is no great tribute to the collective wisdom and sanity of the world, that we are confronted with the same problems, dreadfully similar in character and portent to that of the years of 1914. However, the war generation has had sufficient wisdom in planning on a greater scale, and a more deadly way to increase the suffering of the **"Next War,"** already, called that by millions.

Hon. Chester C. Bolton, presented to the United States Congress the following tabulation of the **"Organized Military Forces of the World,"** with the percentage of population.

Nation	Organized Forces	Per cent of Population
Argentine	479,000	3.93
Austria	243,000	3.6
Belgium	584,000	7.22
British Empire	1,068,000	.25
Bulgaria	33,000	.55
China	1,750,000	3.7
Czechoslovakia	1,887,000	11.5
Denmark	74,000	2.10
France	6,134,000	14.62
Germany	2,276,000	3.44
Greece	583,000	9.43
Hungary	635,000	7.3
Italy	6,527,000	14.65
Japan	2,175,000	2.3
Netherlands	359,000	4.64
Norway	330,000	11.71
Poland	2,048,000	6.11
Rumania	1,874,000	10.4
Russia	15,775,000	9.4
Spain	2,303,000	9.66
Sweden	876,000	14.36
Switzerland	600,000	14.75
Yugoslavia	1,696,000	11.86
United States	438,000	.35

Jesus Christ, with His unmatched wisdom, knew the **outcome** of all arming, when He said, "They that take the sword shall **perish** with the sword." The world is taking the sword, which in our day is more **deadly** than the Roman sword of our Lord's day, the days of His flesh. May we as believers in **what** He said, sound the warning to the nations.

THE LATE JAPANESE POLITICAL AND MILITARY UPHEAVAL

In the last days . . . men shall be . . . fierce. —Apostle Paul.

The Holy Spirit speaking through Paul, the apostle to the Gentile nations, was inspired to write that in the last days men would be **FIERCE.** This fierceness is becoming more and more evident, in spite of the Gospel, the Church, unparalleled education and cultural advantages, and the restraining forces of Government. The deadly auto highway toll, the mounting criminal assaults, kidnapings, and murders, all show which way the wind is blowing—and that it is an ill wind. With that also is the diabolical preparation for future wars.

The fierceness of the ending of the age is also apparent when we look at the assassinations of men in high places.. The following twelve presidents, kings or premiers, two of them Japanese, have been assasinated since 1920.

1920—President Venustiano Carranza of Mexico.

1922—Michael Collins, chief of the provisional government of the Irish Free State.

1922—I. Narutowicz, first president of the Polish republic.

1928—President-elect Alvaro Obregon of Mexico.

1932—President Paul Doumer of France.
1932—Premier Tsuyoshi Inukai of Japan.
1933—President Sanchez Cerro of Peru.
1933—King Nadir of Afghanistan.
1933—Premier I. G. Duca of Rumania.
1934—Premier Engelbert Dollfuss of Austria.
1934—King Alexander of Yugoslavia.
1936—Premier Keisuke Okada of Japan (attempted).

The attempted assasination of the premier and some associates in Japan is accelerated by the spirit of Fascism which is growing by leaps and bounds in the **"Land of the Rising Sun."** Fascism is a fanatical worship of state, putting the delegated powers to man above the power of the Almighty. Fascism even makes the **Christian Church**, the **Bible**, and **conscience** subservient to state. This is the modern revival of Caeser Worship. This is the **"Beast"** spoken of in the Bible as dead, and yet living. This spirit lived on through the broken remnant nations of the old Roman Empire, and is now flaming into a fire everywhere. This spirit, which is fierce, will have something to do with the endtime. Militarism, as in Japan, will be the ally of Fascism, its right arm.

BIBLE COLORING IN THE ENGLISH LANGUAGE

It is thrilling to recall even a partial list of the expressions of current usage which we owe to the Bible, writes Zona Gale in The Milwaukee Journal. Many of these we do not readily identify with their source: "Stars in their courses;" "a man after mine own heart;" "how are the mighty fallen;" "passing the love of women;" "thou art the man;" "vine and fig tree;" "a little cloud . . . like a man's hand;" "a good old age;" "drew a bow at a venture;" "as the sparks fly upward;" "king of terrors;" "the skin of my teeth;" "eyes to the blind;" "a dinner of herbs;" "nether millstone;" "full of works."

"The way of the transgressor;" "out of the mouth of babes and sucklings;" "strife of tongues;" "green bay tree;" "how long halt ye between two opinions;" "took sweet counsel together;" "bring down my gray hairs in sorrow to the grave;" "unstable as water;" "milk and honey;" "by bread alone;" "darkness which may be felt;" "the wife of thy bosom;" "the mother of all living;" "apple of his eye;" "one thing needful;" "wars and rumors of wars;" "hope deferred;" "of the earth earthy;" "idle talk;" "by evil report and good report;" "fearfully and wonderfully made;" "the still small voice;" "hewers of wood and drawers of water."

PULLING HARD AGAINST THE STREAM

In the world I've gained my knowledge,
And for it have had to pay;
Though I never went to college,
Yet I've heard that poets say
Life is like a mighty river,
Boiling on from day to day;
Men are vessels launched upon it,
Sometimes wrecked and cast away.

Many a bright, good-hearted fellow,
Many a noble-minded man,
Finds himself in water shallow;
Then assist him if you can.
Some succeed at every turning,
Fortune favors every scheme;
Others, too, though more deserving,
Have to pull against the stream.

If the wind is in your favor,
And you've weathered every squall,
Think of those who luckless labor,
Never get fair winds at all;
Working hard, contented, willing,
Struggling through life's ocean wide,
Not a friend, and not a shilling,
Pulling hard against the tide.

Don't give away to foolish sorrow,
Let this keep you in good cheer;
Brighter days may come tomorrow,
If you try and persevere.
Darkest nights will have a morning.
Though the sky be overcast;
Longest lanes must have a turning,
And the tide will turn at last.

—Harry Clifton.

"We made our prayer unto our God, and set a watch" (Neh. 4:9).

"The backslider in heart shall be filled with his own ways" (Prov. 14:14).

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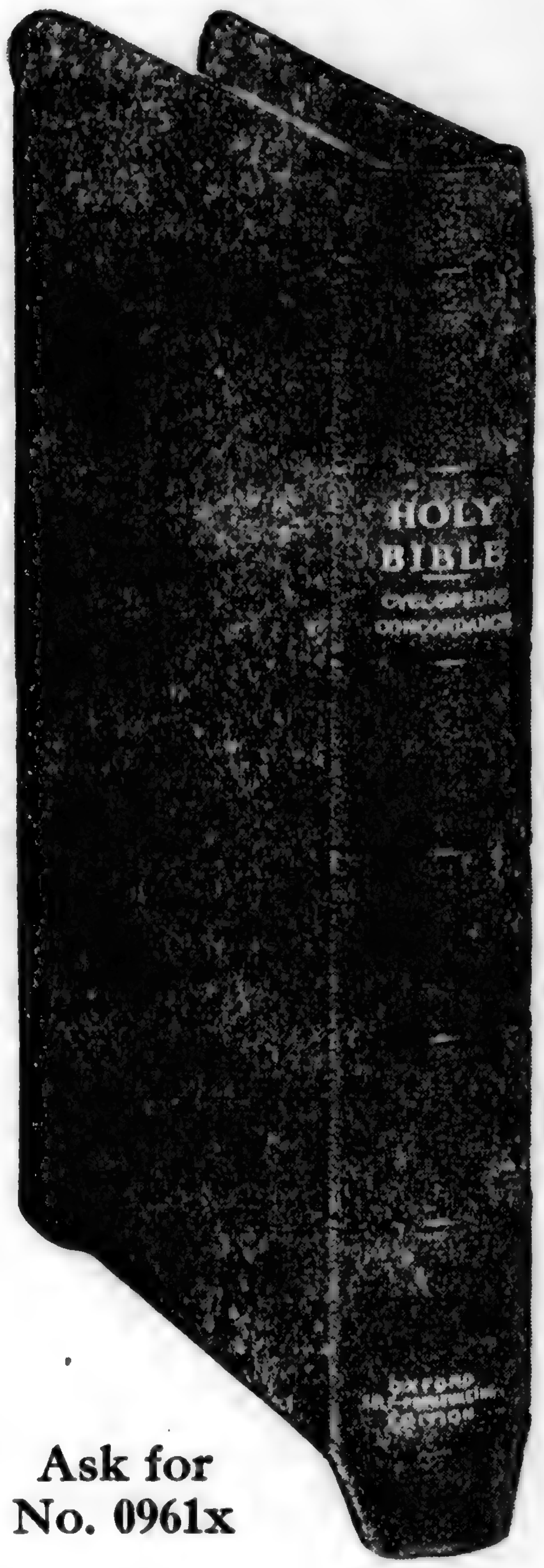

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Specimen of Type

8 ¶ ²⁵Jĕ-hōi′-ā-chĭn *was* eighteen years old when he began to reign, and he reigned in Jĕ-rū′-să-lĕm three

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

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"The more we watch man's effort to straighten out the world's affairs, the more we believe in prayer."

Christian Monitor

JUNE, 1936

"What Is so Rare as a Day in June?"

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"IN THE MULTITUDE OF COUNSELLORS"

By Mary Miller

MARCIE Ramer flopped down on the bed and kicked her shoes off over the edge. What a luxury to stretch her tired, aching body. She was too tired to move. Her brother Tommy had always said that when Grandma sat down, she aimed toward her rocker and then let herself fall into it. She had fallen on the bed that way, she thought, as she abandoned herself to the luxury of rest and quiet.

What had ailed her this morning! She had acted so foolishly—awoke with a start, thrown her arms about her roommate's neck, and sobbed out a confession, "Oh, I've had such a terrible dream! I've been so wonderfully happy that I just know something ill will befall me. I'm getting more and more like Mother—having premonitions that do not fail!"

How they would delight hearing her express doubt and fear! Well, she never, never, never would believe the unkind things they said about Carl. She almost knew any of the girls, even Miss Stacy, would have been thrilled to go with him, if they had been lucky enough to be honored by his attentions. What if he did come from a neighboring college and belonged to a different branch of the Church! That was no sign he drank and smoked and played cards and hardly ever went to church. Even the matron and principal had spoken to her about it. She certainly hoped they wouldn't mention it to Mother and Dad when they arrived for the graduation exercises. She knew her parents would be impressed by his tall, lithe figure, his rich, dazzling smile, his witty, genial manner, and his gorgeously glowing eyes.

No one else she had ever gone with had half the dashing appeal, the richness of soul, or the romantic, storybook flavor that Carl Marner had! Three commencement evenings they had spent together, and three more were coming. They had such good times together! Their spirits complemented and drew out each other. She felt so much at home—at ease— with him; and his informal graciousness gave her such a queenly feeling!

She felt herself going off to sleep. Her subconscious mind took control. Her examinations were finished. She was free to rest, picnic, visit, play tennis, practice, to do anything she wished. Carl had said, "One day all to ourselves." A whole summer day in a world of love and sunshine with nothing that had to be done—it was just too good to be true.

She saw figures rushing up and down stairs, and in and out of rooms with stacks of books and papers. Everywhere was ceaseless, bustling activity—dishes, spoons and kettles clattering in the dormitory kitchen, visitors thronging the campus, teachers rushing back and forth from home to school, girls packing, visiting, meeting home folks. Her mind went on and on as though it were being carried downstream. Now Carl was putting his arm about her and saying in his irresistible manner, "You don't quite trust me; do you Marcie?"

Several hours later Marcie awoke to hear Miss Stacy saying, "Someone to see you." And in walked her father and mother. She leaped from the bed and threw her arms about them. "Why, Mother and Dad! I'm so glad—to—see—you!" she cried, while sobs shook her wornout body.

"Why Marcie, why do you cry so?" her mother asked in alarm.

"Oh, Mother, I've got one of your intuitions and it sticks by me every minute. I've been so happy and I just know something bad is going to happen to me. I'm so glad you're here."

Her father took her hand gently as they seated themselves. "Have you done something, Daughter, that perhaps you shouldn't have done?"

Had they already told him about Carl? Couldn't they even let her father judge for himself?

"Why, No! Father, of course not! I'm just so tired from tearing around so madly and doing so many things that I'm not quite myself. How's Tommy and everybody? Why didn't you bring Tommy? I wanted my only brother to hear my graduation reading."

"Everything's fine at home, and he does so like to run the tractor that it wasn't at all hard to coax him to stay with his Aunt Grace. Are you glad to be coming home dear?"

"Oh, I'm so glad! But I've had a glorious time and commencement is thrilling! We just go till we practically drop in our tracks. In thirty minutes from now we eat supper; after that I practice tennis for half an hour. Will you come and watch us? Then we'd better drive up town to Uncle Boyd's till program time. He told me to bring you as soon as you came. After the program I want you to meet Carl." She didn't fail noticing that her parents looked at her with concern when she spoke his name.

Before going to the program after their return from Uncle Boyd's she asked Miss Stacy to tell Carl that she had gone with her parents to the meeting and he could call for her afterward.

Ten minutes after she had left the office Carl Marner and a friend of his came in. Carl thanked Miss Stacy for the message. As they were leaving Miss Stacy heard his friend say, "Let's not go to the program. Let's go on uptown. Maybe we can find Bill and Joe. You can see her after the meeting."

Marcie had sat far back in the assembly room so she could show Carl to her parents as he walked in. Surely he couldn't have misunderstood the message she had left! Why hadn't he come to the program?

He was not at the office after the meeting. Miss Stacy said he had called and she had given him the message. She decided to wait with her parents in the office. He would surely come soon. What could be keeping him!

An hour went by. Twice her parents had tactfully suggested that perhaps she had misunderstood and they had better go on to bed. But the outside door had opened—breezy steps approached the office door, and all of them looked up expectantly into the face of —Uncle Boyd. He boomed in his genial, competent manner, "All three of you are coming out to our place for the night. Hurry Marcie and pack your bag." As he spoke he dangled a note behind him out of her parents' sight. She walked out the door, taking the note with her. In her room she read, "I couldn't tell you Marcie, so I wrote this as it was told to me in the drug store a half hour ago. Carl Marner and three of his friends have been arrested and thrown into jail on a charge of drunkenness. Forget it, dearie, and help me show your father and mother a good time. I'm trusting you!"

Hutchinson, Kansas.

GOD'S BEST

God has His best things for the few
That dare to stand the test;
God has His second choice for those
Who will not have His best.

It is not always open ill
That risks the promised rest,
The better often is the foe
That keeps us from the best.

I want in this short life of mine
As much as can be pressed
Of service true for God and man;
Help me to do my best.

I want to stand when Christ appears
In spotless raiment dressed,
Numbered among His hidden ones,
His holiest and His best.

Give me, O Lord, Thy highest choice,
Let others take the rest;
Their good things have no charm for me,
For I would have Thy best.
—Selected.

CAN YOU TAKE CRITICISM?

Criticism, like any other medicine, is apt to cause one to make a wry face. Still, there may be much virtue in that which one finds so unpleasant. Others never see one in quite the same way as one thinks of himself. Instead of resenting another's point of view, one should at heart be grateful for it—particularly if it helps to overcome a fault. To be able to take criticism without getting all fussed up reveals a well-poised soul; also a soul that is striving to grow.—Selected.

"God sends a man obstacles so as to teach him the habit of victory."

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PRESERVED IN DANGER

By Anna H. Weaver

DURING the recent high waters and floods that worked such havoc in so many places in the East, I was again reminded of a story once told me, by an aged grandmother, of an experience of hers when she was a young girl. The setting of this true incident was on the Susquehanna River in Pennsylvania, just where the magnificent power dam is now constructed at Safe Harbor. Only a small section of the island, known then as Ellse's Island, can now be seen, as the lower part of it extends just a trifle beyond the huge dam.

In 1873, when this story took place, the island comprised an area of about one hundred acres of excellent farming land. It was on that island that Mr. Bard, as I shall call him, lived happily with his family for many years. There were other islands near by, and Mr. Bard also farmed them.

The winter of 1872-73 was one very much like the one we have just passed through. There were cold and snow and ice, week after week, without any thawing between times.

It was in March of that memorable winter when Bessie, Mr. Bard's daughter who had lived away from home, returned to the island for the great event of her approaching wedding.

Bessie always feared the water, and especially the ice freshets of the spring. And it so happened that just after she arrived home this spring, there was a sudden siege of warm weather, and the ice on the river began creaking and breaking. After the first day of this, Bessie insisted upon sitting up during the night, although her parents tried to assure her that there was no danger. However, Bessie kept her post by the kitchen fire, and listened carefully for every suspicious sound without. But the night passed safely enough, and the river remained calm. The next day was as warm as the first, and again, when night came, Bessie feared to retire. Her fear of the ice was very strong, and at this time seemed to be accompanied by a strange foreboding of evil. The family laughed at her fears, although they had taken some precautions lest there should grave danger result from the ice. Bessie's brother Hal, who lived at Safe Harbor, had sent a man out to them to assist in case of a sudden break in the ice, or in case it should become blocked up. But day after day showed no more danger than the day before, and when night came, every one slept, except Bessie, who kept her lonely vigil for a week.

By Saturday there still seemed to be no danger, and the family proceeded to prepare for the guests they hoped to entertain on Sunday. Among them was Bessie's fiance, George Murray. Bessie and her mother toiled joyfully all the morning and afternoon, cleaning, cooking, and baking.

Mr. Bard teased Bessie, and told her to bake the mince pies particularly well. "You know how fond George is of them," he told her. And of course, Bessie did put into them the very best of her culinary art, and when they were done she placed them in a neat row on the shelf in the cellar with the flaky white loaves of newly baked bread, and a dozen other "extras" with which Bessie's mother always stocked her cellar shelves when she knew there would be company.

When evening came, Mr. Bard encountered his daughter just as she was preparing to spend the night by the kitchen stove again.

Bessie, it is ridiculous of you to sit up all through these nights! We have lived here on this island for so many years, and we have never had cause to fear the ice as you fear it. If it should dam up, we would hear it before any damage could be done. Now listen to me, and go to bed. Get your night of sleep as you should, and forget the ice. Don't you trust me and our men in case there should be any danger?"

"Perhaps I am foolish," Bessie replied. "I shall do as you want me to do tonight, Father." And within her she thought that maybe she was not trusting the Lord as she should, by being so anxious about the ice. And so she retired, and, after praying earnestly for protection, slept as soundly as youth can.

Awaking at his usual early hour, Mr. Bard broke the stillness of the household by calling lustily, "Time to get up, everybody!"

But the next instant he ejaculated a startled cry that sent everyone racing to their windows.

The ice had dammed up during the night, and water and ice were rising high and piling up at the very doors of the house. The barn was already surrounded by, and the stables filled with, the cakes of ice and the rising waters, and it was seen immediately that nothing could be done to save the cattle. They must inevitably perish. For just a moment Mr. Bard looked down into his daughter's face with a shame-filled countenance.

"My dear," he said, "if only I had let you sit up one night longer, we might have escaped. But now—"

"There, Father!" Bessie comforted him, although she, too, regretted having given up her vigil at the last. "We can risk trying to get to shore, can't we?"

"It's the only thing to do. It will doubtless mean certain death if we stay here, for a few more 'shoves' of the ice, and the house will go, I fear. We at least have a chance if we can climb over the ice to shore before the gorge breaks."

They had to choose between inevitable death by staying on the island, or possible death by crawling over the piled-up-ice covered river to shore. On the shore they could see scores of people hurrying about in the early morning excitement; but they could not hear, above the roaring of the river, the shouts and cries arising from the gathering crowd on the shore. Nor were they conscious of the shrill blasts of horns and the wildly ringing Safe Harbor church bell, all sounded in frantic hope that the stranded family might hear and flee to safety.

A Mr. S., an influential citizen of the little village, offered a reward of $600.00 to the person or persons who would venture out across the terrors of the ice in an attempt to rescue the Bard family. Hal Bard, with his family, watched most intensely, praying the while that their ~~loved~~ ones might yet be saved.

Wrapping warm clothes about them, and yet not taking more than they absolutely needed, the Bards actually determined to try

LOOKING UP

So often in a living book I read
How One, a Prince, supplied each daily need
And gained fresh power for every need
Through looking up.

And now when rosy fingers tint the sky
I seek His face.
Each noon my zeal would surely die,
But I embrace
His hand and feel new power. When swallows fly
Through evening's dewy dusk I seek on high
My resting place.

Sweet privilege! My font of happiness!
And not for me alone to seek each day
And find so true a Friend.
Oh come with me and bend
A humble knee before His throne; then lay
Your head upon His breast and bravely say,
"Dear Savior, I have sinned; forgive and bless."

A fearless heart will dare to meet each foe;
Unwavering faith will ward the skeptic's blow;
A face each day with victory will glow—
Through looking up.

—Robert Clarke.

at least for safety. Before she stepped out on the treacherous ice, Bessie clasped her hands in an impulsive gesture of prayer, while her heart implored divine protection on their perilous journey.

At places the ice was piled forty feet high, and there were frequent rifts that were as wide as three feet, across which the terror-stricken family had to leap. The huge field of ice was now almost still, but everyone knew that, should the choked place at Wise's Island give way, there would be no hope for their lives.

Breathlessly the crowd on the Lancaster County shore watched and waited. At times the great piles of ice hid the Bards from their view, and for anxious, fearful minutes the waiting ones peered, until one by one they would again appear on the crest of an ice hill. Prayers for their safety ascended constantly from the lips and hearts of the anxious watchers.

At last, exhausted, and cold, and nerve-racked, the little group reached the end of their ice path, and were assisted to the shore by ready strong arms, and hurried to warm firesides in the little village. The dog, however, having accompanied his master and mistress to safety, returned toward the deserted island home, as though he must perish with his fellow creatures there. Just twenty minutes later the ice gorge broke, and the river became a mad, seething, tumbling pathway for the blocks of sharp, jagged ice.

By late afternoon Mr. Bard and a few other men ventured out on the river in a boat to see if there might perchance be any hope of yet saving any of the livestock and personal property. The voyage was a treacherous one, although careful manuevering of the boat in and out among the ice cakes finally brought them to the island home, which now presented a pathetic scene of desolation. The horses, cows, and hogs were all drowned, except two small pigs, which were miraculously saved from death. On the front porch of the house, which was the only dry place available, the men found little wild animals and rats, seeking shelter. The mince pies and new bread in the cellar were found, but by far unfit for a Sunday dinner! In the summer house Mr. Bard had stored forty bushels of potatoes. These, the men took into the bedrooms and, removing the carpets, spread them on the floor to dry, and later on the family was able to use all of them.

The pretty little island farm was so mutilated that months afterward many scars still remained. At places where the ice had been piled as high as forty feet, some of it remained until the hottest months of the summer.

Bessie has never forgotten her harassing experience, and, although she is now eighty-seven years of age, tells it with the same exactness of detail as though it were a very recent adventure. And her kindly face glows with warmth and adoration as she attributes their safe arrival on the shore to the Heavenly Father, who she knew was watching over them. Lancaster, Pa.

"There's beauty all around our paths,
  If but our watchful eyes
Could trace it 'midst familiar things,
  And through their lowly guise."

THE MENNONITES OF RUSSIA

By John Horsch

Czarina Catherine II of Russia in 1763 published a manifesto offering various inducements to attract foreign settlers to her vast domains. The traveling expenses to their new homes were to be partly refunded them and they were to be permitted to settle in closed colonies. Those who did so had the right of taking the civil administration of such colonies largely into their own hands. They were promised exemption from taxation for a considerable period, and were guaranteed perfect religious liberty. Under no circumstances, however, would they be allowed to make converts among the membership of the Russian state church which comprised practically all the native Russians.

Czarina Catherine II desired to win Mennonite settlers for the wide steppes (prairies) of the southern parts of the empire.[1] In the summer of 1786 a Russian officer, George von Trappe, appeared at Danzig to visit the Mennonites of that region for the purpose of creating among them an interest in the Russian colonizing project. Under prevailing conditions he found this an easy task. In the same year two delegates, Johann Bartsch and Jacob Höppner, made a trip of investigation to South Russia at the expense of the Russian government. They selected a region on the Dnieper River suitable for colonization, and before their return were received in audience by the Czarina as well as by grand duke Paul, the heir to the throne.

The First Mennonite Immigration to Russia

The Russian government offered every Mennonite family 65 hectares (about 162 acres) of land free, and ten years' exemption from taxation. Every family was promised a loan of 500 rubles. George von Trappe, who was named director of the prospective colony, accompanied the delegates back to Danzig. Within a few months about 230 families started for South Russia. Because of a threatening war with Turkey, they were detained for almost a year at Dubrowna at the expense of the Russian government. Finally they settled at the river Chortitz in the province of Jekaterinoslaw, somewhat north of the region first selected.

This group of settlers reached the place of their new homes in July, 1789. The difficulties confronting the pioneers on these treeless prairie lands surpassed their expectations by far. The sod huts which they built proved inadequate in various respects. During the following winter many of the families were given shelter and provisions in the fortress of Alexandrowsk about twelve miles from the settlement. In the spring of the following year a beginning was made in building more substantial houses and in cultivating the land. This settlement, called Chortitza Colony or Old Colony, comprised at first eight villages.

Continued Immigration from Prussia

Czar Paul I, the successor of Catherine II, in 1800 confirmed "for all times" the privileges granted the Mennonites "and their children and descendants," including complete exemption from military service, and these privileges were again confirmed by Czar Nicholas I, in 1838. In 1804 a colony, consisting of eighteen villages, was organized on the Molotschna River in the province of Taurien. News of the evident success of this colony brought from Prussia new groups who settled in the same region on the Molotschna. By 1830 this colony had expanded to forty-six Mennonite villages, incorporating a total population of about 10,000, with the towns of Halbstadt and Gnadenfeld as centers. The coming of Mennonite families in groups from Prussia ceased almost entirely before the middle of the same century.

Increase of the Mennonite Population

The available land in these regions was inadequate to afford homes for the natural increase of the population of the Mennonite colonies. The farms in the colonies were to be "model" farms, hence a ruling was in force against dividing them. Therefore only one of the sons in a family could become a landowner. In the course of the years the number of the "landless" became very large. By 1860 nearly 3,000 families in the Molotschna Colony did not own land. Some found opportunity for renting farm land; many followed trades and handicrafts for a living. The landless class appealed to the government for aid, presenting their need and charging refusal of the well-to-do colonists to extend to them a helping hand. The government gave them to understand that while the state had given free homes to the first settlers, their children and descendants could not expect any special favors. However, dividing the farms was finally permitted by the government.

New Mennonite Colonies

From the mother colonies of Chortitza and Molotschna new colonies were formed by the landless class. As time passed colonies were established in several other Russian provinces, also in the Black Sea peninsula, Crimea, and in western Siberia. In various instances the older colonies rendered substantial assistance in the establishment of later settlements. In at least two smaller new colonies the settlers came directly from Prussia.[2]

The Mennonite colonies of Russia were granted a large measure of self-government. In fact they constituted a separate state within the state. The colonists were farmers but, in European fashion, lived in villages comprising twenty to forty families each. A group of villages—as a rule about twenty—formed a political district called Wollost. Before the Bolshevist revolution the Molotschna region, where the Mennonites were more numerous than in any other province, had about sixty Mennonite villages. The whole Mennonite population of Russia was about 100,000.

The Schools of the Mennonite Colonies

During the first half century the schools of the colonies were inadequate. A humble beginning in the way of training teachers was made in 1820 at Orloff on the Molotschna. An institution for this purpose, as well as for general education, was established at Chortitz under the name of Central School, in 1840, and another in 1858 at Gnadenfeld. This resulted in a gradual improvement of the village schools. Two other central schools were established later as well as a normal school for training teachers. Teachers' conferences helped to raise the schools to a higher standard. Religious instruction always held a prominent place in all Mennonite schools. The schools were conducted principally in the German language, though Russian was also taught and, in later periods, the Russian language was used in some of the classes.

Prosperity of the Colonies

As concerns material prosperity the Mennonite colonies in Russia were eminently successful. As is perhaps generally known, the Russian colonists who in the seventies of the last century immigrated to America were quite prosperous as farmers here; it is questionable, however, whether they on the whole attained to the degree of material success which had been theirs in Russia. Under the rule of the Czars the Mennonite colonies were the pride of the Russian government. In cleanliness, order, culture, and prosperity the native Russian villages could not be compared with the Mennonite villages; in fact, in these respects the Mennonite colonies surpassed the colonies of the other German sects who had migrated to Russia.

Johann Cornies

The man who did more than any other for the external success of the Mennonite colonies was Johann Cornies. As a youth of sixteen he came with his parents from Prussia in 1805. He was a man of eminent organizing and executive talent. For many years he was the chairman of the "Agricultural Society" in the Molotschna colony. The Wollosts authorities as well as the higher officials of the government co-operated with him in his endeavors for improvements along various lines. Some of the improved methods of farming which he recommended were made obligatory for a few years, until their unquestioned superiority made compulsion unnecessary. Unfortunately it must be said that at times he used his authority to meddle with things which concerned the government of the church, not the civil government. Johann Cornies died in 1848.

Loyal Russian Subjects

In general it may be said that the prosperity of the Mennonite colonies aroused the envy of some of the native Russians. The Mennonite farmers often had native Russian servants or farm hands and did not treat them as their social equals. This air of superiority in the attitude of some of the "foreign" employers caused bitter resentment on the part of some of the native Russians, but was never questioned or criticized by the Russian government.

The Mennonites, in turn, were completely loyal to the government. Their attitude toward the government is illustrated by the following incident. Czar Nicholas I, in 1818, was making a tour through the Molotschna Mennonite colony. There was no good hotel within reach, and he decided to stop for dinner with a Mennonite family. When the meal was ready he asked the woman of the house to sit down with him at the table. Her reply was: "Far be it from your handmaiden to sit down at the same table with the anointed of the Lord." The Emperor then took her by the hand and led her to the chair to sit down.

A State Within the Russian State

We have stated that the Mennonite colonies in Russia formed virtually a state within the Russian state. They were given a free hand in matters of civil administration. It was an interesting experiment, though it is easy to foresee that this arrangement would not prove satisfactory as a general principle. In consequence of this arrangement the Mennonite Church in Russia in the earlier period of its history partook of certain features of a state church. While, as a matter of fact, no one was compelled to unite with the Mennonites against his will, there was no other church in these colonies, and the force of precedent was so strong that all the children of Mennonite parents united with it. Baptism in many instances partook of a civil rather than religious nature, being required for those who would enter the state of matrimony. So it came about that the civil population was identical with the membership of the church, though among their members there were those who showed by the lives they lived that they failed to take their Christian profession seriously. Church discipline was sadly neglected in many of the congregations. Many a church member had an evil reputation without being called to account by the Church.

In various respects, then, the Mennonite colonies as such fell short of exemplifying the requirements of true Christianity. At a time when the landless class in the colonies had become very numerous, the more well-to-do class refused to give them the benefit of the use of those lands which were held in common ownership by the colonies. The ensuing contentions about the use of such lands form a dark chapter in the history of these colonies.

Civil Administration Committed to Mennonites

The civil administration of the colonies was committed to the colonists themselves. They elected the village authorities who in turn elected the **Oberschultz** for the **Wollost**, a political district consisting of a group of villages. In the large Molotschna Colony the heads of the Wollosts were responsible to a commission located in the city of Odessa who were named by the Secretary of State in St. Petersburg. Though the civil officers of the villages were Mennonites, it fell to their lot at times to administer corporal punishment, consisting sometimes in giving a whipping to a member of the church.

The most regrettable consequence of this arrangement as concerns the civil administration was, that in various cases Mennonite officers of the government rendered decisions regarding things that were outside the province of the civil administration, things which concerned the church and its officers, and such decisions were then enforced. In a number of instances the officers became guilty of persecution, and such guilt was sometimes shared by church officials who yielded to the temptation of advising the use of force to advance what they believed to be the best interests of the church.

Banishment of a Mennonite Bishop

About 1855 a Mennonite bishop, Heinrich Wiens of Gnadenheim, was called upon to report to one of the Commissioners at Odessa, because he had spoken disapprovingly of the whipping of an offending member of the church by an officer who also was a member. Wiens was told by the Commissioner that upon his command even he as a minister must give a beating of this sort to a church member. Wiens in reply stated emphatically that he would not comply with such an order, and in consequence was immediately banished from Russia. In this case the sentence was pronounced by an official who was not a Mennonite but in other instances Mennonite officials, both civil and ecclesiastical, obviously transgressed in somewhat similar ways.

Origin of the Kleine Gemeinde

The first instance in which the use of force was threatened in the settlement of church matters occurred in connection with the movement which resulted in the inception of the so-called Kleine Gemeinde. Klaas Reimer, the leader in this movement, had been ordained a minister in Prussia in 1801 and a few years later immigrated to Russia. He was a diligent student of Scripture and of Menno Simons' writings, a man of strong convictions who saw with sincere regret the spiritual decline and the general neglect of discipline. With a few associates he suggested to the bishops of the church that a stricter attitude toward transgressors was necessary. When such suggestions proved fruitless, Reimer after years of waiting began to hold separate meetings, though he and his associates never withdrew from the old church. He was ordained a bishop by one of his associate ministers. The name "Kleine Gemeinde" was due to the fact that the membership was not numerous.

The Kleine Gemeinde emphasized the need of repentance and took a strict attitude in regard to discipline. This group of churches disapproved the holding of civil offices which necessitated the use of force. They were outspoken in their testimony against worldly conformity, including the use of tobacco. After Reimer's death the congregation chose a bishop and requested the bishop of the congregation of Halbstadt to ordain him, but the request was not granted. The Kleine Gemeinde was threatened by the village and Wollost authorities with banishment to Siberia, but in 1843 this group was formally recognized by the higher authorities as a Mennonite church. Somewhat later a congregation of this communion was organized in the Black Sea peninsula Crimea (Krimm), consisting of members of this communion who had moved there from the Molotschna Colony.

The Krimmer Brueder Gemeinde

A number of the members of the Kleine Gemeinde in the Crimea with preacher Jacob A. Wiebe (1836-1921) as their leader, withdrew from this church in 1869 and organized themselves as an independent congregation under the name Krimmer Mennoniten Bruedergemeinde. Somewhat later Wiebe was chosen their bishop. They held strictly to conservative Mennonitism. They accepted the view that Menno Simons baptized by immersion—an evident error—and practiced this mode of baptism.

Edward Wuest and His Influence

Other divisions among the Mennonites in Russia were caused through influences proceeding partly from a colony of Lutheran Pietists who had come from Wurttemberg in 1822, constituting the colony Neu-Hoffnung which was located near the Molotschna Mennonite Colony. (The Pietists it may be recalled, are earnest members of the Lutheran or Reformed Churches who, besides attending worship in the churches, meet in private assemblies for prayer and Bible study.) In 1845 and in following years the ministers of the Neu-Hoffnung Colony was Edward Wuest, a man of great earnestness and extraordinary gifts as a preacher. His influence extended far beyond the colony of Neu-Hoffnung of which he was the pastor. On special occasions he was invited to speak at Gnadenfeld in the Mennonite Colony. His emphasis on the need of the personal experience of free grace and the resulting peace and joy made a deep impression, and yet he neglected to stress the need of a consistent holy life.

It was through the influence of Edward Wuest and the reading of the sermons of Ludwig Hofacker of Germany that a religious awakening broke out in Kronsweide, one of the villages of the Chortitza Mennonite colony, under the leadership of Johann Loewen, a brother who was not an ordained minister. He held meetings in private houses and stressed the importance of Christian experience. Private meetings for prayer and Bible study had been in vogue for some time at Gnadenfeld and other places. Unfortunately the movement in Kronsweide was opposed by the use of force.

An Antinomian Movement

The final results of this movement were very regrettable. It was soon disclosed that Johann Loewen held and taught very offensive views regarding the need of observing the moral law. He taught the rankest antinomianism, asserting on the ground of a misinterpretation of a few Scripture passages, such as Titus 1:15, that sin is not sin to the regenerated Christian. Since he believed this to be "strong meat," unfit for "babes," not all his followers seem to have been aware that he held these perverse views, but within a short time, namely in the course of the year 1855, the most offensive "works of the flesh" came into undeniable evidence among his followers. The movement failed utterly, ending in scandal and shame. Since separation from the old church had not yet taken place, the followers of Johann Loewen were expelled from the church, and after a few weeks were reinstated upon confession.

The meetings held in private houses ceased, but after a few years Abraham Unger, who had a leading part in the former movement, with a few others that were not ministers obtained permission to hold meetings for prayer in private houses on condition that nothing be undertaken that might result in a separation. Some of those who attended these meetings became interested in literature published by the Baptists of Germany. Abraham Unger, in 1860, began to exchange letters with Philip Oncken, in Hamburg, a leading Baptist minister, who called attention to two points on which, in his opinion, Unger and his associates fell short, namely **Ausgang,** (withdrawal from the church) and baptism.

(To be continued)

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1. During his sojourn at Zaandam in Holland, in 1698, Czar Peter the Great had come in contact with Mennonites. His own physician was a Mennonite.

2. Russia also had a number of large colonies of German Lutherans and Catholics.

NEEDED — A QUIET ROOM

By Rosa Allen

The Lord's work is the greatest work in the world today. And He has given you and me a place in this great workshop—the world. You may feel as I do, that there is not much that you can do; but let us remember it is not so much, are we able to fill a big place, that we should be concerned about, as it is for us to be faithful in the little duties, the humble tasks, and the small place.

All God's children are a part of a great army, the largest army ever known: the army of the Lord. Christ needs every one, for we each have a different task to perform, a different place to fill. If I fail, my work may never be done, at least not as I could have done it, and some soul may be lost **because I failed.**

SECRET PRAYER

Go when the morning shineth,
Go when the moon is bright,
Go when the eve declineth,
Go in the hush of night:
Go with pure mind and feeling,
Fling every fear away,
And in thy chamber kneeling,
Go thou, in secret pray.

Remember all who love thee,
And all who are loved by thee;
Pray, too, for those who hate thee,
If any such there be:
Then, for thyself in meekness,
A blessing humbly claim,
And link with each petition
The great Redeemer's Name.

Or if 'tis e'er denied thee
In solitude to pray,
Should holy thoughts come o'er thee
When friends are round thy way,
E'en then the silent breathing
Of thy spirit raised above,
May reach His throne of Glory,
Who is mercy, truth and love.

—John Cross Bell.

The Christian life is likened to a race in which we put forth our best efforts to win the prize. Those who expect to enter the race prepare for it by keeping their bodies fit: First, temperate in eating; Second, temperate in drinking; Third, temperate in sleeping; temperate in every way. We prepare for the Christian race: First, by keeping up in our prayer life; second, by daily study of God's Word; and, third, by obedience to God, by filling our place in the work of the Lord.

The prize in the Christian race is not just for one winner, but all may win who are "faithful to the end." The prize in this race is eternal life ("the incorruptible crown"), the greatest prize ever given. It is a prize worth running for.

We said to prepare for this race we must first **keep up in our prayer life.** A few minutes each day spent alone in secret with the Father means more to our spiritual growth and development than many public prayers. I do not mean to discourage public prayer, for it has its place and we should take part in it when led by the Spirit to do so, but we receive strength to meet the battles of life as we wait on the Lord in secret prayer.

The poem "Secret Prayer" by John Cross Bell, is fitting just here (See center of page).

The story is told of two men who were one time visiting a great factory. They were shown all the different rooms where the great machines were buzzing and making a great noise, as the wheels turned at a rapid pace. Then the guide led them to another room. Here everything was very quiet, not a sound to be heard. One of the men said, "Not much doing here." The guide smilingly replied, "But this is the most important room of all, this is where the power comes from to run the great machines. We call this the **Quiet Room** and it is the **Power Room** as well."

As I read this story I wondered where we get our power. Do we have a Quiet Room? Do we need a Quiet Room?—a Power Room? I am sure you will say, "We indeed need a Power Room, a place where we can meet the Lord and talk things over with Him." Yes, we need to tarry there, too, until we know the Lord's will and then go out to do it as best we can. Our lives will be fruitless and failures unless we **do spend** some time in the Quiet Room.—Selected.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

Sincerity gives dignity to life; it endues us with a sense of reverence for our own personality; it reminds us that we are sons of God; and that our bodies are temples of the Holy Spirit.—Karl Block.

"The best way to help the coming generation is to work faithfully in this generation."

CHRISTIAN MONITOR PULPIT

AN APPEAL FOR CONSECRATED SERVICE

By Harold D. Groh

TEXT: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12:1.

The great missionary to the Gentiles, Paul the apostle, who surrendered his life and his all to God to be used for His glory, makes an appeal to the brotherhood at Rome, and to all who, after them, should call upon the name of the Lord, for a similar consecration. This he makes in the words of our text.

I. An Appeal—Not a Command.

"I beseech," says the apostle, and "Present your bodies." The Lord is looking for volunteers to fight His battles. He conscripts no one into His service. Though He is the God of heaven and earth and might well command, or even compel, yet He uses gentler methods with His children. He invites, He pleads, He beseeches, but He does not compel anyone against his will. When God created man He made him a free moral agent, with a will of his own and with power to make his own choices in life. He expects us to use those wills in conformity with His divine plan; but if we refuse to respond to His gentle pleadings we are at liberty to follow our own courses in life, to our own ultimate sorrow and regret.

II. An Appeal to the Brethren.

This particular appeal is made to the brotherhood—to those who have been born into the family of God; born, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Peter 1:23)—to those who have been made sons and daughters of the Most High. There are also many invitations in Scripture to those who by sin are separated from God and are the children of wrath; invitations to come and acknowledge their need, and to accept the forgiveness of a loving God, made possible through the finished work of Christ.

Unfortunately there are some of God's children who are not fully ready to follow Him in every detail of life. There are those who have accepted Christ as Savior but not as Lord; they have come to Him for pardon but not for plans; they have said to Him, "Lord, what must I do to be saved?" but they have not said, "Lord, what wilt Thou have me to do?" If we would be His children and be made heirs of God and joint-heirs with Christ, we must also be ready to hear His voice, and ready always to carry to completion every instruction and wish of our Father. We pray, "Thy will be done in earth, as it is in heaven," but are we helping to make that prayer a reality? As sons of God and brethren in the family, let us follow His leading as He unfolds to us the program of our lives.

III. An Appeal Based on the Mercies of God.

This appeal which the apostle makes is based upon the mercies of God. As Paul thinks of the greatness and the majesty of God, he is overcome by the contrast which is evident between the Almighty, and weak, sinful humanity. Starting with the thirty-third verse of the preceding chapter he seeks to give expression to his conception of God in the following words: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." Then following this overflow of gratitude and adoration he makes the appeal of the text. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies."

We cannot begin to evaluate God's mercy to us. There is no language known to man which can give adequate expression of the mercy which He has bestowed upon us. The nearest we can come to an understanding of the value of our salvation is to know that one soul is worth more than the whole world; so that, if we can place a comprehensive value upon this world, then we know that something more than that is the estimate which God places upon one soul which has been redeemed from sin. We cannot understand why God should have loved lost, sinful, and rebellious humanity to such an extent that He gave His only begotten Son to pay the tremendous price at Calvary to deliver us from the just judgment of our sins. We can only join with Paul in saying, "How unsearchable are his judgments, and his ways past finding out!"

As we in some measure realize what He has done for us, let us pause in appreciation, and offer a prayer of thanksgiving to God; and let us respond willingly to the appeal of the text. The poet, while looking at the cross with all its suffering and agony, has summed up the thoughts of our Savior in the following lines:

"All this I did for thee.
What hast thou done for Me?"

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice."

IV. An Appeal for Full Consecration.

We are asked to present our bodies as a living sacrifice unto God. The Jews, in the Old Testament dispensation, were asked to bring their sacrifices to the Lord, living sacrifices of lambs, bullocks, goats, etc. They were required to bring the best that they had. Cain was rejected because he brought a sacrifice without life and blood. While all these types have pointed to, and reached their completion in Christ, the Lamb slain from the foundation of the world; yet the apostle here is asking us for another sacrifice, the sacrifice of our lives.

This is an appeal to young people; to those who have a life to give. It is true that God is pleased to receive those who have wasted their lives in sinful pleasures and come to Him for salvation in their declining years, or even upon their deathbeds, and snatch them from the jaws of hell. But how much more does He delight to save a life! Why should we spend our strength in serving Satan and then, at the end of life, come to Christ for salvation, and offer unto Him broken vessels which are absolutely useless, either to Him or to ourselves? "Present your bodies a LIVING sacrifice." The Lord delights to save, not only our souls for eternity, but also our lives; that we might enjoy the blessings of His fellowship right now. The Psalmist, who spoke out of his own experience, said, "O taste and see that the Lord is good," but how many people in the world are trying to satisfy their appetites with the onions, and the leeks, and the garlic, when God has a spread of good things prepared for those who will come. The poet expresses the thoughts of untold multitudes who, having lived their lives in sin, found the way of life after it was too late to enjoy much that the Lord had in store for them. He says:

"O the years of sinning, wasted,
Could I but recall them now
I would give them to my Master,
To His will I'd gladly bow."

How sad it is to be awakened to these wonderful truths so late in life that we can look upon them only with remorse. Young people, present your bodies a living sacrifice!

We must be ready to make a sacrifice if we would enjoy the fellowship of God and enter into His service. We are asked to present our bodies. Our lives, our strength, our wills—all that we have is wrapped up in our bodies. Even material possessions have no value to us except in their relation to that which is within our bodies. The appeal, then, is to present our all, without any reservation.

"My all is on the altar laid,
I've given all to Jesus."

It is easy to sing these words, but can we sing them without any shadow of a lie? Have we made that complete surrender which the Lord asks of us? Our human nature says, "Reserve a little for yourself; don't surrender everything." But God must be absolute master of our lives or not at all; for no man can serve two masters. We must allow Him to have complete posession of all that we have and are, and be ready to pray with our Savior, "Lord, not my will, but thine be done." If we are willing to do that, God will pour

(Continued on page 173)

Editorials

Jottings

"All the earth shall worship thee, and shall sing unto thee, and shall sing to thy name" (Psa. 66:4). One can not help but be impressed with the many allusions to nature that are found in the Psalms. No other book in the Bible gives so much emphasis to the testimony which nature gives to God. As we look about us at this season of the year, when all nature is springing into luxuriant life, we can join the psalmist in his tributes to nature as giving praise to its Creator. Only the person who is willfully blind could fail to see in the activities of nature the designs of an all-powerful and all-knowing Creator. And the valleys and the mountains, the fields and the woodlands, become vocal with praise and song to the One who made them and clothes them in verdant beauty.

* * *

Summer Bible Schools.—Within the past decade Summer Bible Schools have found an increasingly large place in the work of the Church. In 1935 over one hundred such schools were reported in the Mennonite Church. This is certainly an excellent record, and the increase from year to year has been gratifying to say the least. But when one considers the many fields that have not yet availed themselves this form of Bible instruction we can see that there are great possibilities for the expansion of the work. Day school is about over for this year. Soon Summer Bible Schools will open in the places where this work has been planned for. But it is not yet too late to arrange for a Summer Bible School during the coming summer months. Is the work new for your community? Send to the Mennonite Publishing House for free circulars describing the courses and giving instructions how to promote the work. See also the article on this subject, by Bro. A. J. Metzler, in this issue of the Monitor. Do your part to realize the goal of "A Summer Bible School in every congregation."

* * *

Relief for the Needy.—An instance of how people respond to needs that are brought to their attention and that arouse their sympathies is found in the contributions that were sent to the General Treasurer's office at Elkhart, Ind., for the relief of sufferers from the recent floods. Although no definite appeal was made for funds, $3000.00 was voluntarily sent in. Besides we know that much was also given through other agencies. This showed a fine spirit that is to be commended. As the people learned, through the newspapers and other means of publicity, of the suffering and the urgent needs their hearts were touched, and they gave voluntarily and generously.

There is a lesson that we as a church can learn from this incident. Flood relief was a temporary need that had to be met if people were to be saved from intense bodily suffering of various kinds. But there is a constant need of funds to carry on the work of the Gospel so that millions of people may find relief from the more tragic suffering that comes from sin. But often our missionary funds are slow in coming in, and the maintenance and expansion of the work is hindered. May it be that the needs of the missionary cause are not brought before the people in such a way that they see the peril of souls in sin and the urgency of giving them the message of the only remedy for sin? In other words, for some reason people do not realize the spiritual needs of humanity to the degree that their sympathies and feelings are touched in such a way that they give as freely as they should. May the Holy Spirit touch our hearts and make them feel keenly the great spiritual needs of a sinful world.

* * *

Two Ways of Teaching.—Recently we read an account of a capable Sunday school teacher, of whom it was said that she taught the lesson but did not teach the class. There is a marked difference here which we must recognize if we would be really successful teachers. It is one thing to go over the lesson thoroughly and present the main points to the pupils. It is another thing to feel the needs of the class, to take a personal interest in each one, and to work with and help them between the weekly class periods. The teacher who thinks his or her work is done when the lesson has been covered has not had a real vision of the ministry of teaching. All of us who are engaged in the great task of teaching the Word will do well to check on ourselves sometimes to see whether we are teaching lessons or classes.

* * *

Unfinished Tasks

In this world there are many tasks that are unfinished. Every reader of the Monitor probably has a number of such tasks on his schedule, awaiting some convenient time when he can find time or inclination to do them. It is said that Bro. A. D. Wenger, late president of the Eastern Mennonite School, a few months before he died expressed himself as desiring to finish a number of tasks that were dear to his heart. In a short time the Lord called him home, and these tasks were not completed. Some one else will have to finish these tasks if they are ever to be done.

When we come to think of it, life is composed of working at unfinished tasks. There have always been such tasks, and there always will be. As fast as we finish a task or solve a problem, new tasks and new problems face us. Some one has wisely said, "Every solution becomes in its turn a problem, and every finality a new beginning." Many issues in the past have been met, and many problems have been solved, but each new generation finds new issues to meet and new problems to solve. And always some of the tasks are handed on to others, because those who are working on them leave them unfinished.

Who will perform these unfinished tasks? All of us must help to do them, but we can never hope to finish them all. No one can do that. We can and should work together with our fellow men to see that they are accomplished, but when our life's work is done of necessity many unfinished tasks will remain.

These meditations bring us to the main thought which we had in mind when we began this editorial. It is commencement season. Thousands of young people will graduate from high schools, colleges, and universities. Many of them will be ready to face the duties and tasks of life. What shall they do? This will become a very real question to many. In spite of the scourge of unemployment that is existent in our land and all over the world, there is much work to be done. It is true that the present generation will not hand over wholesale their responsibilities to the younger people who are coming on. In is true on the other hand, that those who are doing heavy tasks and bearing great responsibilities are constantly looking for younger people who are industrious and dependable with whom they may share their labors and duties. There always has been, and probably always will be, room for people who are not afraid to work and who will do anything that comes their way to do. Large tasks come to those who are not too proud or dignified to do the small, and what often are considered the menial duties of life.

Yes, there are many unfinished tasks awaiting the youth of today. But the lines between youth and age, between one generation and another, are not as sharply drawn as we sometimes think. To which generation do we belong? Do the people ten years older than we belong to our generation? To what generation do those ten years younger than we belong? Age groupings are in many respects imaginary and artificial. We do well not to over-emphasize them, for in all ages the enthusiasm and energy of youth and the experience and deliberation of age, have worked together in accomplishing the tasks of a needy world.

To those who are stepping out into the activities of a workaday world, we would say that many unfinished tasks lie before you. Be ready to take them up as they come to you, as they surely will. Those who have gone before have not finished them. You will not be able to complete them. But we can all work together in doing our part to clear the slate so that succeeding generations may look back at what we have done and at least credit us for making a noble effort to do with our might what our hands found to do.

One thing more. Whatever we undertake must be done by the help and guidance of our Lord. Without Him we can do nothing that is worth while. Past generations have done much in the service of God. But the fields today are just as large and just as full of opportunities for service as ever. There is always need for laborers in the vineyard of the Lord. Let us keep filling and increasing the ranks so that His work may go on until He comes again.

Building for Peace

The prospects for continued international peace are far from encouraging. There are many situations that would make an excellent setting for another world war. Italy's conquest of Ethiopia, Germany's occupation of the Rhineland, Japan's invasions into sections of China, the alliance between France and Russia, the seeming impotence of the League of Nations—all these and other troublous situations and complications, bring possibilities and threats of war to our notice from day to day.

And so as we look at world conditions today there is great need of building for peace. We are glad that there are many people who are interested in peace and are trying to set in motion influences that will help to safeguard the peace of our own nation and of the world. We would not want to discourage any sincere effort that aims to quiet the turbulent waves of misunderstanding and strife that seem to be sweeping over the world at an alarming rate. We are glad for the statesmen and educators who are laboring to teach and plan for peace instead of glorifying war and fomenting strife.

As Christians, and especially as Mennonites (who have always stood against war), we too have a duty in building for peace. For over four hundred years our church has stood uncompromisingly for peace. Our people have refused to sanction war and to participate in it. And we need constantly to build up our own forces by faithful teaching of the Word so that when tests come in the future, as they surely will, our people will be prepared to meet them and to stand faithfully for the right, even as former generations have done. Our peace committee is doing good work in keeping constantly before us the need of maintaining a live peace testimony before the world.

However, there are some things that we need to guard against in building for peace. Many of the modern peace movements are sponsored by modernists and others whose belief in peace, commendable as it is in itself, is not based upon the teachings of the Bible. Pacifism and Bible nonresistance are two far different things. The one is based upon humanitarian principles, the other upon the inerrant Word of God, the peace teachings of Christ and the apostles. As followers of the meek and peaceful Lamb of God, who lived and taught the principle of nonresistance, we can have no integral part in organizations that are composed of men who deny His Deity, who have no use for His shed blood, who, while posing as His friends, are in reality His enemies. Let us by all means build for peace, but at the same time be sure that we build upon the foundation of the Gospel of the Prince of Peace.

The Great Northwest

With this issue we are beginning a series of articles on Mission Fields of the Great Northwest. The article which appears this month has to do with the field and work of Eastern Montana. Our readers will be glad to learn of the progress of the work in this region, for many of them may have contributed toward the new church at Bloomfield, which is described and pictured in connection with Bro. Kauffman's article. In succeeding issues we want to give descriptions of the field in Minnesota, Idaho, Wisconsin, the Dakotas, Oregon, and possibly some other states.

One can hardly realize the vast geographical scope of the Northwestern States, and the many people who have little opportunity for receiving Christian teaching. We are told that there are many regions where there is no preaching or teaching of the Word, and where thousands of people are deprived of the Gospel privileges which we hold so dear. Surely we as a church have a responsibility in seeing that these needy places have the Gospel of salvation brought to them. We trust that these articles will help us to appreciate not only the work that is being done, but the vast possibilities for extension into other needy fields.

Various writers will supply these articles from month to month, and we trust our readers will watch for them and read them carefully. As we read about and see the needs let us remember to pray "the Lord of the harvest, that he will send forth laborers into his harvest." As you read these articles tell your friends about them. Our list of readers has been growing. If our present subscribers tell their friends and neighbors about the good things in the paper our list will not only continue to grow, but the usefulness of our "Christian Magazine for the Home" will be extended. May the Lord lead and bless to this end.

Christian Life

THE RELATIONSHIP OF THE CHURCH TO THE WORLD

By Oscar Burkholder

This article supplements the Young People's Meeting topic for June 28.

The church is composed of those who are called out of the world into an exclusive fellowship with the One who has called them. The most endearing term used in human fellowship is ascribed to this group. Our Lord has chosen us to the exalted position of His bride-to-be, and to prove that the term is appropriate He gives us many foretastes of that coming complete fellowship during our betrothal here on earth.

The world is the kingdom of Satan. In this realm he is supreme. All who have not yet accepted the invitation to salvation and fellowship in Christ live in the world. There is no other place for the activities of the non-Christian on earth. It is out of this world that the believer is called. Our immediate concern is with the relationship of the "called out ones" to that kingdom to which they formerly belonged, and which they have now renounced for membership in the church of Christ.

This relationship is first negative, and then, because it is negative, it becomes gloriously and lovingly positive. Too many have the mistaken conception of the believer's relationship to the world; they think that so long as kindly ministry and good neighborliness mark our earthly sojourn nothing else matters. Yet it is very evident from the following scriptures that the negative must always precede the positive in relationship as well as in service. John 17:16, "They are not of the world even as I am not of the world." Rom. 12:2, "And be not conformed to this world but be ye transformed." II Cor. 6:14-18, "Be ye not unequally yoked together with unbelievers . . . wherefore come out from among them and be ye separate . . . and ye shall be my sons and daughters saith the Lord Almighty." Rom. 12:21, "Be not overcome of evil, but overcome evil with good."

It is impossible to say "yes" to God until we have first said "no" to Satan. It is equally impossible to retain our relationship in the world and enjoy a saved relationship in the church. It is imperative that we come out of the world prior to our entering the church of Christ. Sad to say it is possible to have an apparently good standing in a denominational church and at the same time retain the old world fellowship. But nowhere do the scriptures either teach or sanction such dual relationship in spiritual things. Col. 3:9-16, "Lie not one to another seeing that ye have put off the old man with his deeds; and have put on the new man . . . . Put on, therefore, ... Let the peace of God rule in your hearts . . . . Let the word of Christ dwell in you richly . . . Lord."

It is worthy of our consideration, and a great blessing as well, that we recognize the absolute necessity of firmly and resolutely standing against everything that smacks of our old former world fellowship, so that we can enter and enjoy the pleasing and profitable, positive service to God and our fellow man. It is either folly to console ourselves with the blinding, even though prevalent, conception that as long as we do good in a kindly manner everything will be all right and the end will be well. It is impossible to please our God unless we belong to Him, and it is impossible to belong to Him unless we absolutely and utterly break with the world.

However, the believer having cut loose from his old former death relationship now launches into a positive, progressive service that proves, as he proceeds, that he has ceased to serve Satan and is now serving the living God. For the expression of this heavenly relationship begun here on earth our heavenly Father has made abundant provisions. Of these may we mention three very prominent methods by which we may declare our relationship to God and to the world, and that we no longer belong to the ranks under condemnation but are now the children of light, the sons and daughters of God.

The Proclamation of Truth to the World

Jesus Christ is the Truth. His Word is true. He cannot lie. He has substantiated every claim He ever made, or that ever was made for Him by His servants. His Word is unchangeable and everlasting. His knowledge is unlimited. His power is omnipotent. He has commanded His children to accept the great work of proclamation of the truth. In fact He has made no other provision to make Himself known to lost humanity, and has laid this responsibility upon none others than saved men and women. It is the most conclusive evidence among believers, and the most convincing testimony to the world as to where the believer stands. "Go"—"Preach"—"Teach."

I WILL FOLLOW ON

I am resolved that I will follow on,
E'en though a mist of tears bedim my sight;
And when my pathway is beset with clouds
That cast a gloom as black as densest night,
Still I will follow on.

I am resolved that I will follow on
When modern creed scoffs at humility:
And though the mocking finger of the crowd
Points at old-fashioned Christianity,
Still I will follow on.

I am resolved that I will follow on,
Though danger threatens me on every side;
When enemies assail, as angels of the light,
To lure me from the "narrow" to the "wide,"
Still I will follow on.

I am resolved that I will follow on
Because my Savior trod this path before;
He knows the way, and never will He fail
To guide me safely to that golden shore—
Yes, I will follow on!

The Compassionate Ministry of the Church to the World

The need for good Samaritans is still very urgent. The poor, the maimed, the halt, the blind, the sick and the dying are everywhere. The scriptures say; "heal the sick," "cleanse the lepers," "If thine enemy hunger feed him, if he thirst give him drink." And James is very plain when he declares: "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace . . . ye give them not . . . what doth it profit?" Unless we give because we belong to Christ, and are fully committed to our heaven born relationship, our ministry will be nothing more than modern humanitarianism, and correspondingly vain. But if we minister because we belong to God, because we are members of His body, even our most insignificant ministeries will be recorded on the right side of the ledger by One who makes no mistakes in keeping the records of man. Unless our social ministry is a positive ministry in the name of, and for the cause of, Christ, it is a ministry in the name of self, and such a ministry will share the fate of all who reject Christ.

The Saving of the People of the World from Sin

No individual believer can save a sinner from sin, but the church of Christ can. The reason that the church is a saving power is because the head of the church is Christ, who is the Savior of all men who will believe. There are two outstanding reasons, among many, that make the church the soul-saving agency that she is. The first one is that the church is able to prevail against all her enemies. Matt. 16:18, "Upon this rock I will build my church and the gates of hell shall not prevail against it." The church of Jesus Christ cannot and will not fail. Invincibility is written all over her record, past, present and future. The second reason is that the church is God's only method of saving and sustaining men in the new life. He who is not in the church is not saved. He who is in the church and begins to falter is on his way out of fellowship and service. It follows then, that for the sake of the believer's personal salvation and its continuance, and for the sake of the unsaved, it is required of the church that her relationship to the world be just as clear cut and distinct and uncompromising as her relationship to God is sweet, holy and submissive. The high expression of loyalty of the believer to God is first his absolute separation from the world so that he may be fully committed to the Church and her program. Because the days are evil, and Satan is desperately busy, and the coming of the Lord draweth nigh. May we never compromise but lovingly and scripturally minister unto all men to their spiritual salvation.

Breslau, Ont.

WHAT OF OUR HOMES TODAY

By Mrs. J. C. Rutherford

In discussing how understanding is to be built up in the home I wish you to think of our homes as the streams which empty their product into the larger streams of business, industrial and national life. If the home product is pure the larger streams will not be contaminated; but if the home produces an inferior product then the moral, social, and political life cannot be pure.

Home with its purity, peace and love is the gift of Christianity. The home should be basic in establishing understanding and good will in the world. The home in Nazareth and the many Christian homes, where godly fathers and mothers teach their children love, obedience, and reverence for God's Law, before they enter upon their life work—such homes do not pour out criminals into the great current of moral, social, and political life.

Home authority and example must be taught to the infant in the home. The child who does not obey his father and mother will not obey social, civil, or divine laws. Children are imitators. We teach them by example whether we realize it or not. God pity the wayward boy or girl who is turned out on the streets never having received the training of proper home environment or godly example.

If Christianity is rightly settled in the home it will be settled everywhere. Gladstone said: "There is but one question; settle that right and you settle all others. That question is Christianity." Our national life never rises above our home life and never sinks below it. What then of our home life today?

The question of obedience to law is settled in childhood. Themistocles once said, "My little child rules all Greece." When asked what he meant he replied, "The little child rules its mother, the mother rules me, I rule Athens, and Athens rules all Greece." That old Grecian family has many representatives in this country today.

Stuart tells of an incident in a home where he was calling. The father asked a little six-year-old child to shut the door. She replied, "I won't do it." He said, "Poor papa will have to shut it himself." She replied, "I don't care, I won't." And the father shut the door.

No man can bring a greater curse upon law and order and a good civilization than to turn such creatures out into the world. They are uncontrolled at six and outlaws at twenty.

A lady and her little boy heard Stuart tell the above story. Sometime afterward she asked her boy what the little girl needed, supposing he would say, "A whipping." But the little philosopher answered, "She needed a daddy!"

Yes, the world today needs more first-class fathers and mothers. Parents are needed who will teach both by precept and example, love, obedience, reverence, and harmony in the home life. Tactful mothers often bring harmony out of discord.

Teach Christianity in the home until it becomes a fixed habit. A trainer of educated dogs was once asked to give two or three rules for training dogs. He replied: "First, I get the dog when he is a pup. I get full control of the pup, then everything is easy. I have him to do over and over the part he is to perform in public until it becomes a habit." So God gives us our children when they are little. If we get full control of the child and help him to form good habits, then we would find truth in the proverb, "Train up a child in the way he should go: and when he is old, he will not depart from it."

America needs more home life. Better homes, more comfortable homes are needed, where whole families live to gather at the fireside while some one, perhaps, reads aloud from a good wholesome book. Our various activities seem planned to separate the members of the family group. I believe the worthwhile activities are those where the whole family joins with other family groups for an evening of quiet, wholesome pleasure. It does not harm fathers and mothers to become young again with their children, and the children enjoy it, too.

Dr. Charles Sheldon tells of a minister in a large Western church who made this challenge to his church one Sunday: "I am going to make calls on my parishioners every night this week, but I do not know yet what families I will select. But I am very sure that no matter where I may go I shall not find the entire family at home on any night of the week." The following Sunday the minister said: "I made twenty calls on twenty different families last week, calling in the evening. At seven of the homes there was no one in. At four I found a man and his wife together. In each case they were elderly people and hardly able to leave their homes. In three homes I found a part of a family group together, including very young children. At not one home of the twenty did I find an entire family together enjoying the evening as a family."

Dr. Sheldon goes on to say that the obligations of society "outweigh all the pleasures of home and it is not hard to understand the wistful prayer of a little girl taken suddenly out of an ideal home to a flat when at night she started to say, 'O Lord, bless our home,' but switched it to say, 'our flat—but it is asking a good deal of You.'"

He also tells of his home life as a boy on a farm in South Dakota. "We had family worship every morning right after breakfast. Within seven years I had heard the entire Bible read clear through five times without skipping a single word. We children sometimes balked at the long, hard names in the chronological lists and mispronounced the names of worthy patriarchs because it was before the day of self-pronouncing Bibles. But Mother said if we began to skip we might miss some precious promises and besides, she said with Scotch-Irish humor, 'It does not make any difference to them, because they are dead.'"

Modern homes, many of them are too fine to "live" in. They must not be disturbed. Modern parents are too busy with their multiplicity of duties to direct the footsteps of their children. If we could only find a group of Christian parents in each church who would open their homes to their young people and older folks alike and give them an evening of wholesome enjoyment, our places of ill repute; saloons, and smoke houses might lose some of their following. But you say it takes work and costs money. Yes, certainly it does. Work, planning, prayer, tact and perhaps a little money. But one wayward soul brought back into Christ's Kingdom would more than repay it. Supervised public playgrounds and public halls where all may gather are better than nothing, perhaps; but I would rather have my children and our friends in our home and in the homes of their friends.

What sadder sight can we look upon today than fine homes all lighted up night after night as you pass along the street, but no one at home enjoying their comfortable shelter. All are seeking amusement elsewhere.

Home is the foundation of our national life. Let us be willing to give ourselves to service in building Christian homes. May our homes be places of harmony, peace, music, and sunshine, which we can share with others in promoting Christian understanding and good will among men.

"What we keep, we lose; what we share, we have; what we give away, is ours forever."

"E'fen yo' doan lak life,
  Hits de way yo' libin'—
A little less takin',
  A little mo' gibin',
A little less hatin',
  A little mo' lubin',
A little mo' helpin',
  A little less shovin',
A little mo' smilin',
  A little less strife
An' soon yo' will be
  In lub with life."

(Elizabeth Charles Welborn.)

—The Covenanter Witness.

WHAT DO WE SEE?

One was asked to talk to a company of business men about the depression. He tacked up a big sheet of white paper. Then he made a black spot on the paper with his lead-pencil, and asked a man in the front row what he saw. The man replied promptly, "A black spot." The speaker asked all present to answer what they saw. All replied, "A black spot." That was what he expected. Then with calm and deliberate emphasis he said: "Yes, there is a little black spot, but none of you saw the big sheet of white paper. That's my speech. Now you can go home."

What do we see? Of course there is a "black spot." But do we see the big sheet of white paper, which represents our opportunities, our blessings, and the challenge of today and tomorrow? Matthew Arnold wrote of Wordsworth that he "saw life steadily and saw it whole." That inspiring phrase expresses wisely and well the comprehensive conception of life which we all need. We see the spots. We see the obstacles, the clouds and the depressions. But do we see enough? Do we see the heights and the lights in God's firmaments?—Quarterly Register.

"If our doctrine does not change us we had better change our doctrine."

BIBLE TEACHINGS CONCERNING THE TONGUE

By Mary Eimen

The tongue is an essential bodily organ that we could not do without. It is the organ of speech that helps to express man's thoughts and feelings in language to each other. The tongue does many things—good and bad. It is so important in our lives that it is necessary to have full control of it at all times. The tongue may be man's best friend or his worst.

In James 3:5 we read that the tongue is a little member and boasts of great and many things. Boasting is an expression of pride and self-conceit; it implies that a man fails to see things as they are, but swells them out by his own imagination so that his self-importance may be increased.

In the first place the boaster injures himself by his boasting; second, he does mischief to others: and third, he dishonors God. Boasting is a sure sign of moral weakness. Proverbs 12:2 says, "The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness." We also find in Matthew 5:37 that our communication should be "yea, yea, and nay, nay." Whatever is more than these comes from evil.

The true character of the tongue is explained in James 3:6-8. In the first place the tongue is a fire. Fire was intended for the good of man. A spark of fire if it falls in the right place will consume and destroy. This is just as true with the tongue. A single motion of the tongue may irritate a man and change him instantly into a savage beast or incarnate devil.

This is how this may happen:

1. An unclean word may burn up innocence in other souls.
2. A slanderous word may burn up the reputations of others.
3. The critical word may burn up trustfulness in other people.
4. A doubtful word may burn up honesty in others.

Proverbs 10:31, "The mouth of the just bringeth forth wisdom, but the froward tongue shall be cut out."

One of the greatest sins of the tongue is slander, which is compared to poison. The most deadly poisons are those which cannot be detected. A small insect can put enough poison into your blood to irritate your whole constitution and turn you to misery day and night. In the time of James, even as it is now, idle men and women went from house to house, dropping slander as they went. Yet you could not take up that slander and detect falsehood there.

Did you ever stop to think that you can really persecute and kill with the tongue as with the sword? Just one little sharp word can cause worry and death to another person in a short time. I believe there are many today who are killed by the tongue. Proverbs 15:4, "A wholesome tongue is a tree of life; but perverseness therein is a breach in the spirit." Proverbs 17:4, "A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue." Proverbs 18:21, "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof."

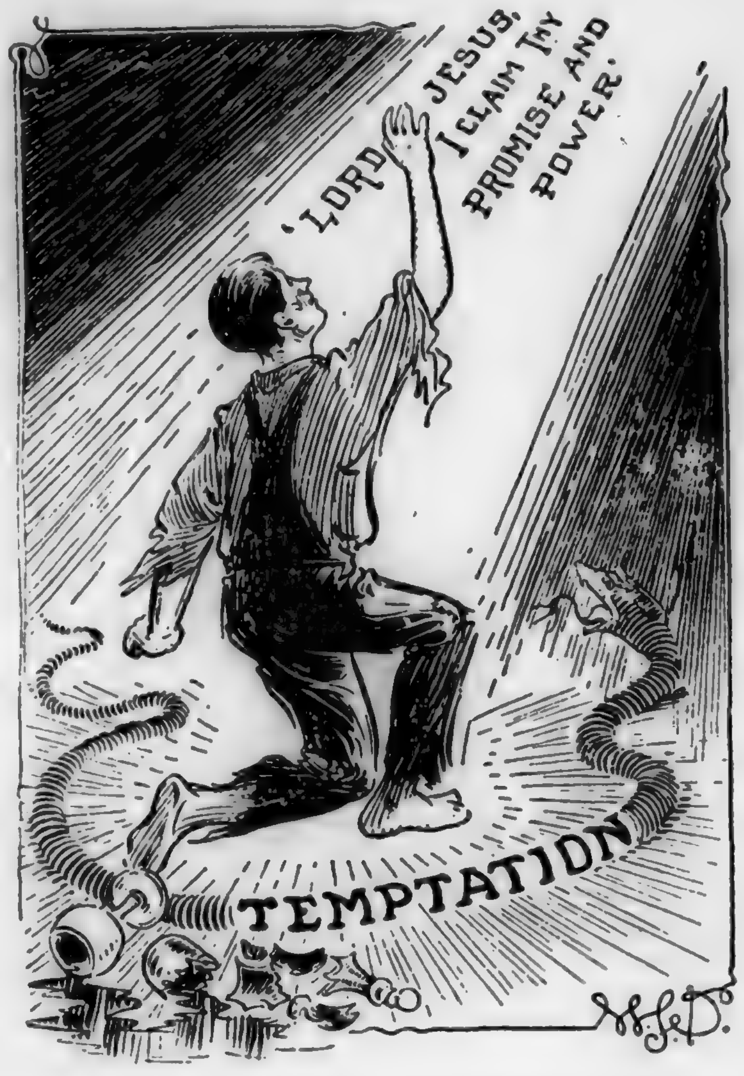
Philip Strong has written:

"The boneless tongue, so small and weak,
Can crush and kill", declares the Greek.
"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

A Persian proverb wisely saith,
"A lengthy tongue—an early death,"
Or sometimes takes this form instead,
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed."
While Arab says, "This impart,
The tongue's great storehouse is the heart."

From Hebrew Writ the maxim sprung,
"Though feet should slip, ne'er let the tongue."
The sacred writer crowns the whole,
"Who keeps the tongue doth keep his soul."


LORD JESUS, I CLAIM THY PROMISE AND POWER.
TEMPTATION

THE DEVIL'S EXCHANGE

A young man stood by a gilded sign
That swung o'er a haunt of sin;
And the music bright and the dazzling light
Enticed him to enter in.
He pushed his way to the crowded bar,
And drank with the drinking throng;
He laughed with the rest at the vulgar jest,
And joined in the ribald song.

And when he passed through the outer door
With a hot and tainted breath,
He had set his feet in the darksome path
That leads to the shades of death.
He had tasted there in the devil's lair
His first deep, sinful draught;
And a wretched life of pain and strife
Was the price of the cup he quaffed.

So day by day we barter away
Our priceless treasures rare;
And we lightly part in the devil's mart
With gems that a king might wear.
For his worthless dross we place in pawn
The pledge of an honored name,
And we pay the toll of a blood-bought soul
As the price of a deed of shame.

O Lord, we pray for the vision clear
Of a soul that is pure within;
For a heart that clings to the priceless things
And shrinks from the blight of sin;
For the steady step that seeks the path
That the Savior hourly trod;
For the purpose true to know and do
The will and the work of God.

And when in the day of days we stand
In the place where the nations meet,
May it be our joy to hear the King
Speak thus from the judgment seat;
"Thou hast kept unsoiled from the dust of earth
Full many a heavenly gem;
Lo, here they are—each one a star,
To gleam in thy diadem."

—F. C. Wellman.

Some sins of the tongue are the following:

1. Idle words or foolish talking. A wise man "sets a watch on the door of his lips" even when he utters a pleasantry.
2. Malicious words are cousins to idle words in sin. We read in Titus 2:7, 8, "In all things showing thyself a pattern of good works: . . . sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."
3. Profane swearing is the most voluntary and inexcusable of sins. The person who swears turns speech into a curse, and before his time he rehearses the dialect of hell.
4. Filthy imagination is a sin which comes out of the tongue.
5. Lying. Proverbs 6:17, "A proud look, a lying tongue, and hands that shed innocent blood." A lying tongue is one of the things God hates.
6. Quarreling. II Timothy 2:14, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers."
7. Unkind words always add heat and anger. Proverbs 15:1, "A soft answer turneth away wrath: but grievous words stir up anger."
8. Impure speech. I Peter 3:10 says, "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."
9. Flattery. Psa. 12:2, 3 says, "They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things."
10. Faultfinding and grumbling. Those who abide in the tabernacle of the Lord must walk uprightly, work righteousness, and speak the truth in their hearts. They must not backbite with their tongues, should do no evil against their neighbors, nor take up a reproach against them.
11. Swearing. Romans 12:14, "Bless them which persecute you; bless, and curse not." Christian people have their instruction on the subject of swearing by the following teachings of Christ our Savior in the Sermon on the Mount:

Matthew 5:34-36 reads, "Swear not at all. . . . Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black."

The remedy for an unruly tongue is found in Luke 6:45, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of his heart his mouth speaketh."

Although the tongue is an excellent, necessary little member, it cannot be tamed by man. If the heart believes, the tongue confesses; if the heart is meek, the tongue will be gentle; and if the heart be angry, the tongue will be bitter. The tongue is but a hand outside to show how the clock goes within. God who made the tongue can tame it. The heart of fools is in their mouth, but the mouth of the wise is in their heart.

How may the tongue be guarded or bridled? Here are several ways that we can guard our speech: First, form the habit of speaking seldom and only after thought. Second, accustom yourself to learn by reviewing the effects of speech. Third, cultivate a quiet tone of voice. Fourth, remember what is due to others. Fifth, avoid speaking under excitement. Sixth, season your speech with the salt of Christian wisdom and charity.

A LIBRARY POCKET

By Chester A. Schuler

A pocket is always interesting. One of the proudest and happiest moments in the life of a boy is when he gets his first suit containing a pocket. And, as he grows a few years older, more pockets are essential to contain the "treasures" which he loves to hoard. The contents of a boy's pockets has been the subject of story, poem and song.

Men, too, use their pockets in interesting ways. Possibly the average man doesn't think much about his pockets, as long as they contain no holes through which his small change escapes. Some men are addicted to the habit formed, perhaps, in boyhood, of carrying a great many things in their pockets; others, carry fewer articles. But all demand pockets—plenty of pockets—in their clothing.

There are trouser pockets, change pockets, watch pockets, even "secret" pockets, in men's apparel.

But one of the most profitable of all pockets is a "library pocket."

This of course, is just any pocket assigned for the purpose. Its contents need not be bulky, but they can be mighty valuable and helpful.

Every Christian man, or boy, ought to cultivate a Library Pocket. It would be splendid if that pocket would contain, first of all, a New Testament; but if this isn't possible, then there ought to be a "portion" of the Word among its contents.

There should be, also, some choice bits of Christian literature. Numerous tracts, thoroughly scriptural and "sound" may be had for a pittance—some for the asking. Writings of the great devotional writers should be among the number. For this purpose, there are perhaps none that surpass those of James H. McConkey, whose messages touch the very soul, explain away many difficulties of the average Christian, and inspire and uplift the spirit along the way. These tracts are of convenient size for the pocket. They may be had for the asking, though they would be cheap at any price.

The tracts of Mrs. Jessie Penn-Lewis will arrest and hold attention to the devout Christian as will few other pieces of Christian literature. And they will help, in a most practical manner, the troubled child of God, who is facing real problems which he doesn't know just how to solve.

A tiny "scrapbook" made up of one's favorite poems, verses of scripture, sentences one would like to memorize, etc., may be included in the library pocket's contents.

It is well to have a pigeon-hole, a small drawer, a box, or other container as a "base of supplies" for one's pocket library. Here may be kept tracts and other literature we wish to read when opportunity is afforded. Then, as we explore, digest and assimilate the contents of the pocket, we can change to new spiritual tidbits.

At first thought this may seem like a mere fad or fancy. But to those who have tasted of its benefits, joys and genuine helpfulness, it is a **vital necessity.**

There are really a surprising number of minutes in a day during which one can, if he will, read a bit. These are the minutes which can be occupied by the pocket library. We wait in an office for five minutes: it is the act of but a few seconds to withdraw a tract from the coat pocket and read until we are interrupted. Most of these genuinely helpful tracts can not and ought not be read hastily; they require careful assimilation, hence it is possible to read, with profit, even though bit by bit. Some tracts, such as McConkey's or those of Mrs. Penn-Lewis are so condensed, so spiritual, so **full** of a Spirit-given message, that a mere sentence will give food for thought for days. We have known "pocket librarians" who have almost worn out a single tract, carrying it about, reading bit by bit, digesting, assimilating, trying, and profiting by its vital message.

Then, too, the "library pocket" has another use. It may contain bits of choice Christian literature for distribution to others. Tract distribution is one of the most blessed of all missionary endeavors: but it must be done with care, and directed by wisdom that is from above, if it is to perform its full measure of Christian service. It is generally of questionable value to distribute tracts promiscuously: some will not "fit" the person to whom given; others, while "fitting" properly his condition, may offend the recipient because not given with the proper tact by the distributor. Nevertheless, tract work is important, and the pocket library helps a lot by furnishing the right kind of material (selected carefully beforehand) when it is needed.

For example: We meet a friend who has recently lost a loved one. This friend is grief-stricken, anxious to tell of his loss, seeking comfort from one who truly understands that loss. Sometimes we find it difficult to say the words we'd like; we can not express our real feelings. It is then that we like to reach into that precious library pocket, withdraw a helpful, comforting, Spirit-filled message (such as McConkey's "Beauty for Ashes") and hand it to our friend, knowing that in his present sorrow he will gladly read it, and that its message will comfort and cheer in a way our "lisping stamm'ring" tongue never could comfort.

For those who do personal work with unsaved people, the pocket library is helpful because it will provide exactly the right kind of literature, previously selected and tested, to back up his words of testimony for his Lord.

The "library pocket" idea is generally for personal use. But it need not be confined thus. It may be shared with one's Sunday-school class, one's congregation, one's personal friends among Christian people who are interested in missionary work.

We know a Christian gentleman who prepared to go to foreign lands as a missionary; circumstances prevented and he could not go; but through his tract work, he has done much good for his Lord's cause.

So, it's a fine idea to set aside a pocket in one's coat for the Lord's use! The Bible assures us that "all **things** work together for good" (Rom. 8:28). Well, a pocket is only an inanimate **thing**—but how much glory it can be made to furnish for the Lord Jesus Christ, if used as a "library!"

Have your tailor make sure to sew a Library Pocket into that next garment he makes for you, ask God to bless it, do your part—and you'll be surprised, delighted and overjoyed at the result.—The Gospel Messenger.

AN APPEAL TO CONSECRATION

(Continued from page 167)

out upon us of His blessing to such an extent that we will not be able to contain it. It will overflow that others, too, may be satisfied.

The Lord asks for our bodies that they might become the dwelling place of His Spirit, and that they might be used of Him in carrying on the work which is to be done before our Savior returns for His own. He asks us to give unto Him a reasonable service. He never has and never will ask anything unreasonable of His followers. He has a just claim upon our lives, for "Ye are not your own; ye are bought with a price." That was the price of His own precious blood. When He sends us forth to fight the battles of life He does it as one who has a right to every ounce of energy which we possess. But, what is more encouraging, we have the promise, "Lo, I am with you alway." He does not send us into hard and difficult places to carry on by ourselves, but He goes with us. We can count on His presence in every time of need, for we are laborers together with Him. What a satisfaction to know, amid our trials and difficulties, that our Savior is with us continually to comfort and strengthen!

Can we refuse this appeal? We owe the Lord our lives and our all; moreover, we owe ourselves the joy and satisfaction which is made possible only through a life completely yielded to God. In appreciation for all His mercies, let us not refuse Him the least of that which is within our power to give. Let us indeed, present our bodies, "a living sacrifice, holy, acceptable unto God;" for this is our reasonable service.

Toronto, Ont.

MISSIONS

MISSIONARY FIELDS IN THE GREAT NORTHWEST

I. Eastern Montana

By Geo. M. Kauffman

This is the first of a series of articles dealing with the fields and opportunities in the Northwestern States. Watch for them each month.

As I endeavor to picture the mission field and opportunities for mission work in eastern Montana, the Red Top Schoolhouse will be the spot from which we will take our view. First we will take a look at the

Field

The Red Top Schoolhouse is an old landmark in this community. Strangers coming to our community will have a fair chance of getting directions by inquiring the way to Red Top, when within thirty miles of here. The school is located five miles east of Bloomfield, which is only a small inland town. The nearest railroad, only a branch line, is eighteen miles from Red Top. Glendive is the main trading town of the community. It is a railroad center on the main line of the Northern Pacific, and has a population of about 5,000. It is located twenty-eight miles south of Red Top. We are in a valley known as Thirteen Mile Valley which is about seven miles wide on the road past Red Top. Going from the school to Glendive, one only goes about two miles until he is out of the valley and on the table land. After going a few miles he descends again. On the road to Glendive, he crosses valleys, table lands, and bad lands, occasionally seeing a dwelling place. We are about forty miles west of the North Dakota line. Red Top is quite centrally located in the Mennonite community, the family farthest from there, being seven miles away.

The Coalridge congregation (whose address used to be Coalridge, but now is Dagmar), is located one hundred and thirty miles northeast of Red Top. In going there from here, one crosses valleys, hills, table lands, badlands, and usually, some rough roads. He also crosses the Missouri River at Culbertson.

Size of the Field

The size of the field warrants the name "field." It is not just a garden patch. The writer and a few others once went from Kenmare, N. D., to Portland, Ore., by car, trying to pick the shortest route. The total distance was over 1600 miles and over half of the way was through Montana. I am only speaking of the eastern part, but taking the east half would still leave over 400 miles, and along the eastern end, Montana is about 270 miles wide, measuring straight across.

The Present Work

Two small Mennonite congregations do not play a very large part in the population of a field 270 by 400 miles. I am sorry to report only two congregations in such a large territory. There is another congregation in western Montana, at Creston, 600 miles west of here. The report of membership at our 1935 district conference was—Red Top 62, and Coalridge 16. A few have been added to the Red Top congregation since. It is apparent that more space is required for "Needs and Opportunities" than for "The Present Work."

Coalridge has a deacon, but no minister. In the summer they are supplied by ministers from other congregations occasionally, but seldom in the winter time because of blocked roads. The Red Top congregation has two ministers, Bro. Elmer Borntrager and the writer. Bro. Borntrager spent a few months at Coalridge last fall. The Red Top congregation was organized in 1917 and has had services in the Red Top Schoolhouse (from which it got its name), until recently. We are now using our new church house, which was dedicated on Easter Sunday. Besides the regular work of a congregation, we have begun extension work at this place. In November, 1934, we began to conduct services in a schoolhouse fourteen miles south of here, once a month. This winter we missed four consecutive months because of the severe winter and impassable roads. That schoolhouse is in a sparsely settled community, so attendance is not large, sometimes only a few being there besides our own group, which usually numbers about twenty. But the interest of those who do come is very encouraging, and they express, by words and unsolicited offerings, their appreciation for the services, this being their only privilege to attend religious services.

The New Church Building at Bloomfield, Mont., Dedicated on Easter Sunday

Each congregation had a summer Bible School last year and each plans to have one again this year. Both were conducted by some sisters from the Red Top congregation.

Opportunities and Needs

The condition of every field in the time of Christ and ever since prevails here: "The harvest truly is plenteous, but the labourers are few." There are many opportunities to launch out into new fields, but let us first notice a need in a community where the work is started. The home base must be strong before it is wise to launch out. One of the needs that seems most apparent to me, is help for the Coalridge congregation. Having filled appointments there occasionally and having conducted meetings there in June, 1935, it seems unbearable to think of them as having no permanent shepherd. Last summer during the meetings there, a Summer Bible School was conducted one week by three sisters from the Red Top Congregation. The majority of the children were not from Christian homes, and were not Sunday school children. They had very little knowledge of the Bible, but the keen interest shown was heartening. I am unable to say what the exact enrollment was, but it was around thirty. They had hearty appetites for the Bread of Life. They were willing and able to learn, some showing unusual talent. They are "diamonds in the rough." Who may the Master use to polish them?

One week of Bible School was only a good start. When we promised them two weeks the next year, they were not slow to show their delight. They are anxiously looking forward to Bible School this summer. They often mention the fact that this year they will have two weeks. If these appetites for spiritual food are not carefully provided for and cultivated, in ten years from now will that appetite be found in the same children—then past the child age? No doubt there are missionaries, ministers, and other Christian workers among this group if God has a chance in their lives.

Besides the needy children there are older ones in that community who are not affiliated with any church and have no convenient church privileges, except with our congregation. At least a few of them, we know, are counting the cost.

An Extension Opportunity

At Froid, Montana, a small town between here and Coalridge, there lives a man who used to be a Mennonite. He has a boy and a girl of grade school age. His wife died last fall. In going to Coalridge and back, we usually stop there, as we are well acquainted. From him we have gotten an idea of the status of church work in that town. If the number of churches in a community or town were a reliable thermometer of the spiritual atmosphere, Froid would be a good town. It has a Catholic and at least two Protestant churches, for a population of less than 500. Our friend expresses his desire to get into a Mennonite community for his own benefit, but more especially for the benefit of his children. They enjoy Sunday school and attend regularly when it is held, but in the summer time, the Sunday school they attend must have a vacation. The boy once said that he did not think that a girl who went to a dance on Saturday night and stayed nearly all night was fit to teach a Sunday school class. That was the kind of teacher he had. Other reports of the churches show an equal lack of spirituality. That family fails to get its spiritual needs satisfied. No doubt there are others in that town and community who are hungering for the true Bread and are failing to find it. This town is only one example, and there are many such dotted over this country where the spiritual condition is no better.

Our friend wants to go to a Mennonite community, but as yet has found it impossible to do so. I believe here is an open door to spread the unadulterated Gospel. One brother stopped there with him late one afternoon. He arrived unexpectedly. These folks and a relative who happened to be there, asked if he would preach for them. He suggested it was quite late to get word around, but in a few hours' time, a good-sized audience was gathered that showed interest and appreciation for the sermon.

Problems

Any worth-while work has its problems. Why does not the Coalridge congregation have a minister? If there were a congregation of 100 or more there, I believe it would certainly be supplied. But is it less needful now? Is a church a minister's field of labor? Let us rather say that the world is his field. The congregation is his working force and home base. Why do we not launch out and spread the Gospel in Froid and other such towns? Such questions trouble me. If opportunities are neglected and needs not supplied, even in our own congregations, who is responsible?

One handicap in a rural district such as this, is distance and quite often, not all-weather roads. But in the days of the apostles they did not have automobiles and paved roads, yet they went about from village to village. Every Christian who will lift up his eyes can see a field ready to harvest. We, as ministers, are, or at least should be, especially burdened for the many opportunities and needs. I will lay aside modesty and be bold enough to mention a problem. It costs a minister and his family practically as much to live as it does another family. Then he has other expenses that other families do not have. Most ministers have plenty to do in supplying the needs of their homes and the home congregation. If he is a good manager no doubt he can do that, if he has only a small congregation. But when he sees opportunities to go elsewhere to spread the Gospel, can he conscientiously go and leave his family in need? He knows that he should do more visitation work in the community; he feels guilty that he does not spend more time in secret with the Lord and more time on his sermon, but it requires as much time for him to make a living as another. In some cases, his conscience is burdened with a financial obligation to the extent that he almost feels that he must take care of that obligation before he can do efficient work for the Lord. I speak from the experience of other ministers rather than my own, which is very limited. I am thinking rather of the suffering of the Cause of Christ than of any individual.

Is there any way of grasping mission opportunities without supporting the workers so that they can give practically full time to the Cause? Thus it is done in foreign fields. Are efforts at home less worth while?

Laborers Are Few

Many laborers could be put to work if they and the means were available. I feel that ministers and other Christian workers have their share of the blame if they are hindered by lack of funds. If we would launch forth, casting all our cares upon Him, would He forsake us? If the Lord wants me to go to a certain place, though in the midst of people of poverty, and do a work that would require any amount of means and I consecrate myself to the task, can lack of funds prevent me? To whom does the wealth of the world belong? Whose work is it? I believe that the lack of consecrated workers is after all the greatest problem. Paul, as well as others, was handicapped by many problems, but he kept on top of them and used them for stepping stones to greater heights of attainment.

Part of the Group Attending Summer Bible School at Dagmar, Mont., Last Summer

Shall we appeal to distant sections to send us workers? Or shall we say, why not call on our own home talent? We have in our district those who have vowed consecration to the Lord; a few that are members of a volunteer band.

Concerning the work in this part of the Lord's vineyard, the Lord is richly blessing us. In the past ten years the membership in the congregations mentioned has grown from somewhere around thirty to about eighty. Concerning opportunities for growth and mission work, they are unlimited. May God help us to see and grasp every opportunity to save souls. A volunteer for service is not one who is waiting for great future opportunities, but one who is using the present opportunities, whether small or great.

An Invitation

We are rather to a side so that we are generally missed by travelers from the east to the west and the west to the east. It is a rare treat to have missionaries, strange ministers and others to visit us. When traveling any where near us, we give you a hearty invitation to stop with us. It will likely be some out of your way, but you will help the Cause in this part of the vineyard by your visit. Consult your road map or timetable before taking a trip and think of us.

Bloomfield, Mont.

LISTEN, BOYS!

THIS IS THE TRUE STORY OF THE CIGARETTE:

It is full of deadly poison.

It will master your will-power, dwarf and enfeeble your brain.

It will impair digestion, cause dyspepsia and heart disease.

It will give you an unnatural appetite which may lead to the use of alcoholic liquors.

It will make you incapable of holding any responsible position.

It will lead you into the society of the indolent and vicious.

It will waste your money and unfit you for making more.

It goes hand in hand with impure literature, liquor, morphine and other habits.

It cuts the life short of thousands of boys who might have lived long and useful lives.

It will interfere with a successful prosecution of your studies in school.

It makes boys become dishonest, untruthful, impure and criminal in their lives.

It makes sneaks and cowards of boys, who learn to smoke in hiding.

It makes law-breakers, for in almost every place it is against the law to sell to minors.

It keeps many a boy and young man from getting a position in the business world.

It has prevented tens of thousands of boys from becoming Christians and landed them in perdition.

It is, in short, the curse of the boy's body, mind, and soul, the bane of society and the enemy of all true mankind.—Selected.

THE MANIA OF UNCLOTHING

There is a kind of mania sweeping over the country that is inducing the young people to take pleasure in wearing as little clothing as possible. They seem to take pleasure in doing something to shock the older people, much as girls take up cigarette smoking—not that they get any pleasure at it in the beginning, but just to shock the conventionalities of people and to show them they are independent. They seem to take delight in breaking down the old standards of propriety. Now the spirit back of this is not of God, but is plainly of the devil. The longer it goes on, the less the public conscience rebels against it, and moral restraints are rapidly being broken down. There is a terrible harvest coming from this spirit of yielding to such an influence.—The Gospel Minister.

WHAT IF THEY HAD QUIT?

A Dream

By C. K. Ober

I beheld in my dream five men—Peter, Andrew, Matthew, John and Paul—seated on a hillside looking out over the Sea of Galilee. It was twenty years after the Day of Pentecost, and they had met by appointment to talk over a crisis in the lives and programs of three of their number.

The work was going hard with them. Paul had suffered the loss of all things; Peter had left all to follow Christ, and was finding it hard to support his family; and Matthew had just had a flattering offer at a large salary and an interest in the business to come back to his old place in the custom house.

Peter, as usual, opened the discussion. He said: "My wife's mother has opened a boardinghouse in Capernaum; it will cost us almost nothing to live with her while we are getting started again, and I have a chance to buy back my old interest in the fishing business. I can make a good living and a little more by fishing five days in the week, and I will have all my Sundays for evangelistic work in the cities around the lake. I am getting along in years and am afraid I can't stand the pace at which I have been working. And then, too, I need the money."

Paul said: "Aquila and Priscilla have been greatly prospered in the tent-making business in Ephesus, and have offered me a position at a good salary to open a branch business in Philippi, and from there to work out and establish and supervise the business of the principal cities of Macedonia. I can do this work; it will not be any harder for me than the care of all the churches, and I will have all my Sundays for Christian work, and can lay by a little something for the rainy day, which I can see is coming."

Matthew said: "My story of the life of Christ is having a large sale, and is bringing me in enough to pay my expenses, but my business experience tells me that I ought to have a larger margin. Persecution may come and sales would fall off. I have a chance now to take my old position, and I know that I can make enough out of it not only to support myself and family, but to take care of the rest of you if you should get into trouble. And then, too, I will have more leisure for writing and can probably help the cause more in this way than by traveling about the country."

Andrew said: "Peter, do you remember the day when you thought that you had lost your wife's mother? Do you see that sand beach over there? That is the very spot where we beached our boat after the miraculous haul of fish, and where we quit the fishing business and where the Master said, 'Fear not; from henceforth thou shalt catch men.' How long a time is 'henceforth'? Do you see that hillside over there? That is where the Master fed the five thousand, and I can see the very spot where that lad stood when I asked him to give up his lunch for the Lord to multiply. Don't you remember the look of compassion and longing on the Master's face when He looked out over the multitude and asked us to pray that laborers might be thrust forth into his harvest? If we are going to continue to pray that other men may rise up, leave all and follow him, can we do less?"

John, who was leaning against Peter, felt a big tear drop on his hand, and looking over to Paul, he saw his jaw set, the old fire come back into his eye, and the old war-horse look into his face, and he quietly said, "Men, I don't think we need to talk about this any more; let us pray." And as they prayed the things of time and sense receded; a light breeze rustled in the nearby treetop, reminding them of that "rushing mighty wind" of the Day of Pentecost and of the marvelous power with which Peter had preached the Gospel on that day. They seemed also to see the Master himself standing on the shore just a few rods away, and to hear him saying to them again, "Launch out into the deep, and let down your nets for a draught," and "Fear not, from henceforth thou shalt catch men."

* * *

They looked, and the evening caravan for Tyre was just swinging into sight. "Good-bye," said Paul. "I must catch the next boat for Ephesus, and I will get Aquila to put up the money for a campaign in that old city that will shake the whole of Asia."

"Good-bye," said Peter, "Andrew and I will just say good-bye to the folks, and we will have time to join the midnight caravan for Babylon, and may keep on east as far as the land of Sinim."

"Good-bye," said Matthew, "There is a group of publicans down in Jerusalem who were going in with me on this tax-gathering proposition, but I will get them to join me in pushing a campaign in Egypt and up the Nile as far as Ethiopia. I have heard from an Ethiopian brother that practically the whole country is open to us, and he believes that all Ethiopia will soon stretch out its hands to God."

"Good-bye," said John, and he sat there alone till the stars came out and the waves on the beach, impelled by the rising wind, sounded like the voice of many waters, and he said to Him that stood by, "Lord, do not charge this thing against them. I have felt that way myself at times, as Thou knowest, and I would have left this work but for the fact that Thou didst prevent and strengthen me. They, too, are ready to live and to die for Thee, as I am.

"I thank Thee for Andrew, for his deep life and steady faith. If it please Thee, let him stay and work with Peter, and then the one who can chase a thousand shall put ten thousand to flight.

"And now, Lord, let us see Thee ever before us, ever hear Thy voice and walk and work with Thee, and we will not fear what men can do unto us.'

A sudden storm broke over the lake and I awoke. And as I thought upon the dream I heard the voice of a modern John calling to me out of his rich experience:

"Go labor on, spend and be spent,
  Thy joy to do the Father's will;
It is the way the Master went,
  Should not the servant tread it still?

"Go labor on, 'tis not for naught,
  Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not,
  The Master praises, what are men?

"Go labor on while yet 'tis day,
  The world's dark night is hastening on,
Speed, speed thy work, cast sloth away,
  It is not thus that souls are won."

—From the Missionary Intelligencer.

CAN I LIVE IN EASE?

Can I live in ease and idly
  Let the precious days pass by;
While the world is rushing onward,
  And eternity draws nigh?
Can I disregard the pleading,
  Of the souls in darkness still?
None to bring them light and blessing,
  None to answer, "Lord, I will."

Can I live for self while round me,
  Souls are rushing blindly by,
To the awful doom awaiting
  Those who still in slumber lie?
Can I idly shirk my duty,
  Close my eyes to those in need,
Let them lose their souls in darkness,
  Just because I would not heed?

Can I face God at the judgment,
  And the souls I might have won;
See them turned aside forever,
  For God's work I had not done?
Can I bear the dreadful verdict,
  In remorse and gloom to sink,
Ever shut out from His presence,
  Plunging sadly o'er hell's brink?

—Selected.

BEGINNING THE DAY WITH GOD

Every day should be commenced with God and upon the knees. He begins the day unwisely who leaves his chamber without a secret conference with his Heavenly Friend. The true Christian goes to his closet both for his panoply and his "rations" for the day's march and its inevitable conflicts. As the Oriental traveler sets out for the sultry journey by loading up his camel under the palm tree's shade, and by filling his flagons from the cool fountain that sparkles at its roots, so doth God's wayfarer draw his fresh supplies from the unexhausted spring. Morning is the golden time for devotion. The mercies of the night provoke to thankfulness.

The buoyant heart, that is in love with God, makes its earliest flight, like the lark, toward the gates of Heaven. Gratitude, faith, dependent trust, all prompt to early interviews with Him who, never slumbering Himself, waits on His throne for our morning orisons. We all remember Bunyan's beautiful description of his Pilgrim's lodging overnight in the "Chamber of Peace," which looked toward the sunlight, and at daybreak he "awoke and sang." If stony Egyptian "Memnon" made music when the first rays kindled on his flnty brow, a devout heart should not be mute when God causes the outgoings of his mornings to rejoice. No pressure of business or household duties should crowd our prayer.—Author Unknown.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

JESUS CRUCIFIED.—Luke 23

Lesson for June 14, 1936

Golden Text.—God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.—Romans 5:8.

To say little with many words is easy; but to say much with but few words is difficult. In the study of these lessons in Luke's Gospel the latter gift is essential, and nowhere more so than in this lesson.

Verses 1-7. To speak good of those you hate is almost an impossibility; but to lie and to pervert their statements is the most natural thing in the world. Just as an illustration, note what the various political groups will say about each other's leaders and political theories during the next few months. Some of the charges brought against Christ were plain lies, the rest were perversions and distortions. Hatred is the seed germ of murder, but many a sin is committed between the time that the seed finds lodgement in the heart and the time that the major crime is committed.

Verses 8-12. When John rebuked Herod, Herod had him imprisoned and beheaded. The day was past when it would have done him any good to rebuke him so Jesus said nothing. Working no miracle for his amusement, and answering no question to the gratification of his curiosity, Jesus' attitude irritated Herod who showed his irritation by setting Him at nought or treating Him as a nobody whose claims merited no consideration, only contempt. The less I think of Jesus, the less there is to me.

Verses 13-24. Mob emotions subvert justice. When the multitude makes a hero out of the criminal, the criminal will be released from confinement to prey upon society, and the weak-minded will join with him in crime and thus make crime the biggest business in the country. But you cannot call evil good without also treating good as though it were evil; and when you free the villain you incarcerate the just. The seeds sown during the years 27-30 A. D. grew to a frightful harvest in the years 67-70 A. D. What we sow today will grow into a matured crop in the next generation.

Verse 26. Simon bore the cross of Jesus, perhaps unwillingly. We have reason to believe that he and his sons afterwards gladly bore the cross for the Master. To share in the sufferings of Jesus for love's sake is a privilege greatly to be desired (Phil. 3:10) and is a test of fitness for discipleship.

Verses 27-31. Zech. 12:12-14. The fact that not all cried, "Crucify Him," but that many lamented the treatment accorded to our Lord, showed that He had not lived and would not die in vain. Those became the charter members of the Church of Christ after His resurrection. Even though evil may be on the throne, as long as many lament and bewail the wrongs done in the world, and that they are done against Christ, there is still hope for sin-cursed humanity. But while it is not good to be pessimistic to the point of despair, never forget that what the nations sow today they will reap tomorrow, and the little babes that you hold so fondly in your arms today will have to suffer for the Christ rejection by this generation.

Verses 33-38. This was the hour for the powers of darkness, and Jesus was reckoned with the transgressors; but the evil, like a taut cable, was about to snap and, like a writhing serpent, return and slay those who were dragging it. Isa. 5:18. The superscription above the head of our Lord was true. They had crucified their King. At the trial, they denied having any king but Caesar; but they had another, the spiritual Barabbas. John 10:10. Having chosen him they should not have been offended at the taunts of Herod, nor have expected anything else but what did befall them.

Verses 39-43. There is a time when it is too late to amend your ways; but the penitent thief upon the cross had not yet passed the dead line. Instead he grasped the life line and was saved. Thanks be to God for His mercy.

Verses 44-49. No matter how dark the night it is better to commit our souls to the mercy of God than to turn away, like Judas, and go out into the dark. A good man will be vindicated in death, even though he die as though he were a criminal; but a criminal though he be honored in life, will be condemned in death.

Verses 50-55. Joseph had not consented to the condemnation and crucifixion of Jesus. There were some good people, even among the Jewish leaders.

JESUS EXALTED.—Luke 24

Lesson for June 21, 1936

Golden Text.—Wherefore God also hath highly exalted him, and given him a name which is above every name.—Philippians 2:9.

Verses 1-35. These verses having been used as the basis of our Easter Lesson, need not be studied again at this time.

Verse 36. Our Lord proved His resurrection from the dead by eleven recorded appearances; ten during the forty days between the resurrection and the ascension, and the eleventh to the Apostle Paul. Five of these recorded appearances took place on the first day after He had risen, the fifth being recorded in the Scripture under discussion. **"Peace."** What more suitable salutation was ever invented? When hate and division and war are filling the world I could wish you nothing better than peace—peace with God, peace with your family, peace with your neighbors, peace with the public, and peace between nations. But while the saint desires peace, carnal men desire war. Psa. 120:6, 7. Let us again return to this salutation in the churches.

Verses 37, 38. I suppose that you feel like condemning the apostles for their fear on this occasion. Don't. Fear of the spirit-world is common to all in the flesh. Even spiritualists who claim to talk with the dead would be terribly scared if they really could. Questionings concerning the future life will occupy our minds until the veil of flesh be removed, and we shall know as we are known.

Verses 39-43. The evidence for the resurrection of the actual body of Christ is incontrovertible. The same body that died, rose, having seen no corruption. Having handled His body (I John 1:1) and having seen Him eat, they became convinced that He had risen. Had there been a bodily change? Some would argue that there had been, and He entered into the room though the doors were closed, but all such discussions will lead to different opinions. Does He have the same body in glory? Some argue, yes, but Paul asserts that flesh shall not inherit the Kingdom of God. He asserts that here we have a natural, terrestrial body, but there, a spiritual, celestial body. The only thing concerning the future body that we shall have, of which we are certain, is that it will be like unto His glorious body, and John who had handled the body of Christ after the resurrection did not know what that would be. Therefore, we may gather that the body of Christ underwent a change, not at the time when He rose but at the time that He ascended. And we have God's Word that we all shall be changed. Let us live so that we may be deemed worthy to enter into heaven itself and be like Him through eternity.

Verses 44, 45. The death and resurrection of Christ was the central theme of the Old Testament writers. Only those who lived very close to their God would grasp these truths. To the multitude the Scriptures were a sealed book. Even today with many teachers professing special revelations, claiming degrees of holiness and knowledge beyond that of the Apostles, we are confronted with their self-contradictions so that we are forced to believe that much of their revelations are but the deceit of their own heart.

Only the author is the final judge to unveil its true meaning.

Verses 46-48. Two things were to be preached to all the world,—repentance and remission of sins through the atonement wrought by Christ. To say that God has a different plan for saving the Jew is to fly in the face of plain Scripture. The saints are to be the witnesses.

Verse 49. The promise of the Father is the presence of the Spirit. When He enters the life it is clothed with power from on high. The work of witnessing to the truths of revelation is not accomplished by the might of worldly wisdom and the force of logic; men are not saved by compulsion and the sword, but the truth must be preached in the love of the Spirit, and conviction and contrition are the work of the Spirit.

Verses 50-53. Numbers 6:24-27. The final act of Christ as He left to return to the Father to take up the glory which He had laid down at the time of His advent was to bless the children of men. That blessing still abides upon His children and will until the time of consummation of all things. To worship Him continually is and should be our highest joy.

REVIEW: JESUS MEETING HUMAN NEEDS

Lesson for June 28, 1936

Golden Text.—Jesus of Nazareth . . . . went about doing good.—Acts 10:38.

Lesson I. Huxley says that the human family resents and resists every effort at betterment. This is true to a much larger degree than most of us are willing to admit. We like to improve on methods of making a material livelihood, and on means of travel, and on instruments of slaughter; but when it comes to accepting a feast of fat things from the Lord, the betterment of character, the enjoyment of the spiritual, to that we are largely indifferent and even antagonistic. Jesus offers to us the best, even though we desire the worst.

Lesson II. The sorrow of parting from loved ones at death is a sorrow that we all hold fast; but to the Christian this sorrow is mitigated by the confidence of a reunion in the future world in the presence of Christ and the holy angels. The resurrection of Christ proves beyond doubt a future existence, and transplants into the field of faith the earnest longings of all generations.

Lesson III. That man is bad is easily proven, that there is any good in him is more difficult to prove. That man is lost in sin and needs a Savior is also self-evident. But that God loves us and longs to save us is made known to us by revelation. The farther men get away from God the more the wails of sorrow and the greater the groans of misery. It is only when men come close home to the Father that the joybells ring in the heart. The greatest soul-winner is the world's greatest joy producer.

Lesson IV. The most difficult lesson of life to learn is that we are in the world for the good that we can do. Whatever I have becomes a blessing to me only as I use it as a means of blessing others. The soul that lives for self destroys itself; the soul that lives for others saves others and itself. He that gets in the hope of enjoyment will be a disappointed disappointment; he that gets to cheer the footsteps of the weary will find his own path strewn with flowers.

Lesson V. Another very difficult lesson to learn is that we have more need of being forgiven than others have to ask our forgiveness. This knowledge will humble our hearts and make us quick to forgive. Gratitude is felt largely only by those who feel undeserving. God's blessings do not come to us because of our deserts but because of His grace.

Lesson VI. Prayer is based on need. Where there is no sense of need there is no worth-while prayer. The quitter never succeeds. This is true in the prayer life as well as in the business world. If you would lose every battle but the last you would still be the victor; if you won every battle and lost the last you would be a failure in the strife. The attacks of mighty adversaries drive us to unceasing prayer.

Lesson VII. Small bodies do not necessarily mean small minds. He that is capable of becoming chief in worldly matters also has similar capabilities in the spiritual. Halfway measures in matters of salvation foreshadow speedy return to sin. Only those things that men forsake lose their power over them. Besides doing the wrong things another sure way to be a failure in life is to do nothing.

Lesson VIII. He that would build for permanence must work with God. Every plant that the Heavenly Father hath not planted shall be rooted up. If I would build an empire, a business, a church, or a life upon which I could ask the blessing of God I must make Christ and His Word the chief cornerstone. And when I reject Him it will not be long until of the building which I have erected there shall not be left one stone upon another. In times of quiet the character is built that stands the stress of storm.

Lesson IX. Not what you tell me that you will do for me, but what you will do is the thing that I appreciate. To say that you would die for me is fine, but I will wait for proof before I will believe it without reservations; but my Lord did not boast what He would do for me. He just came, and it seems the most natural thing in the world that He should bear my sins in His own body on the tree, that I by His stripes might be healed. As long as I live I will try to keep fresh in my memory His death for me, and how could I do it better than at the communion table?

Lesson X. Never man prayed as did my Lord in the garden, but never were the issues at stake greater than there. If He had failed——. We dare not conclude the sentence. But there are Gethsemanes in our lives. There we must pray as we have never prayed before. What if we should fail? It dare not be. Let us pray with each other during this hour of tragedy.

Lesson XI. After special seasons of prayer come extraordinary cares and trials. The first prepares us for the second. Failing in the first, we will also fail in the trials. The apostles failed in both; the Master failed in neither. The wrath of men worketh not the righteousness of God, but He maketh the wrath of men to praise Him. Wicked motives and means were used to acomplish the death of our Lord; but by His death He provided a remedy for sin and opened a fountain for sin and uncleanness.

Lesson XII. This world is not a fit home for Christ nor for His saints, of whom the world is not worthy. When a man is fit for heaven he is taken there. To be exalted to the glories of heaven at the Father's right hand, Christ proved himself God's right-hand man while He was on earth. On earth He always did the things that pleased the Father; now it pleases the Father that in Him should all fullness dwell. On earth He was obedient unto death, in heaven He is given all authority.

THE COMING OF THE HOLY SPIRIT IN POWER.—Acts 1:6-14; 2:1-47

Lesson for July 5, 1936

Golden Text.—Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem. and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:9.

This book of Acts was written by Luke as a continuation of the record of the work of Christ. In the Gospel he had told of the life and work of Christ before His ascension; in the Acts he tells of the work of Christ through His disciples by the power of the Spirit upon them. It records the beginning of the fulfillment of the great commission, as first the disciples witness in Jerusalem and Judea, then in Samaria, and finally to the ends of the earth.

Verses 6, 7. That which is natural is first, and then that which is spiritual. The Israel of old was a natural kingdom so much like the kingdoms of the earth that Israel finally followed in the course of all earth kingdoms. It had for centuries been a vassal state, but the dream of the Jew was a Restoration wherein Jewry was to rule the world. It is difficult to get away from the conception of the kingdom of God on the plane of the natural. But Christ would interest them in the spiritual concept of the kingdom. All earth kingdoms run their course, whether it take a century or a millennium, but the spiritual kingdom of God endureth forever.

Verse 8. The symbol of earthly power is the sword, but the sword of the Spirit is the weapon of the saints in the kingdom of God. This kingdom has no racial. linguistic, or geographical boundaries.

Verses 9-11. The last command given to the disciples was to witness for Him. That command is to be obeyed until He returns. But to witness without the empowerment of the Spirit means dishonor to God, so we must wait until we receive the power that enables us to fulfill the commission.

Chapter 2:1-13. The day of Pentecost, also called the Feast of the firstfruits, foreshadowed by two loaves the time when by the grace of God two peoples (Jews and Gentiles) should be consecrated to the Lord. When God appeared to send Moses to do his work of delivering Israel He appeared in flames in a bush that would not be consumed; when He appeared to send the believers to deliver the lost throughout the world He again appeared in flames of fire. As the Spirit enabled Moses to accomplish the work of many without the diminution of natural energy so the Spirit enables His servants now.

Race and language are the great barriers to human intercourse and peace. Through His death Christ broke down the barrier of race, and by the Spirit He removed the impediment of language. Eph. 2:13-15.

Verses 14-36. Faith is articulate. Some can express themselves better than others, but everyone can give a reason for the faith that is within him. When the world asks for an explanation of what has happened to you, can you give a satisfactory answer? Something had happened to the followers of Christ. The community was puzzled. Peter's answer was so convincing that conviction and conversion followed to three thousand souls.

There were strange prophecies in the Old Testament. They were more than poetical dreams. They were not understood until their fulfillment, but when the thing happened, how marvelous did the reality fulfill the words of the prophet! But with that prophecy was a marvelous promise, "Whosoever shall call upon the name of the Lord shall be saved." While Peter was preaching, he could not keep silent on the subject of Christ. He had to be magnified. If Christ were magnified today by Spirit-filled preachers we would still hear men cry, "What shall we do?"

Verses 37-47. Some get angry when they hear the Word preached; others are convicted. Happy he who is convicted to the point that he is willing to do something for his soul. But what can he do? He can repent and be baptized, and take his place with the people of God, and thus save himself from this untoward generation. To be in the world and of it, is to be lost; to be in the world but to belong to Christ is salvation, even though a constant effort must be maintained if we would enter the Kingdom of God; finally those who are not of the world shall go to Him whose they are into heaven itself.

To prove that I want to be saved from this untoward generation I must continue steadfastly in the teachings of the Word of God, and in the fellowship of the saints, and in attendance upon the means of grace so lovingly provided by the Lord. The body of believers is one big family, the needs of life are provided by one Father for the enjoyment and benefit of all.

Lancaster, Pa.

THE SUNDAY SCHOOL WORKER'S PERSONAL APPEARANCE AND INFLUENCE

By Marjorie Bock

The Sunday school exists for but one purpose, namely: to win the scholars for Christ and to train for godly living and fruitful service. If it fails in this it is untrue to its mission and comes short of the purpose for which it exists. It matters not how high its score on every other point in the standard of its methods; if it fails in the spiritual work for which it is intended, it is a failure.

The Sunday school worker is called of God. He is entrusted with a living message, a message that is especially designed for a place in the human heart. The factors entering into the problem of imparting this living message should be carefully studied. One of the most important factors is that of influence.

Coming directly under this large subject is the question of the Sunday school worker's personal appearance. Since this is mentioned first in the topic we shall preserve the same order. This falls under two divisions, viz.: the aspect of the countenance and the manner of dress.

A Sunday school worker's face should reveal a cheerful, sympathetic and understanding spirit. The worker whose countenance reveals a morose disposition and who perpetually wears a long face will never appeal to a scholar. He or she should appear to be enjoying rather than enduring salvation. A story is told about a gloomy looking man who was stationed in front of a mission to invite strangers to enter. The man gave the invitation, but the one to whom he gave it looked at his downcast countenance and answered, "No, thank you, I have trouble enough of my own."

Secondly, the manner of dress. Our body is the temple of the Holy Ghost, and therefore our outward appearance should be in accordance with our inward life. We hear it said that it makes no difference what we wear, for if our heart is right all will be right. If the heart is right, then we will dress the way God would have us dress. All Christians who love God love to keep His commandments. In fact, a proof of loving God is that we do keep His Word. God does not command or desire slovenly or unbecoming dress. God loves the beautiful, but it is the beauty of simple grace and sincerity that pleases Him. In I Timothy 2:9, 10 we read, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." And in I Peter 2:3, 4, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Modesty is a Bible standard of dress, but not a world standard. Modesty means to be restrained by sense of propriety, chaste, moderate, decent, reserve, delicacy.

What a blessed privilege we have of silently witnessing for our Savior by wearing clothing that stands the test of the Word! Certainly we will be misunderstood and ridiculed by many, but God has chosen us to be "A royal priesthood, an holy nation, a peculiar people," that we should show forth His praises. How can we show forth His praises unless we live in harmony with His Word? A conductor once asked a lady who was riding on a street car, why she was dressed so plainly. She replied by asking him why he wore a blue coat and brass buttons. "Because I am working for a certain railroad company," he replied. "I am an ambassador for the Lord Jesus Christ," she answered. We have as much right to show in whose employ we are, as the conductor had. If we love purity let us be careful that we do not lend our influence to any fashion that is leading multitudes to moral and social degeneracy.

We now consider influence in a general way. Every Sunday school worker has an influence whether for good or evil, and again it is quite evident that some Sunday school workers have a greater influence than others. The aim therefore should be to exert the greatest possible influence for good.

Keep the primary aim of the Sunday school in the foreground. In carrying out this aim the Sunday school worker should strive to impart knowledge of the Bible and of the Lord Jesus Christ, to build character, and to prepare for service. The scholar consciously or otherwise realizes that this should be the aim of the Sunday school. Therefore if the Sunday school worker fails to keep his or her mission in mind, he will lose to a large extent his influence with the scholar or to say the least, his influence will not be for good. We know of a boy in Toronto attending a large Sunday school who became disgusted with the way Sunday school was conducted. Each Sunday the boys gathered to plan a program of sports and entertainment for the coming week. The result was loss of confidence in the teachers and a refusal to attend. Furthermore, such an influence may even be disastrous. The story has often been told of a teacher who thought she could bind her scholars closer to her by teaching them to play cards. In after years a rough-looking man stood up in the pew of the church where he had been in other years a scholar in that teacher's class, and said that of those eight young men, two were in drunkard's graves, one had been hanged, three were in the penitentiary, and the other was an outcast like himself, a fugitive from justice; and all he had to say was that he wished his Sunday school teacher had never taught them the use of cards. No wonder that woman, who was present, arose, threw up her hands and screamed, "My God, I am that Sunday school teacher!" The responsibility is so great that a conscientious teacher or Sunday school worker can well afford to say what one teacher said, "when I think of it, I stagger under it."—The Gospel Banner.

If there is a power in this world that reveals men to themselves, it is the death of Christ upon the Cross.—John Grant Newman.

Educational

ASCENSION MORN DAWNS OVER OLIVET

By Anis Charles Haddad

This article presents interesting sidelights to the Sunday school lesson for June 21, "Jesus Exalted."

"And He led them out as far as to Bethany." So runs the Gospel story. Nineteen centuries and more have gone by, but still let us follow. Though it was early in the morning, the climb up Olivet made us warm, but we were rewarded when we reached the top.

Sweet Olivet is the scene. The reader will bear with me if I picture that scene in detail, if we watch together the dawning of that morning upon the Mount of Olives. The moon was shining brightly and a great planet hung in the air, and many stars were twinkling, but there was no sign of daybreak yet. At last and suddenly, a glow of pale-tinted light spread quickly along the horizon and shot upwards. Now it turned orange and set a rosy flame to long lines of feathery cloudlets lying in the sky.

Over the Jordan hills the sky was red with the rising sun, while above us the morning stars shone gloomily bright, but faded as the day grew brighter. The plain was thick with mist—pierced with violet tints. The breeze full of Nature's perfume and music, played merrily around us, as we came up the summit of Mount of Olives to watch the sun just spread in glory over the mountains of Moab.

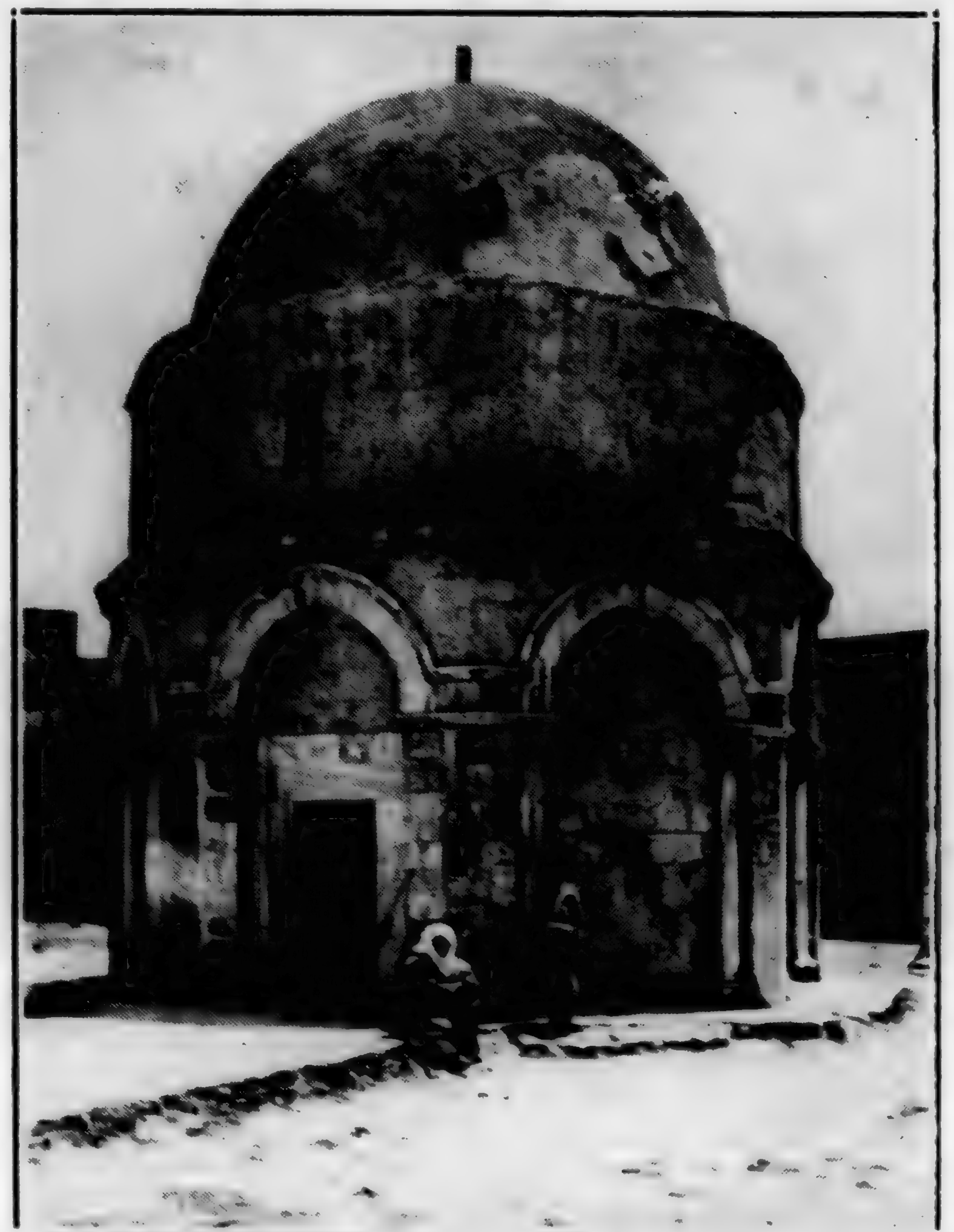
The splendor of the sun awakened everything from its slumber. The birds lifted themselves from their hiding places, flitted about on trees that were full of blossoms and leaves, and praised the Almighty God with their sweet songs. After a while flocks of sheep appeared with their shepherds leading them to the pastures. Everything was merry.

What a wondrous view! Below me lies the Dead Sea as clear in the morning light as if only four or five miles away, and the entrance of the Jordan into it is distinctly seen: immediately below me is the winding road leading down to Jericho, and there is clear Bethany nestling in a hollow yonder near that road. At last the sun peeped fiercely over the mountains of Moab and soon touched all into light and his rosy beams spread over the white houses of the Holy City, and glorified old Hermon rising high over all to the north.

That morning the sight was beyond description. The dull grey of the old city was suddenly bathed in a flood of golden light from the ascending sun, and it became the Holy City of God—a new Jerusalem. To me it seems a beautiful custom to have these "Ascension Services" at this time in the morning. As the sun ascended leaving the same grey Jerusalem of earth so He ascended to the Holy City which He is preparing above. There is the city over against us, with its grey walls—the valley of Jehoshaphat between us and its situation more impressive than ever.

Now we can think of the day. There is nothing here to interrupt our thoughts. The view is one of the finest in the world. Who that has not seen it, can realize its magnificence?

One thought is dominating our minds—the Ascension. The top of Mount of Olives is the traditional scene of the ascension: and a church was built over it in the fourth century by Helene, the mother of Constantine. That building has long disappeared, and the reputed site is now occupied by a humble mosque! Crowds of pilgrims and tourists visit it, and have done so for many centuries.



This Mosque Stands over the Traditional Site of Christ's Ascension

We visit it. The traditional spot of the Ascension is guarded jealously by the Moslems, who, of course, consider Christ a prophet. Here in a small octagonal building, supported with marble columns, with elaborate capitals, the spaces between the columns having been filled in, we were shown by the guardian the print of one of the Savior's feet in the rock. He seriously assured us that both footprints were there until the Moslems stole one of them as a memento from the departed Great Prophet! This indentation is surrounded by a small curb. By the footprint is a small hole, and as the guardian seemed thoroughly conversant with all the circumstances surrounding the Ascension, I asked him what it was and how it came here. Not in the least abashed he replied that when Christ went up to heaven He had His walking stick in His hand, with which He struck the rock as He sprang from it, leaving the mark we see today! The place is perfectly bare except for the names of pilgrims who have scribbled them on the walls. An uncomely sight indeed.

As I was in the little chapel a young boy belonging to one of the monasteries came softly in with some sprays of olive in his hands. He laid them reverently on the "sacred footprint" in the shape of a cross, knelt for a moment, and then shyly offered some to me. Those sprays will be amongst my precious treasures!

We began to feel that we would like to get into the open air, and after a while return and attend the various ceremonies. It was into this courtyard that we first pushed our way, jammed in a crowd of people of every nationality, among whom were tourists surging to and fro. On the eastern side of the mosque were awnings suspended, forming very dirty and tattered tents. At the back of each is an altar covered with ornaments, flowers and candles. Each community has its own tents, the Latins, Greeks, Armenians, Abyssinians, Copts and Syriacs, but the crowd surged backwards and forwards, peeping into each tent in turn. Each church seemed to have its own time to go into the mosque; which is just a grand dome as big as a fair sized dining room.

We went in with the Greeks, who as soon as the Latins had gone away went in with a great rush. The people were literally falling over each other in their effort to reach the rock in the floor, which has a footmark impressed in it. All the while the priests sat calmly behind it selling at a great pace pieces of paper cut in the shape of a sole of a foot, which they touched on the stone!

A Greek priest stood beside the main gate of the "mosque" having in front of him a table on which was a vessel full of holy water. In the left hand he held a crucifix and in the other a branch of rosemary twigs. These he dipped in the water and congratulating the applicant, slightly passed or sprinkled the forehead, while the latter kissed the crucifix.

We left the crowd and ascended the near-by minaret. Here we read the simple, graphic story of the ascension. I was impressed as I never had been before with the intense, the almost startling vividness of this sacred narrative.

See they are coming out of Jerusalem by the gate in the eastern wall. Probably they were gathered that morning in the "Room of the Last Supper" when the Lord came to them once more and uttered the words, "Peace be unto you." Then perhaps He added "Follow Me," and He led them through the streets of Jerusalem. Only those who believed on Christ ever recognized Him after His resurrection, and so He passed by unnoticed. But see them yonder coming across the Kidron Vale and up the steep rugged path, ascending the Mount of Olives. Only peasant folk from Galilee, with their folded handkerchiefs hanging from their heads, and their long Eastern outer cloaks of various bright hues. They come nearer, they pass by in solemn expectation, for something is to happen. They are making for yonder dell surely, the only secluded spot near, close to the main road to Jericho, yet out of sight—on Olivet, yet as far as Bethany.

We watch these humble fishermen and peasants, in their picturesque dress, as they gather round One who evidently is their leader. There is Peter and James, John and Andrew and Thomas and all the eleven. They are talking to Him when suddenly a marvellous thing happens. The laws of gravitation have no more hold upon Him, and He begins to float away from the earth. Up and up with hands stretched out in blessing over those whom He loved so dearly, who had been His companions, and who should now be His representatives, His church, His mystical Body on earth. The Savior gradually ascending while the words of blessing still flowed from His lips—the wondering, awe-stricken disciples following Him upward and upward with eager gaze—the cloud slowly folding round Him and at length hiding Him in its bright bosom.

"Master, Master, good Master, farewell. Remember us as Thou comest unto Thine Kingdom." Did they cry such words as these? As He went up He would see, as I see from this height, the white houses of Bethlehem where He came into this world. He would surely look also across yonder knoll to the north of the wall where the awful hours of Good Friday had been spent upon the cruel Cross, where He gained the victory for us. Higher still, and He sees the waters of the Lake of Galilee sparkling in the sunlight, and Nazareth amid the hills, and the great sea spreading westward to distant lands! Then a cloud came between Him and the earth. The wonderful life in the Holy Land is ended!

But in our imagination that group breaks up, and little parties of two or three return along the road they came, some perhaps running over to near-by Bethany to tell them the news there. There is eager, excited conversation, and they point up and they tell how two heavenly Beings in white apparel appeared to them in the dell and said, "Ye men of Galilee why stand ye gazing up into heaven? This same Jesus, who is gone up into heaven shall so come in like manner, as ye have seen Him go into heaven." The disciples look back, some of them, as they leave the dell—look back and up—and then on they go thinking of their departed Friend. They are not cast down, they do not weep, nay we read, "They returned to Jerusalem with great joy!"

Jerusalem, Palestine.

HOW BEST TO PROMOTE THE SUMMER BIBLE SCHOOL

By A. J. Metzler

If you have a Summer Bible School in your community you will want to read this article for the helpful suggestions which it gives. If you do not have a Summer Bible School it is not yet too late to plan for one this summer. The thoughts and suggestions given here will be just what you will want to know in beginning the work.

I. The Need

There are several outstanding factors making the need for the Summer Bible School quite urgent. Our very elaborate and in many respects highly efficient public-school system, employing a million teachers, costing nearly a billion annually, and teaching about twenty-five million children, gives each child a thousand hours of secular instruction yearly for the purpose of making them proper citizens. This is an expenditure of more than fifty dollars per year for each pupil in the elementary grades, and nearly one hundred dollars per year for each high-school pupil. We are glad for many of these advantages. But it is evident that there has been a growing emphasis upon all that enters into this elaborate public-school system without a corresponding increase in the emphasis on Christian training for the child by the home and the church. This means that the present generation of this materialistic age will be outdone by the rising generation in their interest in material things. Naturally this results in a choking out of much that enters into their spiritual development. For a properly proportioned development of a child a balanced education is needed. And this is what the average child is not getting! There is a great demand for more Bible instruction. The Summer Bible School is an efficient agency in helping to meet this demand.

Then too a general condition of lawlessness and disregard for constituted authority in home, school, church, and state is a direct result of a country, and in some cases a church, which neglects the Word of God and the God of the Word. Not only church leaders, but in many cases even civil authorities, agree that the only solution is the proper teaching of the Word to the coming generation.

Another fact giving rise to an urgent call for more definite teaching of the Word is the abundance of groups, sects, and isms with a twisted, perverted, or partial Gospel. As folks are being more and more exposed to the forces and influences of the thinking of others through contacts in school, business, and society it is all the more imperative that our faith and practice be firmly founded in the Bible.

What has the church done to meet this need? Much good work has been done in the way of Christian training. But in the past the average congregation has offered only from fifty to seventy-five hours of Christian educational advantages to her children of Summer Bible School age. When we compare, or rather contrast, this with the thousand hours provided by the public school we see how meager the Christian educational effort really is. Of course we recognize that many homes are doing a good work in this respect, while many more homes are doing a very little to supply this need. For our children to be sufficiently well founded and safeguarded, and properly developed mentally, physically, socially, and spiritually the home and the church must give more and better Bible instruction. The Summer Bible School is one good answer to this need.

II. A Bit of History

The Summer Bible School has completed its first and began its second decade of usefulness in the Mennonite Church. And a glimpse at its brief record reveals some interesting things for which we can thank God and some wide-awake and far-seeing men of God. In view of the above mentioned needs, and as a result of some studies in the field of Christian education, the first schools were launched in the summer of 1924. For the first few years there were only a few schools in the middle and western sections of the church. Then followed a few schools in the eastern sections. The past five years have witnessed the greatest expansion, until in the summer of 1933 there were nearly 40 schools. A year later, in the summer of 1934, the number of schools had about doubled, reaching nearly 80 in number. In 1935 there 103 reported, again a large increase.

Another interesting phase of the Summer Bible School's history is that pertaining to the conference held for the promotion of its interests. The first conference was held in May, 1933. Its significance and influence can be partly seen by the fact that it was attended by representatives of eighteen states and foreign countries. Since then there have been a number of district and two general Summer Bible School conferences. These conferences have proved to be a great help to the work and workers.

Possibly the greatest single thing in connection with the history of the Summer Bible School work in the Mennonite Church has been the development, preparation, and publication of a departmental graded course of study for the kindergarten, primary, and junior grades. This can truly be considered a history-making achievement in the field of Christian education in our church.

There have been few undertakings in the Mennonite Church in recent years in which the blessings and direction of God have been so evident as in this work. This not only affords a source for many thanks to a kind heavenly Father for the record which He has made possible, but it also gives assurance of its future growth and usefulness.

III. Possiblities of the Summer Bible School

The Summer Bible School holds almost unlimited possibilities for good. We shall notice a number.

First and foremost it holds great possibilities as an agency for Bible instruction. When we compare it with the Sunday school which has been so blessed of God and, until recently, the church's chief means of teaching the Bible, we find that it offers about an equal number of hours of Bible instruction. And in some respects it surpasses the Sunday school for quality of work done. Then, too, it gives actual Christian training in an effective way that to a large degree we have failed to realize in the other agencies in the past.

The possibilities of the Summer Bible School as a real school for the training of workers is worthy of our consideration. Each year several hundred young people and older ones receive several weeks' experience in the actual teaching of the Word. The time they spend in their preparation and teaching means much to them in the development of their Christian life and usefulness for greater service in other phases of church work.

As an evangelistic agency, the Summer Bible School holds possibilities equal to or surpassing any other phase of the church's activities. When we notice II Tim. 3:15, in another version than the authorized, as follows: ". . . and that from infancy you have known the sacred writings which are able to make you wise to obtain salvation through faith in Christ Jesus," we are reminded of a truth so often overlooked; namely, that evangelism begins in infancy and not at the age of ten or twelve, as we often think.

We should also note the possibilities that the Summer Bible School holds in other respects; such as teaching missions, serving the community, and advertising the local church. But we pass on.

And yet we want to notice the possibility of the Summer Bible School in another direction, and not only that which it holds within itself. We shall look at the vast possibilities it has for development and growth. Although great strides have been taken in the development of this work thus far, yet we believe there is much more to be done that will increase its usefulness and enlarge its field of service. Courses for older pupils are needed. Present methods need to be perfected, and new ones studied and adopted. Much study and supervision will constantly be needed through conferences, and general and district officers and organizations. One of the greatest steps forward will be taken when more of the schools are operating for a three-week instead of a two-week period. And we believe this can be realized when, through the co-operation of our church schools, teacher-training classes, and other agencies, enough teachers and supervisors are available so that to a large extent most of our congregations will have sufficient local help to man their own schools instead of depending so much on outside help, as is now frequently the case.

And when we speak of the growth of the work, we need only to take a look backward at what has been done during the past decade, and then forward to the fields for future work, to set a goal, by the grace of God, of three hundred Summer Bible Schools in the Mennonite Church within ten years. One conference district now has a Summer Bible School in nearly every congregation. And this represents work in city, town, farming, and mountain sections. It is no longer a question of, "Is the Summer Bible School practical in the rural community?" Its practicability has been demonstrated.

IV. How to Start and Conduct a Summer Bible School

1. **A Vision of the Need.** Most Summer Bible Schools have come about as a result of some one's having a vision of the need of this great work. Of course the one having this vision must have an abundance of tact and God-given judgment in presenting his vision and convictions to others. Too often a good work is hindered or delayed because a promoter has more zeal than judgment. May our vision be accompanied by tact, patience, and a due regard for others who have not caught the same inspiration.

2. **Prayer.** A school must be conceived, brought forth, and always accompanied by much prayer. The work is so great, and frequently the problems so perplexing, that the earlier one learns to rely fully upon God's power and direction as received through prayer, the greater will be the success of the school. The one with the vision, the ones in charge, the congregation and all must pray much. Fifteen minutes, at the beginning of each day of school, spent in prayer and devotion by the principal and teachers will be well worth while.

3. **Organization.** After a congregation, either in a special meeting or in a regular business session, has decided to conduct a school the next step will be the establishing of a proper organization for the administration of the school. Usually a Summer Bible School committee or board of three or five members, which will continue as a standing body should be appointed. Among other qualified persons on this board, the pastor and probably the Sunday-school superintendent should be included. Where there is a regular Sunday-school board, or other official body, one of these groups may be given charge of the school. This body, either from within or from without its own number, will choose a principal They will also be responsible for the major plans of the school, such as length and time of term, arranging for teachers, finances, courses, and other general plans for supervision and direction.

4. **Enrollment of Students.** For several reasons a house-to-house canvass is best for this enrollment. It puts representatives of the church in direct touch with homes not otherwise contacted throughout the year. It assures contact with all. It is the best means of advertising the school. It gives the most accurate information as to the number of pupils you will have, and their age, and school age. It is a means of enlisting the co-operation of the parents. All this makes possible definite planning of the various classes, the assigning of their teachers and classrooms, and the securing of materials. Suitable cards for their work may be secured of the publishers of our courses.

5. **Advertising.** Give the school plenty of wholesome publicity. Since the pastor is usually one of the active promoters, a sermon on **The Church's Teaching Ministry** or a similar theme will greatly help to enlarge the vision and deepen the conviction regarding it. This might be done several months in advance of the time for school. In fact such a message may be wisely given in helping a congregation decide favorably regarding a school. Use your local papers. Think Summer Bible School. Pray Summer Bible School. Talk Summer Bible School. And you will find others thinking, praying, and talking it with you in the interest of the same work.

6. **Securing Teachers.** During the first few years, most schools find themselves in need of outside help for teaching. This means that the work must be planned early, frequently six months or a year in advance, and in co-operation with other schools. Some able teachers allow themselves to be used in three or four schools in one season. Of course such teaching programs are arranged far in advance. Frequently Sunday-school teachers make fine Summer Bible School teachers; but this is not always true. It sometimes happens that mothers or others busily engaged in other duties would make the best of teachers if they could be made available for such work. In some such cases it might be possible to have some one interested in the Summer Bible School work and yet not able to teach, to take part of the work of the former and thus make these available for teaching. Each school should endeavor to prepare a sufficient number of teachers to care for local needs. This will be all the more necessary as the number of schools increases, and their terms lengthen. Let us urge again that, whether teachers be secured locally or elsewhere, that they be engaged early and definitely assigned to the grade they will teach. This will give them ample time to secure their manuals and other needed material so they can spend several months prior to the Summer Bible School in study, planning, and thoroughly familiarizing themselves with their courses and work.

7. **Material.** As far as possible, the kind and quantity of material should be determined and secured in advance so that all will be in readiness for a full day of school work on opening day. This is possible where a careful enrollment has been made, and class rolls, classrooms, and materials are diligently prepared for each teacher in advance.

8. **Finances.** The amount of money needed for the successful operation of schools varies greatly. Where no money is needed for the transportation of teachers, and the amount of material has been reduced to a minimum, schools have been operated on a budget of from ten to twenty cents per pupil. In cases where a number of teachers have been secured from a distance, thus involving considerable traveling expense, and a liberal amount of material is used, the expenses have sometimes been as much as a dollar per pupil. But lack of sufficient funds, in itself, need not be a barrier to opening a school. Congregational offerings or personal solicitation usually provides the needed funds. An offering, at least once a week, in the school has been made a splendid means of teaching the Bible doctrine of giving and missions. It is

usually found best to make clear that this school offering is for mission purposes and not for the operating expenses of the school.

9. **Transportation.** Sometimes a number of children living at a distance from the school would attend if a means of transportation could be provided. Usually it is best to have the parents make such provision, if possible. But sometimes it is necessary for the school to provide. In some cases, school buses have been secured. Again, friends of the school are often willing to provide their cars for hauling the children. When the distance is not too great, some can be brought to school in the morning and allowed to walk home while others would walk in the morning and ride home.

10. **Supervision.** The work of the supervisor or principal is a very responsible one. In the light of his relation and responsibility to the community, the congregation, the Summer Bible School board, his teachers, and the pupils, he must be a man of God, an executive, a leader, and have a love for children. Of course you may not find all you would desire in any one person, but we must catch a glimpse of the greatness of the supervisor's work and find the most nearly qualified for the position. Usually it will be best if he has no direct teaching responsibility. His time will be needed in supervising, disciplining, assisting his teachers, and in planning for the general welfare of the school.

11. **Closing Program.** The closing program is an important part of the school work. However, we should avoid the common danger of making it an evening for displaying a carefully prepared and much-practiced-for Children's Day program. The object of the closing program should be to give as nearly as possible a cross-section of the school work, for the benefit of those patrons who are unable to visit the school during its regular sessions.

12. **Congregational Letter.** A congregational letter from the pastor, outlining the work and possibilities of a Summer Bible School and reminding the membership of their privileges and responsibilities in the same, has been found quite helpful in enlisting the full co-operation of all in this work.

Scottdale, Pa.

A MAN AND GOD'S MONEY

A Modern Parable

By James V. Johnson

Once upon a time a rich man found a poor boy, whom he took into his home, nourished, and reared to manhood. The youth suffered much from physical pain which prevented him from doing anything other than mental labor. The rich man educated him, giving him every advantage that his own generosity could suggest that the youth had the capacity, mental and physical, to receive.

When this youth became twenty-one years of age the rich man set out to travel in distant lands for several years, expecting at some indefinite time to return. Before leaving, however, he delivered into the hands of the youth a valuable business which he controlled, and, after schooling him thoroughly in its management and conduct, he thus spoke to the youth:

"This business enterprise that I have established will yield, with careful and proper management, a net income of ten thousand dollars a year. I expect you to manage this business diligently, to watch its intake and care for its out-go. Of the profits you may have nine-tenths for your own; but, in a separate account, I expect you to reserve one-tenth of the profits, which shall be mine.

"With respect to the one-tenth which will be reserved for me, I give you these instructions: You are authorized to spend my one-tenth for charitable and religious purposes, using your own best judgment in its disbursement."

And straightway the rich man took his journey. A year passed. The business prospered under the young man's careful management, and at the end of the year an accounting showed that the profits were exactly ten thousand dollars. This sum the youth scrupulously divided into two parts, depositing nine-tenths to his own account in one bank and one-tenth in a trust account in another. In all this the youth carefully followed instructions and was diligent and wise in the spending of the same.

For rent, food, and clothing for himself he checked upon his own account. He also spent his own money for what small amusements he enjoyed and for the modest entertainment of his friends. He was ever a careful spender, lived modestly but in adequate comfort. Diligently he laid by a handsome sum by way of savings.

Remembering his instructions with reference to the one-tenth reserved by the rich man, he checked upon this account as follows:

To the support of the church	$500
To missions, education, and other benevolences	500
Total	$1,000

Thus in this first year he found that he had checked out the entire and exact amount belonging to his benefactor.

Very unexpectedly, the rich man returned and demanded of the youth an accounting of his stewardship. Gladly the youth handed to him a statement of all the transactions during his absence, including itemized statements of his own personal expenditures.

The rich man carefully examined the accounts, pondering them well. "You have been diligent and careful, my son," he said. "You have not been wasteful nor lazy; of that I am proud."

Gratefully the youth acknowledged his indebtedness to his benefactor, and said: "You have been most kind to me, sir. Without your generosity and benefactions I would no doubt long since have died of poverty and want. I trust, sir, that you are pleased with my administration of your tenth."

Said the rich man: "Of your administration of my tenth I have nothing but commendation. You have distributed it wisely and well, and I am delighted with that. Your own expenditures have been quite reasonable and in nearly every instance give evidence of sound judgment. For this I also commend you. I am deeply gratified that you hold my kindness in such high esteem. I have done what I have for you because I found you intelligent, lovable, and worth aiding. Is this a complete account of your personal expenditures?"

"Yes," replied the youth, "these are all of my personal expenditures and my savings."

"Nothing has been omitted from the account?"

"Nothing," he answered.

"Then, my son, where are your gifts to the church, to God's work, and to his benevolent causes? Has none of the nine thousand dollars given into your charge been expended for God and His cause?"

The youth was startled at his question. It put a new phase upon his stewardship. In a voice showing a tone of injury, he inquired, "Have I not been faithful in my care of your business?"

"Yes, but the church—but God?" said the rich man.

"The church and charity have gotten one-tenth of the income of the business which you left in my charge," replied the youth. "Is that not enough?"

The rich man answered sorrowfully: "The tenth you gave to the church and charity, my son, was **my** tenth. It was not yours. Was not the business mine? Did I not make you merely a steward of it? Is it not **all** my gift? Do you not owe it **all** to me? You have disbursed a thousand dollars, one-tenth of the total business profits, to the church and charity. The money has gone out as from you. You have gotten the credit for it among men. They have praised your liberality. I have heard them praise you. But in reality, what have you given away that is yours to give?"

The youth was very sorrowful. He had not thought of that. True, he had disbursed a large sum of money. His checks were welcome wherever received, and to him went praise for charity and generosity. Now his benefactor was showing him that **he had not given a cent.** His seeming generosity was with the money of another.

Sad, but true, he saw that he had given nothing!—Selected.

WELL PRESERVED

Some one once asked a woman how it was she kept her youth so wonderfully. Her hair was snowy white, she was eighty years old, and her energy was waning; but she never impressed one with the idea of her age, for her heart was still young in sympathy and interests. And this was her answer: "I knew how to forget disagreeable things. I tried to master the art of saying pleasant things. I did not expect too much of my friends. I kept my nerves well in hand, and did not allow them to bore other people. I tried to find any work that came to hand congenial. I retained the illusions of my youth, and did not believe 'every man a liar,' and every woman spiteful. I did my best to relieve the misery I came in contact with, and sympathized with the suffering. In fact, I tried to do to others as I would be done by, and you see me, in consequence, reaping the fruits of happiness and a peaceful old age."—Selected.

BIBLE STUDY

TABERNACLE STUDIES

LI. The Passover Lamb

By the Bible Study Editor

While the Passover sacrifice was not a Tabernacle rite, it was clearly related to the offerings of the priestly ceremonies on account of the requirement of the law that it should be annually observed at Jerusalem. Ex. 12: 14; 13:14.

Like other offerings, the kind and sex was specified—a lamb of the sheep or the goats, and a male of the first year. Ex. 12:3, 5. The blood of the offering was to be shed, and the place of ministering it was also directed by the Lord. Verse 7. Not all of the blood was thus used. The people were to "take **of the blood,** and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it." The manner of preparing the flesh was also indicated, and the eating of it was also prescribed. What was left of the flesh was to be disposed of according to the direction of the Lord. No part of the ceremony was left to the judgment of the individuals concerned in the celebration of this feast except as to the number of persons who constituted the company to consume the Passover lamb.

There were a number of distinctions between the Passover sacrifice and the Tabernacle or Temple. Each family, or group of families concerned, selected the lamb, and it was brought to the home where it was to be slain and consumed. It is stated that offerings were kept at the Temple and sold to the worshipers. Jesus drove out the cattle and sheep and sent away from the Temple the merchants and overthrew the tables of money-changers. There was no legal requirement that these cattle and birds should be kept at the Temple. The practice was instituted for convenience at first and later continued for profit. But no sacrifice was required to be kept at the Temple for any length of time before it was offered. It was only necessary to bring the offering to the door of the Temple and present it to the priest who proceeded at once to minister with it for the specific purpose of the worshiper. But the lamb of the Passover was to be selected on the tenth day of the first month and kept in the home until the fourteenth day before it should be slain.

There needed to be no priest to slay the paschal lamb and to sprinkle the blood. It has been said that James and John and Peter were of the priestly family, and therefore had the right to prepare the Passover for the Lord and His disciples. But it was not necessary that they should be priests or of the priestly order to minister this ceremony. This offering or sprinkling of blood was a family institution and not a priestly one. The priests were required to offer their Passover lamb as others offered them. None were required to take the lamb to the Temple or to the priests to shed the blood, for the blood must be sprinkled on the posts of the door, and not smeared on them. The blood could not be sprinkled if it were not done while the blood was yet warm and the life in it. Because of this fact the blood needed to be shed at the home, where the blood was sprinkled with the bunch of hyssop. Ex. 12:22.

The body of the lamb needed not to be divided as were the bodies of the Temple offerings, the whole burnt offerings, and the peace offerings. Even the fat of every sin offering was separated from it and burned on the altar. But the Passover lamb was left whole, to be roasted with fire, with all of its parts intact. Not a bone of the paschal lamb should be broken. Ex. 12:46.

Of certain offerings at the altar, the priests were to eat the flesh and their sons with them. Of the peace offerings the one who offered could eat the flesh with all of the members of his family, and the priest and high priest also ate a portion of the same offering. But of the whole burnt offering and of the sin offerings where blood was sprinkled in the holy place no one could eat. The Passover lamb was to be eaten by the entire family of the circumcised. No uncircumcised persons could eat of the Passover lamb (Ex. 12:49), nor could any of the family of an uncircumcised person partake of the feast celebrating the deliverance of God's people from their Egyptian bondage. It is evident that the only restriction upon the eating of the Passover was regarding the rite of circumcision, and unfitness because of certain defilement. Num. 9:6-14.

All of the paschal lamb was to be consumed by the group or household called together to eat it. It is understood that the edible portion was all that was required to be eaten, although the commandment said **"all of it"** should be eaten. It had been roasted whole, the head with the legs and the appurtenances thereof. Nothing should be left. If anything should be left it should be burned with fire before morning. There was then that which could be consumed only by burning, and all of the unedible portions were then disposed of, and nothing of the lamb was left when the morning dawned. The roasting of the whole animal could not have implied that all of it must be consumed by eating. God's people have always been holy and clean, their food was holy, and impurities of any nature were forbidden them. The food of their tables was an expression of their fellowship with God. The unpleasantness of the Passover meal seems to have been bitter herbs which were to be consumed with the paschal lamb. Ex. 12:8. The bitterness of the sojourn in Egypt was expressed by the bitter herbs. Their deliverance—a happy occasion—was remembered by the eating of the flesh of the lamb. Because of these facts and directions concerning the disposal of any remaining portions of the lamb, it appears that only the flesh of the paschal lamb was required to be eaten, and the appurtenances—or internal organs—were not included in the eating, as some have supposed. Such an act was never required of God's people.

To have neglected the eating of the Passover was considered a gross violation of God's commandments. Any person who was in a fit condition to partake of the feast and who was located conveniently to share in this celebration was required to do so. To refuse was punishable with death. Num. 9:13. Provision was made for any who, because of defilements or because of absence from the place of celebration, could not partake of the feast, to observe a Passover feast on the fourteenth day of the second month. Num. 9. This was a provision of God's grace to His people and an opportunity of the proof of their devotion to Him and to His ordinances. Defilements of an unavoidable nature could occur, such as death in the family (Num. 9), and absences on journeys, but matters over which man had no control would not be the cause of God's judgment falling upon the soul. A wilful neglect of God's ordinances was proof of an unfaithful attitude of the soul toward his God. In this respect the observance of the paschal feast and respect for the holy sacrifices of the Tabernacle were similar.

There is the ministry of the blood of the paschal lamb which is peculiar to this offering. The rituals of the Tabernacle required the shedding of the blood by the worshiper or by the priests in the court of the Tabernacle, and the blood was then sprinkled as required, either round about upon the altar for burnt offerings and thank offerings and the usual trespass offerings; or touched upon the horns of the altar and poured out under the altar when the common sin offerings were made; or sprinkled before the veil in the holy place and the rest poured under the brazen altar; or, in the case of the annual sin offering, sprinkled on the mercy seat, before the mercy seat, touched on the horns of the golden altar and brazen altar, and then poured under the brazen altar.

The blood of the paschal lamb was applied as no other sacrificial blood was ever applied. The place of application, on the outside of the door of the house where the lamb was slain, was dissimilar in every respect from all other sacrifices. The method of applying the blood was also peculiar. A bunch of hyssop was to be dipped into the basin of blood and then struck on the side posts and on the lintel, or upper part of the door. Such a display of the blood was never in evidence in the Tabernacle sacrifices. The blood of all the sacrifices in the sanctuary, when sprinkled was administered by the priest who but dipped his finger into the blood and sprinkled it or touched it where required. It is evident that much blood was not in evidence where it was thus sprinkled or touched. But the evidence of the blood which was shed was sufficient for the purpose of God in this plan of service and worship.

When the leper was cleansed, the cedar wood, hyssop, and scarlet, with the living bird, were dipped in the vessel containing the blood of another bird mingled with water, and then sprinkled on the leper. But in such a case there would be but little blood in evidence. In the case of the consecration of the priests, the blood of the consecration ram was taken from the altar and mingled with anointing oil which was then touched upon the ear, thumb, and toe of each priest and also sprinkled upon the garments of the priests in their consecration. We note then that the applications of blood in nearly every case was made by sprinkling the blood with the finger of the priest. The blood of the Passover lamb was struck upon the door posts and lintels with the bunch of hyssop dipped in blood. The place of the blood was a most conspicuous one, and the amount of blood was such that it could readily be seen.

Another feature to be noted in connection with the Passover is the use of the unleavened bread. The occasion for the use of the unleavened bread was the nature of the people's departure from Egypt. Ex. 12:24. They left the country in haste. They bound up their kneading troughs with the dough unleavened. There was no time for the leavening of their dough previous to the baking of their bread. The unusual practice of baking and of eating unleavened bread became necessary on this day of their early and hasty departure from the land of their long sojourn and cruel hardships. The bread of their last supper in their Egyptian homes was unleavened bread. The bread of their first meal on their journey to the land of promise must also have been unleavened bread. And the bread of every continuing Passover celebration was required to be unleavened bread, in memory of the circumstances of the time of their leaving Egypt. Everything connected with this feast was typical of some of the events and experiences of this memorable day in the history of the people of God, to whom He revealed His faithfulness in bringing them out of the land of a four hundred years' sojourn and returning them to the land of a covenant with their father Abraham.

But the element of unleavened bread in this feast of the Passover was a most important one. It was perpetuated by an established feast which continued for a week following the Passover night. This was to be observed annually with the Passover. It was called the feast of unleavened bread. While it followed immediately after the observance of the Passover it was a feast distinct from the Passover. While unleavened bread was used in connection with the Passover, it did not make the Passover the feast of unleavened bread.

The bitter herbs used with the Passover feast were also peculiar to this feast. No other feast and no other order of sacrifice required the use of the bitter herbs. And the Passover would not be the significant feast that it was without the bitter herbs. It was the memorial element of the bitterness of the life of bondage endured by Israel under the Pharaoh who knew not Joseph. The early days of Israel in Egypt were not bitter years. They were years of honor, of privilege, and of prosperity. All the days of Joseph were days of prosperity for his brethren and their families. But Joseph foresaw the day of his brethren's departure, and gave command concerning his bones. Egypt had its days of prosperity followed by famine. Israel had days of plenty followed by years of bitterness. The feast of flesh was eaten with the bitter herbs of the years of bondage and oppression.

In the holy place on the twelve loaves of unleavened bread was placed the frankincense. On occasional meal offerings of burnt offering frankincense was burned with the memorial of the meal on the altar. But no bitter herbs were burned or eaten with any sacrifice of flesh consecrated to God upon His altars. This contrast must be noted between the altar offerings and the Passover of the lamb. The bitterness was in connection with Egypt; the sweet savor was expressive of the fellowship with God.

Much has been made in recent years of the description given by Hebrews of the manner of their present observance of the Passover. In this connection one should note that there is very little in the present feast celebrated by these people,—even by the most orthodox of them—that could be called a portion of the Passover celebrations. Usually a bone of some past feast or meal is placed upon the table. But there is no blood in this bone to be shed or to be struck upon the door of the house. There are no blood marks on the doors of these homes. It is true that there is no leaven in these homes, and unleavened bread is found on the tables at these feasts. There are also bitter herbs, but no flesh with which to eat the bitter herbs.

In these so-called feasts there is a mixture of sweetmeats and fruits. This mixture was not called for by Moses in the establishment of the feast. An egg roasted in the fire is sometimes added to these ceremonial present-day celebrations by Israelites, to take the place of the roasted lamb. The egg is roasted whole, but there is no blood in the egg to be sprinkled, and it is not a fitting symbol of the lamb whose blood was shed to become a saving power from the judgment of God's angel who passed over the land of Egypt and slew the first-born of every home where the blood was not found upon the door.

The Lord told the Jews that by their tradition they had made void the law of God. The traditional present celebration of the Passover by the Hebrews may have many interesting suggestions and features that are suggestive of some spiritual truth, but with all of the interpretations that are placed upon these makeshifts of the original Passover, these traditions do not portray the truth that God placed in the elements and ordinances of the true Passover, and the result is that no Hebrew today is able to see the true Savior Jesus Christ, the Lamb of God, in the dry bone, roasted egg, and mixed sweetmeat of his traditional Passover. May God help us to see our Savior in the shadow of that which pointed to Christ our Passover, who was slain for us.

(To be continued)

A RELIGION

That does nothing;
That gives nothing;
That costs nothing;
That suffers nothing
Is worth nothing!

—S. Baptist Bulletin.

EVENING PRAYER

I like evening prayer at the time when the soul kneels down with the body at the bedside when the lights are out, so that God alone can see and hear. It is there that the heart swells with gratitude for the day just over and gives the future into the Father's hand. And I have heard that the thoughts at the end of one day mold the pattern for the starting of the next.

I wonder how many of the strongest men are bowing in humility this hour. I know some who seem as if they had been with God. I wonder what happens in the mind of a child when every evening at repose he learns that prayer, "Now I lay me down to sleep." Doesn't even nature bow to heaven when the sun sinks low? Or haven't you seen or heard? I wonder what would happen to those of us who are proud, or discouraged, or broken under a heavy load if we should pause when we seek rest to pray, "Thank you, Father."

I do not ask at what hours you pray, if you do. I only state that for some creatures twilight reverence finds its echo in a morning song. He who closes a day with gratitude of heart and humility of spirit will certainly find tomorrow another vast adventure. Do you suppose that is the reason some folks have peace, and purpose, and radiance and power? — Arlo Gump — in The Gospel Messenger.

"Becoming a Christian is a process of taking on something as well as giving up something."

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein. These wait all upon thee; that thou mayest give them their meat in due season" (Psa. 104:24-27).

Have you ever looked out over waters that have kept their position as a sea or ocean for centuries? Have you thought of all the history connected with that expanse of waters? Of all the human lives that have been about it and have tried its perilous depths and sailed over it in ships? Of all the deeds, both good and bad, that have happened in connection with it during the centuries that are past? Such a water is the Mediterranean Sea, where, even today, millions of people pass over, and billions of tons of food and materials for merchandise are being transported across its depths. Here mighty warships have passed and mighty battles have been fought. Pirate ships have carried wicked men who have gone out to rob others. Here too the ships bearing missionaries to other lands have crossed and thus carried the Gospel to those who knew it not. From the days, when Paul and his company used the sea to go to other parts on a mission of love, so do these waters still bear God's servants en route to Africa, India, and other parts where the Gospel is but little known. Surely an evening spent with the boys and girls on "Incidents by the Great Sea" could be profitably shaped to bring many good thoughts to inspire nobility of action.

* * * *

Sometimes we read of some group of people who live in the most savage state and whose ignorance and godlessness is destroying them from off the face of the earth. Newspapers describe them in cold blood for the curiosity of their readers. Men visit them for the sole purpose of getting something to tell that will make their paper sell, or to exploit the things that they may have. But to those who know the Gospel of Christ as the power of God unto salvation, to know of a people without the Gospel is a call to prayer and to a desire to do something that would bring the light to those in darkness. It is with a feeling of burning desire within that we contemplate the "Unreached People Over the Earth." Curious as their habits and customs may be, repulsive as their sins are, there is yet within them a soul which Jesus died to save, and there is hope that with the Gospel many of them will be rescued. How then can we contemplate their condition and idly indulge in the good things of earth without a concern for their salvation? "Woe unto them that are at ease . . . but they are not grieved for the affliction" (Amos 6:1-6).

* * * *

We can never rescue the world from sin by allowing ourselves to become sinful with it. To save the lives on a burning ship we must somehow keep our rescue ship from taking fire, lest all is lost. The Church is an institution for the salvation of a lost people in the world. We dare not take the fire on board the Church but we must take the protection of the Gospel with us in the dangerous places, holding our hearts and minds in perfect wisdom that we may keep our discernment between the evil and the good and while, "of some have compassion making a difference," yet "others, save with fear, pulling them out of the fire, hating even the garment spotted by the flesh."

* * * *

There is a sphere in which every good man fights, but it is not against flesh and blood. Eph. 6:12. And there is a sphere in which a good man does not resist evil that is done to him outwardly and physically but will suffer wrong rather than inflict any harm upon the person of others. It is only those who understand the love of Christ for a sin-cursed world, and who discern the day of grace for their own salvation, and for the salvation of others, who can understand the love that returns good for evil and takes wrong rather than to inflict evil for evil.

* * * *

It is to be hoped that those who make a study of these topics will not be satisfied with a superficial view of the subjects, but will enter into their deepest meaning and the practical side in applying them to our time and condition.

INCIDENTS BY THE GREAT SEA (Jr.)

Jonah 1:1-2:10; Rev. 1:9-20; Acts 27

Topic for June 14

MOTTO

"Have faith in God."

MEDITATIONS ON THE TOPIC

I. **The Mediterranean Sea.**—This was called "**the Great Sea**" in the Scripture (Num. 34:6, 7; Josh. 1:4; 9:1; 15:47; 23:4; Ezek. 47: 19, 20; 48:28). It was one of the boundaries of the land of Israel. Upon this sea the early nations were accustomed to carry on their commerce. Because of the business of ships on this sea Jonah had the opportunity of buying passage on a ship bound for Tarshish (Spain), but the journey of Jonah was not finished because of God's interference by a storm, showing that God is in all lands and the sea, and that there is no place where we can evade His presence. The king of Tyre used the Great Sea to float the material from Lebanon to the coast near Joppa, from whence Solomon received it and carried it overland to build the Temple at Jerusalem. II Chron. 2:16. Solomon also had on this sea a navy of ships which brought gold and silver and ivory and apes and peacocks. I Kings 10: 22. In later times Jehoshaphat tried a similar project but lost his ships. I Kings 22:48.

The times of the Gospel made use of ships to carry missionaries to all lands to bear the message of the Gospel to all people. This will be seen as we study the journeys of Paul by sea both by routes of his choice and by routes chosen by those who held him as a prisoner. In this same Great Sea there were those who carried John the apostle to a lonely island of banishment because they would persecute the messenger of Christ. But they did not stop the work of God thereby. John in this place was in the Spirit and saw glorious and inspiring visions that have been a help to people who love the Lord in all the centuries since.

II. **The Text.—Jonah 1:1-2:10.**—This gives an account of Jonah's call and endeavor to flee from duty, while God dealt with him in the sea.

Rev. 1:9-20.—This describes the experiences of John while banished to a lonely island in the Great Sea.

Acts 27.—This gives an account of Paul's voyage and shipwreck and escape to land.

III. **Suggestions for Junior Programs.**—The material for story and for lessons is sufficient to take up the time of one meeting and more. With the story of Jonah find the possible route the ship would take from Joppa to Tarshish. There is no way to know how far the ship had gone before the storm, but from the account that is given it seems that it was not so very far. What land Jonah was vomited upon is not stated, but it could not have been far off from his road to go back to Nineveh. Point out Nineveh and estimate how far Jonah had to travel to preach to them.

Find Patmos off the coast of Asia west of Miletus. Little is said of the place, or of what John suffered there. But John gives much of what the Lord showed him while there. So while men shut him up in a small world away from the multitudes, God opened heaven and its glories before him and showed him "things to come" as well as things which were then existing in the eyes of the Lord. It is no cross to be shut away from men if we have Jesus as John did.

The story of Paul's voyage and shipwreck is thrilling for the juniors if they are made to see it vividly. And not the least of interest is the fact that amid all the hardship and suffering, the Lord "stood by" Paul and cheered him and made him feel that he was in the path of duty.

OUTLINE STUDY

I. When Jonah Fled from the Lord.
1. Buying a fare to Tarshish.—Jonah 1:3.
2. Experiencing a great storm.—Jonah 1:4.
3. Finding the cause.—Jonah 1:5-9.
4. Finding the remedy.—Jonah 1:10-16.
5. Jonah's prayer.—Jonah 1:17-2:10.

II. John's Vision on an Island of the Great Sea.
1. Banished to a lone island for the Word of God.—Rev. 1:9.
2. In the Spirit sees and hears wonders.—Rev. 1:10-20.
   a. Hears a voice.
   b. Sees the candlesticks and Jesus.
   c. Receives explanations.

III. Paul, a Prisoner, Sailing to Italy.
1. In the ship of Adramyttium.—Acts 27: 1-5.
2. In the ship of Alexandria.—Acts 27:6-44.
   a. A warning.
   b. Other counsels followed.
   c. The Euroclydon.
   d. Paul's vision.
   e. Cheered by Paul.
   f. Escape from the wreck.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Preach."**
2. Tell the Story.
   - a. Of Jonah's experience.
   - b. Of John on the Island of Patmos.
   - c. Of Paul's voyage to Rome.
3. Lessons Found in the Story of Jonah.
4. Lessons about John's Vision on Patmos.
5. Lessons from Paul's Voyage.

For Seniors.

1. What the Experiences on the Sea Taught Jonah.
2. Banishment and Vision.
3. A Prisoner of the Lord.

PERSONAL THOUGHT

When God is with His people, they need not fear. God is with those who are ready to walk in obedience to His voice.

SEED THOUGHTS

Jonah's terrifying experiences came to him because he said "No" to God. No man can disobey God's will with impunity. As soon as we begin to disobey the divine mandate, that moment our lives begin to slip down into the pit of ruin and despair.—Sel.

A wrongdoer is often a man who has left something undone, and not always he that has done something.—Marcus Aurelius.

Look ye saints the sight is glorious;
See the "Man of sorrows" now;
From the fight returned victorious,
Every knee to Him shall bow.
Crown Him, crown Him, angels crown Him,
Crown the Savior "King of kings;"
Crown Him, crown Him, angels crown Him,
Crown the Savior "King of kings."
—Thos. Kelly.

Fade, fade each earthly joy; Jesus is mine!
Break every tender tie; Jesus is mine!
Dark is the wilderness, earth hath no resting place,
Jesus alone can bless, Jesus is mine!
—Mrs. C. J. Bonar.

THE UNREACHED PEOPLE OVER THE EARTH.—Psa. 96

Topic for June 21

MOTTO

"I am debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise."

MEDITATIONS ON THE TOPIC

I. **Unreached People Over the Earth.**—We have considered the unreached people at our doors and of one class, Jews. But as we lift up our eyes over the earth we find a number of people who are still unreached with the Gospel message. They are found in various sections of unevangelized territory. In these places for generations the Gospel has been unknown. A religion is there truly, but not the religion of Jesus Christ. It is not of the kind that brings peace to the heart and mind nor a change for righteousness in the life. Some of these people have indeed awakened to the civilization of the present day as found among enlightened nations. They follow inventions of men. They are able to follow scientific methods in earthly matters, yet they have clung to the philosophies of religion handed down to them from people without a knowledge of the true God. These religions may be found under various names in India, China, Japan.

Another class is the uncivilized, uneducated peoples who know nothing of modern civilization and have the crudest forms of religion and superstition. These will be found in parts of Africa, South America, South Sea Islands, Asia, Siberia, and even in parts of North America.

Then there is a large class which includes the Jews, whom we formerly considered, who have in their belief many things that savor of truth but show a degeneracy from the truth that fails to bring life and salvation to the soul. These religions are followed by large numbers of people who have not been enlightened with the true Gospel of Jesus Christ because their teachers do not have it. Catholics, Jews, Mohammedans, Moslems, and formal churches of other names belong to this class. They need the light of the Gospel message.

If we truly have received the Christ of the Scriptures, have known Him as our Savior, known His Gospel as revealed in the New Testament, and have met the conditions of salvation through Him, we are in a position to look with compassion upon those who do not know Him in this way and who have not had the opportunity to receive the light by which they may know Him. We should be ready to pray and to send and to go as far as lies in us that these peoples **may have the** light.

II. **The Text.—Psa. 96.**—All the people are exhorted to sing unto the Lord and to be joyful before Him. His glory is to be declared among the nations.

III. **Suggestions for Junior Programs.**—If there are enough juniors able to prepare the talks or essays for the meeting give the greater part of the program to their delivery, reserving time to listen to a talk by the Seniors on a bird's-eye view of unreached fields and people.

It would be helpful to use maps of the countries in which the unreached people live and thus fix the reality of their existence in pointing out the approximate place. Some good write-up from a chapter in a book or from a magazine giving missionary information would be appropriate to hand to a good reader among the juniors to read in the meeting.

OUTLINE STUDY

I. **Peoples with Old Religions—Hinduism, Buddhism, Confucianism.**
1. India.
2. China.
3. Japan.

II. **Uncivilized Peoples.**
1. Africa.
2. South Sea Islands.
3. Central South America.
4. Parts of Asia, Siberia.

III. **Degenerate Religions.**
1. Moslem.
2. Mohammedan.
3. Jewish.
4. Catholic.

IV. **Unoccupied Fields.**
1. Central Asia.
2. The heart of Africa.
3. Parts of other countries.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Gospel."**
2. People Who Know Not Our Savior.
   - a. Select from the outline such people as may be studied from missionary writings, and assign to the more able of the juniors.
   - b. Let another group study several forms of degenerate religions and tell how they fail to satisfy.
   - c. Let another group study the uncivilized peoples and picture their plight without Christ.

For Seniors.

1. Give Select Articles or Addresses on Unreached Peoples.
2. Let some one give a bird's-eye view of the unreached fields and peoples.
3. What Is Our Duty in the Light of the Great Task?

PERSONAL THOUGHT

"Good tidings of great joy, which shall be to all people." Have we fully realized the import of the good tidings and to whom they are sent? How many are held back that might know if I would do all in my power to herald the message?

SEED THOUGHTS

Civilization never saves, may fail altogether of preparing for Christianity. Christianity never fails to bring civilization in its train.—A. C. Thompson.

**Speed away, speed away on your mission of light
To the lands that are lying in darkness and night;
'Tis the Master's command; go ye forth in His name,
The wonderful Gospel of Jesus proclaim;
Take your lives in your hand,
To the work while 'tis day,
Speed away, speed away, speed away.**

**Speed away, speed away with the life-giving Word,
To the nations that know not the voice of the Lord;
Take the wings of the morning and fly o'er the wave,
In the strength of your Master the lost ones to save;
He is calling once more, not a moment's delay,
Speed away, speed away, speed away.**

**Speed away, speed away with the message of rest,
To the souls by the tempter in bondage oppressed;
For the Saviour has purchased their ransom from sin,
And the banquet is ready, O gather them in;
To the rescue make haste, there's no time for delay,
Speed away, speed away, speed away.
—Fanny J. Crosby.**

THE RELATIONSHIP OF THE CHURCH TO THE WORLD.—I

Pet. 2:9-17; II Cor. 6:14-7:1

Topic for June 28

MOTTO

"Ye are the light of the world."

MEDITATIONS ON THE TOPIC

I. **The Church and the World** are very near each other in time and space but very far apart in motives and destiny. God has set the Church in the world for the sake of the souls that are in the world without salvation. He has called the souls of men out of the world that He might save them and use them on His special business in behalf of the lost in the world. **"Ye are a chosen generation,** a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

There is a hatred in the world's leadership against the Church and her membership in the world because Christ has called them away from the world and her leaders to be His very own friends and servants. "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (Jno. 15:19). If the world can release her servants to become nominal members of the Church while she still retains her hold of their service, the world is glad to make such a deceptive compromise. It is this kind of church membership which today is a curse to the church and a darkness to the lost souls in the world. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). If the love for the world gets into our hearts, it will crowd out the love in our hearts for God. I Jno. 2:15-17.

But when the Spirit of God has full possession in our hearts, we shall have that paradoxical love which was the Savior's and the Father's when the gift of the Son was made for the world's salvation while they still hated the evil lusts of the world. Cf. Jno. 3:16 with I Jno. 3:15, 16. This is why the cross was necessary. And this is why the Christian suffers from the world's hatred and endures its persecutions that he might convince the lost in the world of the reality of the love that would deliver them from certain doom. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

II. **The Text.—I Pet. 2:9-17.**—The Christian as a light in the world abstains from its darkness and lust. The light of the Christian is manifest in his conduct toward the powers that be and in his general life of good works.

II Cor. 6:14-7:1.—The Christian cannot be yoked with unbelievers in a common organization or contract, since their interests are adverse to each other or their motives in attaining the ends for which they seek do not agree. There can be no fellowship unless there is oneness of motive and end.

III. **Suggestions for Junior Programs.**—It is well to get the boys and girls to a clear conception of the world. While it consists of the people of earth, it consists particularly of those who are under the leadership of the prince of this world called Satan. He leads into lusts against the plan of God and makes his subjects slaves. The Christian is called to live in this world where the deceived of Satan are but is so separated from its lusts that he has no part with them. He lives unto a different Master and seeks to save his fellow men in the world from the power of the prince of darkness, to enlist them under the banner of the Lord Jesus. The suggested outline for junior programs will, along with the study outline, give hints as to how the various thoughts can be developed in the meeting for the juniors.

OUTLINE STUDY

I. The Condition of the World.
1. It lies in wickedness.—I Jno. 5:19.
2. It indulges in lusts.—I Jno. 2:16.
3. It is doomed to pass away.—I Jno. 2:17.
4. Certain judgment awaits it.—II Pet. 3:7, 10.

II. The Position of the Church.
1. Crucified unto the world by the cross.—Gal. 6:14.
2. Chosen out of the world by Christ.—Jno. 15:18, 19; I Pet. 2:9.
3. Sent into the world on a mission like His.—Jno. 17:16, 17, 18, 19; II Cor. 5:18-20.
4. To be kept from the evil.—Jno. 17:15; II Cor. 6:14-7:1.
5. Delivered from the wrath to come.—I Thess. 1:9, 10; Rev. 18:4.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **Separate,** etc.
2. The World of Evil Works.
   a. Lust.—Gal. 5:19-21.
   b. Moved by Satan to do evil.—Eph. 2:1-3.
3. The World of Lost Souls.
   a. Loved by God.—Jno. 3:16.
   b. To be sought for salvation.—Luke 19:10; Matt. 28:19, 20.
4. The Church.
   a. Christ's chosen people. See outline above.
   b. Saved out of the evil world.—Gal. 1:3-5.
   c. A light of the world.—Matt. 5:14-16.
   d. Sent to save souls out of the world.—Mark 16:15, 16.

For Seniors.
1. The Character of the World.
2. The Ruling Spirit in the World.
3. The Character of the Church.
4. The Leadership of the Church.
5. The Mission of the Church in the World.
6. The Church Separated from Evil While Ministering to the Lost.

PERSONAL THOUGHT

As a light, do we shine? as a salt, do we have savour? as ambassadors, do we represent Jesus Christ?

SEED THOUGHTS

Love not the world! Its dazzling show
Conceals a snare of death;
The sweetest joy earth can bestow,
Dies as a wasted breath.

Love not the world! Its wealth, renown,
The blood-bought soul enslaves;
Oh, strive to win a heavenly crown,
Which plumes of glory wave.

Love not the world! Its sin and strife
Exceed the good and true;
Oh, consecrate to Christ your life!
He drained death's cup for you.

Love not the world! Pure joys above
All earthly things transcend;
In Jesus lose each idol love,
And ever upward tend.

Love not the world! O Christian, hear,
In shining words impearled,
Shall on your holy brow appear,
"He did not love the world."

—Gertrude A. Flory.

BIBLE NONRESISTANCE, AS APPLIED TO OUR PRESENT DAY

Matt. 5:38-44; Rom. 12:17-21; I Cor. 6:1-8

Topic for July 5

MOTTO

"Follow peace with all men."

MEDITATIONS ON THE TOPIC

I. **Present-day Applications of Nonresistance.**—Nonresistance is more than just a war time issue. It is a principle which has its foundations in a life that expresses itself in all the details of life, whether in time of stress or in time of peace and quietness.

It was the godly and consistent life of our fathers during the past fifty years preceding the World War that impressed the leaders who knew our younger men had a right consistently to ask for exemption from any part in the war activities. It was the entanglements with the world and a life inconsistent with the nonconformed life that made it harder for some to press their claims as conscientious objectors. The fact that many members of nonresistant churches are drifting from their standards of love and peace and separation from the world, makes it doubtful whether they could, if they would, expect toleration (from those who know their life), in the matter of exemption from military service. It is highly important that we not only know what a true life of peace is when it comes to the suffering side, but that we have that peace in our hearts that will enable us to show the same by such conduct before our fellow men at all times.

Nonresistance is the spirit of peace under test. We receive the test in our daily life in the home and community. The spirit of "getting even" with some one who got the better of us either with the tongue, or in trade, or in social or religious discussions, or in political opinions, etc., manifests itself in our words or in our deeds in numberless ways which show whether we have the spirit of peace or the spirit of strife. If we have the peace of God in our hearts, we will "take wrong" and will "suffer ourselves to be defrauded" rather than take up our rights against those who wrong us. It is true that they made false accusations and representations of Jesus in His hearing before Pilate. But when Pilate pressed Him to answer, "Jesus yet answered nothing; so that Pilate marvelled" (Mark 15:5). As those who have the Spirit of Christ, we too have a higher cause than to vindicate our rights. It is more important to pray for enemies than to fight them. It is more important to win them for Christ than to save our own reputation or life for the moment. And God knows when we are innocent, even though men do not believe it.

II. **The Text.**—Matt. 5:38-44.—This passage contains the nonresistant message as applied to our daily life by the Master Teacher.

Rom. 12:17-21.—Here the apostle Paul instructs the Church on the matter of returning good for evil as a means of victory over evil.

I Cor. 6:1-8.—Here those who would resort to legal proceedings to get their matter righted are corrected and pointed to the spirit of suffering wrong rather than to shame their profession by uncharitable strife and lawsuits.

III. **Suggestions for Junior Programs.**—Let the boys and girls use their Bible on the various assignments given them, and then they can develop the subjects by living examples of what they read from the Scripture. Nothing impresses the spirit of nonresistance so deeply as the example of what we have taught in the Scripture. Bible examples like Jesus, Stephen, etc., may be used. Examples of men and women outside of the Bible may also be found from Martyrs' Mirror, or from examples in the history of nonresistant people in later times. Helpful readings may be selected for the meeting and read by some of the juniors who can read so as to bring out its message.

OUTLINE STUDY

I. Bible Nonresistance.
1. Opposed to the sayings of old.—Matt. 5:38-42, 43-48.
   a. Pay back evil vs. resist not evil.
   b. Hate your enemy vs. love your enemy.
2. Blessing for cursing.—I Pet. 3:9-12.
3. Good for evil.—Rom. 12:17-21.
4. Suffering without threatening.—I Pet. 2:19-24; 3:14-18.
5. Taking wrong.—I Cor. 6:7.
6. Taking wrong joyfully.—Heb. 12:32-36.
7. Suffer and obey God.—Acts 4:19; 5:29.

II. Present-day Application.
1. Practical in our daily life, not—
   a. With the tongue.—Jas. 3:7-18.
   b. With the force of law.—I Cor. 6:1-7.
   c. With carnal weapons.—II Cor. 10:3-6.
   d. With fighting.—Jno. 18:36; Jas. 4:1-4.
2. But—
   a. With kindness.—Eph. 4:32; Col. 3:12-15.
   b. In the mind of Christ.—Phil. 2:5-8; I Pet. 2:21.
   c. In reproach for Christ.—I Pet. 4:14; Heb. 13:13.
   d. As children of God.—I Jno. 4:7; Matt. 5:9.
   e. In separation from evil.—II Cor. 6:14-18.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Peace."**
2. The Bible Teaching.
   a. About love and hate.
   b. About doing good for evil.
   c. About suffering **wrong.**
   d. About talking back.
   e. About weapons.
   f. About peace, love, kindness, forgiveness, patience.

For Seniors.

1. What Is Nonresistance?
2. Consistency in Present-day Applications of Nonresistance.

PERSONAL THOUGHT

"If we love one another, God dwelleth in us, and his love is perfected in us." Let God enable us to enjoy this experience.

SEED THOUGHTS

We've a story to tell to the nations
That shall turn their hearts to the right,
A story of truth and mercy
A story of peace and light.
For darkness shall turn to dawning,
And dawning to noonday bright,
And Christ's great kingdom shall come on earth
The kingdom of love and light.
—Colin Sterne.

Should friends misjudge, or foes defame,
Or brethren faithless prove,
Then, like Thine own, be all our aim
To conquer them by love.—J. H. Gurney.

Oh, give us hearts to love like Thee,
Like Thee, O Lord, to grieve
Far more for others' sins than all
The wrongs that we receive.—E. Denny.

GRATITUDE SOMETIMES MISDIRECTED

A great surgeon operated on a poor boy, whose foot was twisted out of shape. The operation was successful, and a friend came to take the little invalid home. He said to the boy, "What a beautiful hospital you have been in!" "Yes," said the boy, "but I like the doctor best." Then the friend spoke of the nurses and their kindness. But the boy replied, "Yes, they are kind, but I like the doctor best." When he brought the boy home his mother was charmed to see her son again. She fell on her knees and looked at once at his foot. "Why, it's just like any other boy's foot now," she exclaimed with delight. All the time the lad was saying to her, "Mother, you ought to know the doctor who made me walk." There is not one of us for whom Jesus has not done a thousand times more than the surgeon did for the boy. Yet we have rarely spoken of Jesus and insisted on making Him known to others.—Sunday School Times.

THE EVIL-SPEAKER

Shakespeare puts it, "Wilt thou whip thine own faults in other men?" People actually do this. Some are guilty of the very things that they condemn in others.

But what does it matter whether the faults are the same or not? If another has faults and has failed at one place and we, though entirely innocent in such a matter, have our own line of misconduct, are we then free to make him the target of our talk?

Let it be remembered that evil-speaking is more wicked and more evil in its results than are most of the things of which the evil-speaker complains.

If we pray more for those who do what we do not approve of, we shall talk against them less. If we are talking much against one, by this very fact we advertise that we have prayed for him earnestly not at all.

To a discreet listener the evil-speaker is saying more against himself than he is saying against others.—The Free Methodist.

TRUE GREATNESS

By Grenville Kleiser

If your heart is daily growing great and generous, if you are taking increased interest in the common happiness of others, if you are earnestly endeavoring to fill the hours of the day with useful work, if you are frequently making earnest supplication to God for guidance and wisdom, then be assured you are progressing toward the kingdom. The way to peace, happiness, and perfection has been implicitly pointed out to you. You are to practice humility, serve and glorify God in your body and in your spirit, run with patience the race that is set before you, and let your light so shine before men that they may see your good works and glorify your Father which is in heaven. The way is plain to every sincere disciple of truth.

The vital step to the apprehension of truth is to desire it sincerely and earnestly. To make truth wholly yours, you must both understand and practically apply it. You will better appreciate the value and importance of truth when you seriously consider that erroneous thinking is the chief cause of all the sin, disaster, misfortune, sickness, and failure in the world. Truth to be properly grasped must be studied for truth's sake. Truth to be of real significance to you must be something more than theory; it must be a vital, personal, demonstrated power in your daily life. There is nothing which will bring to you so much satisfaction and permanent benefit as a profound study of truth. It transcends all material possessions, since it is eternal.

True prayer is co-operative. You can not properly ask God to relieve you of responsibility. You ask Him to make the way clear to you, to give you desire and diligence to labor, to endow you with power equal to your duties and obligations. Prayer is not a substitute for personal effort. Your petition to God must first be right, followed by earnest and intelligent co-operation on your part. Every right prayer is answered, though not always in the precise way you desire. The immediate value of prayer is manifest in its regenerating and uplifting influence upon him who prays, but the larger effect of such prayer can be understood only by the omniscient God. True prayer is receptive, co-operative, confident, and submissive.

There are subtle forms of evil which you should guard yourself against as you would against disease and pestilence. When you feel toward others the first intimation of resentment, envy, contempt, or discontent, annihilate the thoughts on the instant. Drive it out of your mental world and be done with it. As a great growing personality you should be eager to discover and destroy any weakness in yourself. Let thoughts of appreciation, admiration, approval, gratitude, and generosity, be uppermost in your mind. The best antidote for evil of any kind is to keep your mind filled with good thoughts and your life occupied with good works. As you ascend in your thought, you will find yourself in a new world of beauty and usefulness.

New York, N. Y.

"Virtue is its own reward."

CONSIDERATION BEFORE CIGARETTES

You who are about to smoke . . . consider. The decision you make is important and not easily changed: For Lady Nicotine rarely permits the divorce of a devotee. You can probably count on the fingers of one hand all the smokers you ever knew who stopped smoking of their own free will.

Not Recommended

How often have you heard the seasoned smoker exclaim incredulously: "You don't smoke?" "No." "Then never begin. I wish I hadn't." It is well to remember only the billboards and the novices recommend it. The former for financial reasons, and the latter because they are hoping to get a new kick out of life.

Useless

For the kick is a dud. Its dulling effect is of value only to those who have no hope: the soldier on tragic duty, the convicted prisoner, the incurable. The rest of us would do better to get our kicks from new ideas and experiences. For unless your brain is too clear, or your hand too steady, why start a habit which is anything but harmless.

Not Harmless

All narcotics produce their effects by a sort of short circuiting of the nervous system. Repeated often enough, their use can not but produce nervous harm. The production of the feeling of self-sufficiency and careless disregard which seems so stimulating at first, may finally come to be the habit of life. Moreover, the smoker comes to feel below par when not being so stimulated; hence he can not be satisfied without more and more of the narcotic. Why be duped by dope?

Cheats You

"But tobacco never made a man beat his wife!" Let us see. A moderate smoker will beat his wife out of a good coat or a washing machine every year, or a car in ten, or a home in thirty.

Offensive

There are yet many folks who do not like tobacco. The gentleman says, "Do you care if I smoke?" Strangely enough a lady is usually neither so considerate nor polite. When she smokes she expects you to be polite by showing no objection.

Exploitation

To smoke before you consider is to make yourself a dupe in what amounts to a dope racket. The tobacco trust sits at the center of its far-flung web. It catches and holds, but does not kill its victims. Instead, it bleeds them insidiously, just a couple of dimes at a time for the rest of their lives. So that even if tobacco were harmless, or even mildly beneficial, I should hate to be caught in a web like that, obliged to pay daily taxes to a trust for life! I am not going to be exploited if I can help it. How about you?—Harold C. Miller, M. D., in the Gospel Messenger.

"Faith appropriates more than theology can define."

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

TRANSFORMING A FORGOTTEN MINE FIELD INTO THE CAPITOL OF THE NATION

Rejoice with them that do rejoice, and WEEP **with** them that WEEP.—Romans 12:15.

On account of the imprisonment of three men in an abandoned gold mine, the Canadian nation's capitol at Ottawa, was temporarily transferred to the tiny settlement at Moose River, Nova Scotia. In other words the nation's interest was transferred to the rescuing of the entombed men. The three men were the noted surgeon, Dr. D. E. Robertson, Herman Magill, barrister, and an unemployed miner, Alfred Scadding, all of Toronto, Canada. The first two men purchased this mine, abandoned some forty years ago, and took Mr. Scadding with them, to look over the property. While so doing the mine caved in, and imprisoned the men.

The following write-up gives the chronology of the mine tragedy:

Sunday, April 12: Dr. D. E. Robertson, Herman Magill and Alfred Scadding, all of Toronto, trapped by rock slide at 11 p. m. while making inspection of 141-foot level of their newly-acquired gold mine at Moose River, N. S.

Monday, April 13: One hundred miners start rescue operations but hampered by blockage of Archibald shaft. Smoke curling from crag indicates trapped men still alive. Rescuers try new shaft.

Tuesday, April 14: Rescue miners driven by cave-in from Meagher slope, one of two remaining passages to entombed trio. Hope of rescue wanes. Special train left Halifax with steam shovel, tractors and other equipment.

Wednesday, April 15: Diamond drill sent from Glasgow mines by Nova Scotia government. Wives of Robertson and Magill arrive from Toronto and take up pithead vigil. Another cave-in refills Meagher shaft. Miners attempt to drive new passage.

Thursday, April 16: Diamond drill begins boring two-inch communication hole toward 141-foot level. First dynamite blasts made on connecting shaft of new passage. Steam shovel arrives over bogged roads from railway line, 25 miles away.

Friday, April 17: Four trained rescue workers arrive from South Porcupine, Ont. Emergency hospital unit formed in Halifax; await orders. Diamond drilling reaches depth of 60 feet. Wives cheered by progress.

Saturday, April 18: Diamond drill penetrates to 141-foot level. Rescuers believe hear signals from imprisoned men. Six miners risk lives to explore abandoned Reynolds shaft, but ordered back. Wives give up hope.

Sunday, April 19: Voices from mine depths reveal men still alive and disclose details of plight. Wives' hopes renewed as they talk with husbands. Cocoa and brandy lowered through drill hole to provide imprisoned men with first nourishment in seven days. More nourishment and medical supplies provided later. Digging halted temporarily by fall of loose rock.

Monday, April 20: Imprisoned men tell of rising water and estimate at 2:00 a. m. they would drown unless rescued within 10 hours. Fifteen minutes later, Scadding reports Magill dead. Mrs. Magill, sleeping in mine office, unadvised of husband's death. Miners abandon all caution and start desperate drive through dangerous Meagher shaft. Robertson reports at 9:00 a. m. he and Scadding can hold out 12 more hours; rescuers estimate only 10 feet of barrier left, but distance miscalculated. **Mrs. Magill** advised of fatality, leaves to return to her two children in Toronto. Ontario government seaplane arrives from Toronto with wool in which to wrap survivors. Miners dig with bare hands to avoid jarring of walls. Robertson believed officials lying to him when they assure him rescuers nearing tomb.

Tuesday, April 21: Dr. Robertson asks for fountain pen which is lowered; believed about to make his last testament. The doctor and companion reported with colds and sore feet. They remain without food since Sunday as water prevents their going to communication shaft. Endless chain continues passing buckets of earth from shaft head that drives steadily onward. Injured miner asks foreman: "Do you want to live on this earth all your life?" when told to rest up. Mines Inspector J. P. Messervey announces rescuers reach main operating shaft and definitely on right path. Distance of rescuers from tomb narrows to 12 feet after repairs to old crib work that collapsed delaying the rescue. New communication shaft being driven toward prison-cavern. Scadding's brother, Fred, arrives.

Wednesday, April 22: Dr. Robertson reports can last for 48 hours if necessary. Dawn passes with miners still progressing slowly. Dr. Robertson telephones he hears voices of rescue workers. At 9 a. m. A. S. T. after rescuers talk to the doctor, Joe Simpson, leader of the Stellarton draeger crew returned to the mine to make a last frantic push. Belief expressed rescue might be effected by 11 a. m. but the hour passed. They said "it's only a matter of minutes."

During all this time the vigil became a national watch. Every person shared the horrors with the men in their underground tomb. The same was true in respects to their families. The possibility of the men being in danger of drowning increased the anxiety. Children that had been operated upon, who by the skill of Dr. Robertson, were able to walk again, prayed for his early delivery. Ultimately, came the disheartening news that Mr. Magill, the weakest of the trio, died from the exposure. This speeded up the work all the more. Many miners, with wide experience came from their own mines, without washing or reporting to their own families, when they heard that the crew of draegermen diggers were about exhausted. The Government reported to their families by radio.

Risking their lives every foot of the way, the draegermen tore rock and debris at such a pace that volunteers could not keep up with the timbering. They were in grave danger as they forged ahead, but they heeded no warning. Sometimes they fell exhausted, staggered out, and wiped their brows, but quickly went inside after a little rest, and they digged frantically, where death threatened momentarily.

When the women heard the voices of their husbands, still alive, under ground, all they could do, was to get on their **knees, weep,** and **thank God.** They turned away, and said, to the hard working men, **"You, also are wonderful, God bless you."**

With cheers, laughter, tears, and singing, none of them for sorrow, the entombed men were brought to the surface. Victors over 240 hours of hunger, exposure, darkness, and dread in a cavern far below the earth's surface, Dr. D. Edwin Robertson and Alfred Scadding came up the narrow, twisting trail from the Moose River gold mine's caved-in pit near midnight of April 15. The Salvation Army men led the crowd of miners, newspaper men, and others in the reverential singing of, **"Praise God from Whom All Blessings Flow."** Over the radio went the word, **"Divine Providence saw fit to continue their lives among us."**

Dr. Robertson went past the large group of men at the mouth of the pit with a smile, saying, **"Thank you boys."** Mr. Scadding went past silently, too weak from the ordeal to say anything. His shoes had been split open, by swelling, his stockings had to be cut to get them off. After arrival at the temporary hospital, where they were given immediate attention, they were moved to the Hospital fitted out at the near-by town of Moose River. After washing and the administration of some stimulants, Dr. Robertson fell asleep before his partner reached the hospital a few minutes later.

The miners, gold and coal mine draegermen, who had spared neither nerve nor muscle through the long days and nights of digging, blasting, drilling— hope and disappointment, and final triumph—said concerning Mr. Magill, who died on Monday: "We didn't like to bring his body up." They felt very sorry for him and wife, and children. Volunteers then went down, and fetched the body on a canvas stretcher. Jack Simpson, was captain of the team of brave and daring men, which was successful in their attempt to save these men's lives.

People of another nation may not realize why there is such great rejoicing in Canada. In the first place, the nation sympathized with the men in their plight. Second, they felt keenly for the families of the men. Third, they respect human life. Fourth, Dr. Robertson, Chief Surgeon of the Toronto Sick Children's Hospital, is a brilliant surgeon and doctor whose skill has made it possible for thousands of helpless children to walk again. Many of these were praying night and day for his rescue. A girl, one among many, who had her second operation, and was now awaiting her last operation, expecting then to walk again, was wondering if she had the chance to walk again, if the doctor should die.

One of the things to be appreciated in the rescue of these men was that it was a desperate effort to save life. What a difference between this act of bravery, and war. Let us hope that the day may come when the process shall be reversed, when nations will take the spear, and the sword, to turn them into pruning hooks, and plowshares. In other words, to turn them into domestic instruments that will help feed and preserve human life, "MADE IN THE IMAGE OF GOD."

THE INTER-VARSITY CHRISTIAN FELLOWSHIP

For ye see your calling, brethren, how that not many wise men after the flesh, . . . are called. —I Cor. 1:26.

We are glad that the Apostle Paul did not say, "Not **any** wise men after the flesh are called." The Lord called and used Moses, learned in all the wisdom of the Egyptians, and mightily used the Apostle Paul, educated at the feet of Gamaliel. The history of the Christian Church reveals that in all ages God used some "wise men after the flesh." However, it must not be forgotten that God always took these men through a school of His own choosing. For Moses it was the **"back side of the desert,"** for Paul it was the **"desert of Arabia."** We are glad to report a stirring in educational institutions, which seems to have the earmarks of the work of the Holy Spirit, largely in England, Canada, and Australia.

As a Mennonite Church we ought not forget that the largest part of the seven **"Charter Members"** of the Mennonite Church of Zurich, Switzerland, were university trained men. Then also Menno Simons was a man trained in the best schools of his times. This should make us sympathetic with the early beginnings of the work of God in higher institutions of learning. We need to be on guard against limiting the work of God among the illiterate or uneducated masses. It was a liberal, ecclesiastical dignitary—who appears to have small sympathy for evangelicals—who remarked recently about the "widespread recrudescence of old-fashioned belief in the Bible and the doctrines of the atonement, especially amongst **educated young people."** It should also be recognized that in Germany some of the greatest battles for evangelical Christianity today are being fought by university professors, men who are seeking to stem the tides of paganism in all its forms.

Of even closer interest, many students are beginning to pray as never before that "the fire of God may sweep through our colleges and through our land before Jesus comes." May we quote from a university publication, from England, under recent date,

> There is little time to study revival—Christ is coming! The hour demands that we should up and seek it! But if anyone is not familiar with the spiritual history of the eighteenth century, let him read Bishop Ryle's amazing account of the Methodist revival ("Christian Leaders of the Eighteenth Century")—or, better still, the first-hand accounts in Whitfield's and Wesley's Journals. Then, as now, the nation was called upon to choose between revival or social revolution. Then, as now, the influence of the pulpit was deplorably weak. Moral conditions beggar description. Yet it was "through the foolishness of preaching" that God (as ever) brought about the wonderful visitation. His agents were a few poor, scattered clergymen—"whose hearts God touched about the same time in various parts of the country. They were not wealthy or highly connected. They had neither money to buy adherents, nor family influence to command respect. They were simply men whom God brought out to do His work, without previous concert, scheme, or plan. They did His work in the old apostolic way, by becoming the evangelists of their day. They taught one set of truths. They taught them in the same way, with fire, reality, earnestness, as men fully convinced of what they taught. They taught them on the same plan, always acting aggressively; not waiting for sinners to come to them, but going after and seeking sinners; nor sitting idle till sinners offered to repent, but assaulting the high places of ungodliness like men storming a breach."
>
> The movement **arose in the Universities.** Five of the eleven leaders graduated at Oxford, three at Cambridge, and Toplady at Trinity College, Dublin. "The common notion that the men who turned England upside down were mere commonplace, illiterate, ignorant, uneducated fanatics, is a mistake. So far from this being the case, they were in all probability better read than most ministers of their day." Wesley's "Holy Club" at Oxford was but one in a long succession of Varsity Christian Unions that have had such influence on evangelical revivals. (Compare the influence of the Protestant clubs in German Universities during the first Reformation struggle and during the history of the Moravian Brethren. In England, the Elizabethan pulpit and Puritan Revolution owed much of their strength to the "hornets' nests" in certain colleges at the older Universities.) Oh that the fire of God would break in upon our present unions and sweep through the world-wide mission field!

We hear a great deal about popery, pseudo-Christianity, socialism, communism, worldliness, materialism, and immorality flourishing in our universities. Are the gates of hell prevailing? If so, it is our fault. Ours is the only true, divinely appointed Gospel—the Gospel of power, of love, and of a sound mind. Nothing could stay the evangel in the days of Luther. Vague indifference, clothed in spurious liberality is the disease of Christianity of our times. A lazy, idle, half-asleep faith has gripped us like a plague. What we need is men who do not fall short **in doctrine,** who are not afraid of strong statements. Men who do not fall short **as preachers.** Full of fervor, fire, thought, illustration, directness, and a grand simplicity of language. Men who do not fall short **of life,** whose daily living preaches the same message as their weekly sermon. Men whose life spells Christ. Men who are truly Christian.

The same University publication quotes Bishop Ryle who has sounded the alarm in the following stirring paragraph:

> From the liberality which says everybody is right, from the charity which forbids you to say anybody is wrong, from the peace which is bought at the expense of truth—may the good Lord deliver you! I speak for myself: I find no resting place between downright evangelical Christianity and downright infidelity, whatever others may find. I see no halfway house between them, or houses that are roofless and cannot shelter my weary soul. I can see consistency in an infidel, however much I may pity him; I can see consistency in the full maintenance of evangelical truth; but as to the middle course between the two—I cannot see it; and I say so plainly. Let it be called illiberal and uncharitable. I can hear God's voice nowhere but in the Bible, and I can see no salvation for sinners in the Bible excepting through Jesus Christ. In Him I see abundance; out of Him I see none. And as for those who hold religions in which Christ is not ALL, whoever they may be, I have a most uncomfortable feeling about their safety. The man who wrote the famous line:
>
> "He can't be wrong whose life is in the right," was a great poet undoubtedly, but he was a wretched divine.

All over the British Empire, Australia, British Possessions, Canada, United States, Germany, France, Norway, reports come to us of stirring work among university students. In Canada, of which nation we are more conversant, a fine nucleus of students are bearing testimony for God in the following institutions: Universities of Manitoba, Western Ontario, McMaster, Toronto, Queen's, and McGill. In some of these institutions the writer has spoken to as high as 300 and 400 students at one time, some of these being guests at the time from other universities. Such a spirit of prayer, interest in the Word, and desire to win souls for Christ I have seldom seen elsewhere. This same movement has spread to the normal schools, and the high schools. The I. V. Fellowship is a determined foe of the infidelity, liberalism, and worldliness of the times. This brings a testimony for Christ down to the grade schools, as some of these teachers go out to teach, as well as to the high schools of the nation. May we pray that in these institutions, so fraught with danger to the rising generation, that God may raise an effective testimony for the Lord. Lying before me, as I write are the names of twenty-two men and women who have lately gone to the mission fields from these universities, with the express object of **"EVANGELIZING to a finish to bring back the KING."**

IS EUROPE MARCHING BACK TO 1914?

For nation shall rise against nation, and kingdom against kingdom: . . . all these are the beginnings of sorrows.—Matt. 24:7, 8.

Militarism is no new disease, but an age-long disease, which has been cursing the nations. Our Lord, knowing the deep-seated malady, never drew Utopian pictures of better days, until the **"Kingdom of God"** would come in power, and that through the personal presence of the King. Sunshine prophets before the World War of 1914 predicted the end of war, and the reign of peace. Again, they are telling us the same story. Recently, a widely known liberal preacher wrote, "There will be no war in the immediate future, because the nations are too well armed, and all seem to fear each other." Sounds familiar. But what about facts?

The nations are arming, and Europe is fast becoming a vast armed camp. Alliances are being swiftly made, and the stage strikingly parallels that on the "eve of the World War." The following tabulation tells its own terrible story:

Nation	Standing Armies (Estimated)	Reserves	Pre-War Armies	Air-planes
Britain	337,000	1,000,000	414,000	1,750
Russia	1,300,000	2,500,000	108,000	3,000
Germany	600,000	1,000,000	718,000	2,800
France	684,000	4,000,000	975,000	4,000
Italy	979,000	1,250,000	293,000	3,700
Poland	273,000	700,000	192,000	800
Belgium	67,000	600,000	30,000	250
Austria	70,000	200,000	57,000	—
Bulgaria	23,000	33,000	52,000	—
Hungary	35,000	35,000	66,000	—
Yugoslavia	140,000	150,000	153,000	580
Czechoslovakia	150,000	240,000	74,000	687
Greece	67,000	70,000	67.000	119
Holland	60,000	75,000	35,000	32
Rumania	180,000	200,000	160,000	820
Spain	180,000	180,000	86,000	500
Switzerland	45,000	450,000	3,600	240

Three **aggressors,** Japan, Italy, and Germany remain unpunished, as Britain plays Hitler's game, and France plays Duce's game. Japan annexed Manchuria under a ruse, Italy broke its League covenant, and Germany its treaty. Another case of **"mere scraps of paper."** Over all the League of Nations has been disgraced and made impotent. This does not speak well for the future. When the good word of nations means just that much wasted ink, it is an omen of ill times. Right or wrong, the three nations have violated sacred covenants, which they themselves signed. However, all signatories of treaties have been playing fast and loose, and this is apt to loose lightning on the earth.

Perhaps, the most senseless and godless attack on the welfare of the nations of the world is Italy's attack on Ethiopia, a helpless nation, as modern nations go. The beastly conduct of Italy must fill every decent-minded person with disgust. To employ deadly gases against a primitive people is a diabolical crime. To bomb a helpless people, who were bothering nobody, much less Italy, shows the character of the nation, and rings true to the Lord's portrayal of them in Daniel 7—lion, bear, leopard, and **terrible beast.** The latter designation described **"Old Rome,"** and is not missing the mark, when it comes to the **"Revived Rome,"** of which Il Duce dreams, speaks, and plans.

While several nations seem to be the greatest offenders, all are involved in militarism, and because of their selfish national interests have built the platform for the present dangerous international situation. May God react in mercy to the nations, who so greatly need His judgment. May He in His **wisdom** and **grace,** guide all to His eternal glory, and our APPALLING NEED.

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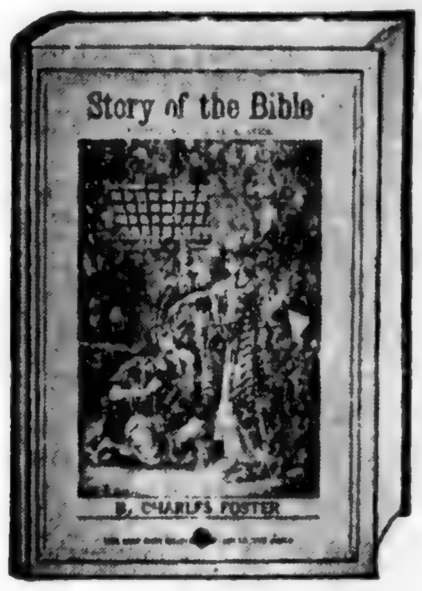

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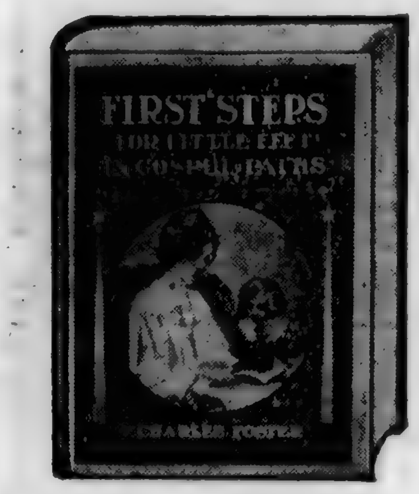

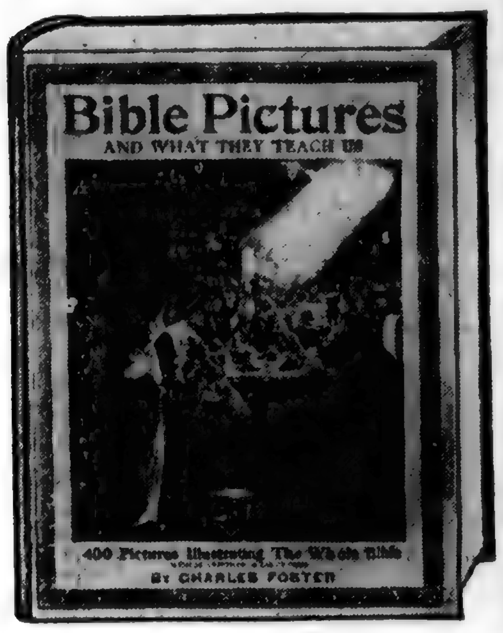

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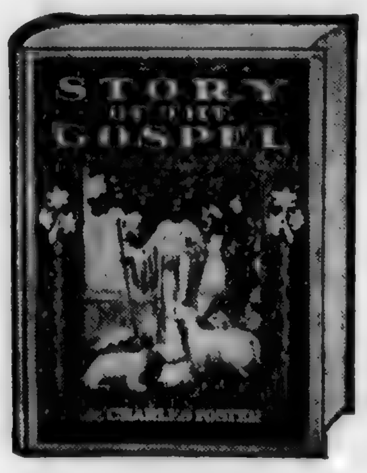

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widow hath cast more in, than all they which have cast into the treasury: 44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, [t]*even* all her living.	A. t1 Jo a Ma b Lu c Lu p De 15.

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UNUSED POWER

The following instance was frequently cited by A. J. Gordon: An American with an English gentleman was viewing the Niagara whirlpool rapids, when he said to his friend: "Come, and I'll show you the greatest unused power in the world." "Ah, no, my brother, not so," was the reply. "The greatest unused power in the world is the Holy Spirit of the living God."—Christian Endeavor World.

"Providence is a friend of prudence."

Christian Monitor

JULY, 1936

When the Meadows Are Sweet with Hay

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"THEY SHALL BE AS WHITE AS SNOW"

By Ursula Miller

ELBERT awoke with a start! He had thought it a dream, but the clearness of the vision, the very words which he well remembered convinced him of the truth. He had so often been on the point of seriously considering Paula, with her radiant beauty, charm, and striking personality, for further friendship so important both to a young man and a young woman, but just as often some feeling, intuition, or misgiving had withheld and withstood him. And now! Thank God Almighty for having guided him right in this important matter, as well as in small everyday affairs.

Elbert had been convalescing, hidden by a heavy vine, from a midsummer cold and had rested on the side porch and fallen into a sleep—from which he was awakened by a charming voice, cooing with soft sweetness, "O Bro. Herbert, you remember you have me scheduled for a quartet which goes to Lansing to the prison, Sunday? Well, would it be too much bother to change me with Miriam? She is to go to Sharon College, I was told."

Bro. Herbert Smith, who taught all the young people of the church the art of singing songs with the spirit and the understanding remembered quickly that he had arranged with Miriam on the telephone. His plans were seldom questioned or rearranged, excepting by the privileged Paula. Being a student of human nature, Bro. Smith understood every rearrangement: Paula loved so well to have the pre-eminence among them. If one place was a choice one, popular and prominent, and another for the sick or the prisoner, Bro. Smith knew without asking which place Paula preferred. And as Paula claimed to be a distant cousin to his wife, her privilege to partiality was frequently pressed. This time, however, astonished though he was at himself, a quick surge of resentment spread through his mind.

"You mean," he paused not being willing to help the girl.

"Oh, let me go with the quartet to Sharon, and let Miriam go to Lansing to the prison with the Kurtz young folks. Miriam is always so willing to do these little things I want her to, and she lives out that way too," Paula pressed her point, sweetly.

"You wish Miriam to go with the Kurtz group—?" he paused, again.

"O, please," she said sweetly.

"And leave you to go to Sharon with the other five? Is that what you wish, exactly?" she was asked.

She had the grace to blush, however, replying with words which concealed her real, as she supposed, desire,

"O, please it would be so much more convenient in every way. And Miriam is so good," she breathed ecstatically, seeing her point gained.

"Miriam is a spiritual young woman who lives in her daily life that Scripture in her beautiful, meek way, 'in honor preferring one another'," he rebuked gently.

"O, I do hope that you do not mean to imply that I—" Paula began in confusion when her father at the instant drove by for her and she hastily made her departure.

Bro. Smith feared he understood her motive in all these maneuvers far better perhaps than she herself did or at least better than she would wish him or anyone else to. First, there was a primitive envy of Miriam herself, Miriam possessing such sweet, spiritual graces as Paula so ardently longed to possess, also, being however, unwilling or unable to pay the price to obtain them; she seemed unable to comprehend that unselfishness is gained by giving up rather than insisting on her own way. And as Miriam so constantly gave up her own wishes and desires to the demands of Paula, Paula while getting her own way, became less consistently Christian in spirit and eventually in action as well. "Miriam has everything and everyone loves her so well and does everything for her as if they counted it a privilege," Paula said so often that it seemed not to matter that she was herself often really unkind to her in seeking the best always for herself.

Second, the Kurtz young folks, while singing well and often, were not so popular and well-to-do as some others. Bro. Smith wondered to himself whether it might not be a wise plan to shift the arrangement just a little and not always change every group every time Paula was not exactly suited.

The third reason literally brought a blush to the man's honest face, for he could no longer be unaware of Paula's evident preference for any group which contained his younger brother, Elbert. Queer, he mused, how girls had apparently changed since his own courtship days, ten or twelve years ago; indeed, some of the old sisters who knew of such "goings on" called it in plain words, "running after the boys."

Elbert saw now, like a picture held before his very eyes, the startling significance of several unexplained and mysterious events. The conversation between his brother Herbert and Paula, which he had unwittingly heard, made everything perfectly clear. He recalled vividly the time when Miriam had been chosen as one of four to sing at a distant conference thought to be worthy of the best singing. Paula had been left at home for the chorus. She had come with her beguiling plea: "O Brother Smith, Miriam's voice is so good it is really the voice we depend on in our chorus. We simply cannot get along without her. She is the only one of the high voices who is entirely true. Please, couldn't you get some one to take her place and leave her here to help us out?" Elbert blushed as he recalled the incident. Miriam remained with the chorus, but Paula herself had gone with the quartet. He recognized this now for what it was, an envious spirit doing its utmost to keep praise from a worthy but envied one.

Another time, and for this he was ashamed for being so gullible, he had made a date with Miriam while the singing arrangement had been secondary, when Paula with her cooing sweetness and cunning, for some excuse or other, had made an entirely new arrangement leaving Miriam out. That act had not helped Paula, however, it being a little too bold. And Elbert had resented it, although not understanding how it had all happened. And now again Paula would pull ropes and go where, when, and with whom she pleased, using deceit, and even lying, in wide-eyed, sweet-voiced, assumed innocence. It was too much. And too much is too much. But what? But how? That, Elbert knew was a different matter. But one thing he had and that was freedom from his former near-infatuation, and also a clear understanding of the situation.

* * *

Several days later Elbert said to his brother Herbert,

"I have a letter from Brother Davis of Sharon. Their speaker for whose meeting he wants our singing has been delayed. He cannot be here before Thursday night. He asks for a quartet to come on Sunday morning, but to leave the sextet arrangement until Thursday night."

"Your cold is not well enough yet for you to go by Sunday," said Herbert. "Let me see, the sextet for Thursday. By then you will be well, we hope. Perhaps I may just shift my plans a bit for Sunday."

Triumphant again, Paula found herself scheduled for Sharon, in Miriam's place as she supposed. Knowing that the Kurtz young folks were going to sing in the prison she happily imagined herself singing at Sharon, and with just the right group. What was her astonishment, then, to find three girls stop for her with instructions to proceed to Sharon for the morning service. Further chagrin awaited her when regret was expressed for the delay of the speaker and also for the sextet, both of which would appear for the following Thursday, God willing. Anger took possession of Paula. She was definitely angry with herself. She was angry at circumstances. Brother Smith had let her make changes and

(Continued on page 220)

GIVE SOMETHING EACH DAY

Something each day—a smile;
It is not much to give,
And the little gifts of life
Make sweet the days we live.
The world has weary hearts
That we can bless and cheer,
And a smile for every day
Makes sunshine all the year.

Something each day—a word;
We cannot know its power,
It grows in fruitfulness
As grows the gentle flower.
It brings the sweetest peace
Where all is dark and drear!
For a kind word every day
Makes pleasant all the year.

Something each day—a deed
Of kindness and of good,
To link in closer bonds
All human brotherhood.
Oh, thus the Heavenly will
We all may do while here:
For a good deed every day
Makes blessed all the year.

—Selected.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXVIII SCOTTDALE, PA., JULY, 1936 No. 7

"THOSE FOREIGNERS"

By Nadine S. Roth

"UNCLE Jim," Doris Markey began, then paused and moistened her lips again.

"Uncle Jim."

"Eh, now what?" Uncle Jim looked over the edge of his paper at the shrinking girl.

"I—I would like to volunteer for Mexican work," said Doris.

Her uncle's face grew red. "What?" he shouted.

"I feel that maybe the Lord has called me to Mexican work. I—"

"Well of all the foolish notions," interrupted her uncle, "you have just been getting all excited reading the church papers. This Mexican work is just something new; a lot of folks will be gettin' feverish over it, they will be gettin' real sentimental over them foruners. You just sit calm; it will soon blow over."

"But, Uncle Jim, I have felt this way for years," said Doris.

"For years, huh, well so has your brother, only he didn't mix up his religion with it, because he lost his when he mixed up with them foruners. He even went communistic. That's what the whole Mexican nation is doin', and I don't want you mixed up with them. They are too tricky and undependable. I don't see why my brother's children should get such queer notions; at least I almost wish he wouldn't have wished his twins on me when he died. I never had anything but trouble with Donald till he run off and wandered all over the face of the earth, and ended up by marryin' one of them forun Mexican women and goin' communistic and all."

"Oh Donald isn't really communistic," defended Doris.

"No? Well he's next thing to it, writin' home about the moneyed fellows squeezing him to death, and about there being a war between capital and labor to decide who shall have the profits, and sayin' that he does not intend to be caught between the upper and nether millstones; so because he is not a capitalist he might just as well cast his lot with the laboring man."

"Oh, but he is really hungry for something higher and better," said Doris, thinking of what he had written about his not being in favor of a war at all. And other things she had read between the lines.

"Hungry for somethin' higher and better," snorted Uncle Jim. "And when I write to him about his soul he writes back sayin', 'With all due regard for your convictions and feelings, I must say I cannot believe as you do. I was once as desirous as any one of receiving spiritual truths, and I am not averse to new light now, if there is such a thing. But I can't accept what some famous D.D. says about how we shall order our lives. I think the belief in future rewards and punishments is the cause of much injustice here.' Now I don't think that sounds very hungry for religion."

"Maybe not for religion, as he has seen it, but for Christ," answered Doris.

"What's the difference, I'd like to know?" demanded her uncle.

"Well I feel that we have not been telling people enough about the only way to God."

"Well, I think you have been doing your share. You have been a pretty good girl, haven't caused the church any trouble, you teach a Sunday school class and help in young people's meetings; and there's not many that do that much," said Jim Markey.

"Oh, but that isn't what it takes to be saved," said Doris.

"What more does it take?" asked Uncle Jim indulgently.

"The application of the blood of Christ to the heart. Why, everywhere in the Bible where the promise of eternal life is held out it says, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' and it says also, 'Without shedding of blood is no remission.' And, O Uncle Jim, when once one absolutely knows he is saved by the blood he can't help but long to tell every one else," said Doris.

"Well, I guess I know that is in the Bible, even if I don't make such a fuss as you have since you came home from school. I'm no heathen."

Doris felt that her uncle was hurt, and she hastened to say, "I didn't mean that, only I know that I was a good church member long before I found out that there was no other name given under heaven among men whereby we must be saved."

"Well I feel all right," said he defensively, and Doris left the matter rest, knowing that it was useless to further reason with her uncle.

"You better forget about this Mexican business and marry Cecil; he is a nice thrifty boy," was her uncle's parting admonition.

Doris talked it over with Cecil when he took her home from church. She hoped he would understand, for he was a fine Christian, and interested in missions. She secretly hoped that he too felt the same way she did about doing Mexican work. But he didn't.

"I think you are just stirred up, Doris, by all these articles in the church papers. We can do mission work right around here, and then there are the neglected mountains. The people are so much more receptive. Mexicans are treacherous; they would as soon knife or shoot you, if they got mad, as not. I never could see the good you and Donald saw in them. Now take the mountain people—" and Cecil was all eloquence as he always was when rural mission work was mentioned.

But Doris could not shake off the feeling that the Mexicans were her Samaritan neighbors, and it was in Samaria that Christ had said, "Look on the fields; for they are white already to harvest." Then there was that strange, mysterious impression that she had carried ever since she knew anything of missions at all, and the deepening conviction that her destiny was among the Mexican race. Yet, was it just an impression? But she had it long before her church even mentioned work among these people.

Then quite suddenly Aunt Molly took sick and died. After that Uncle Jim seemed to be a different man. He read his Bible; something Doris could not remember seeing him do before. He became more interested in the church and its program and not so much in his business. It seemed he was pulling his tent stakes, and he soon followed Aunt Molly. Just before he went he called Doris to him, and said, "Livin' is a complicated business, and we often get our values mixed, but, well, dyin' is simpler. Then all one wants to know is that the blood of Jesus Christ His Son, cleanses us from all sin," and the smile on his face thrilled her.

Doris was glad for that assurance as she followed her Uncle Jim to his last resting place beside Aunt Molly.

Now what should she do, since her uncle and aunt were both gone? She decided to finish her college work and chose a school in Southern California because there might be a chance to work among the Mexicans. Cecil thought her very foolish to follow her whim, as he called it. So with an aching heart Doris decided she would have to part company with him. Perhaps she was foolish, but not if the Lord called her, but she was not sure of that. Well, she would not say anything, and if the Lord wanted her to work among those people He should make some one speak to her about it.

Almost the first persons Doris got acquainted with were the Clayhaurs. Linda and she became fast friends. So much so that she did not at all resent Linda's question as to whether she had any call to a definite Christian field of service. She hesitated, then confidently told Linda of her impressions, feeling that she would keep it as a confidence.

"Oh, I am sure the Lord sent you to me. I have an invitation to go to a Mexican convention at Ventura; they want a few of the folks from the school to sing and give talks or object lessons. I have just been looking for some one interested enough to go with me," said Linda.

"But I am not a singer, and I don't know the language well enough to talk," protested Doris.

"We will talk through an interpreter, so you can do it all right. Won't you go and give them something?" pleaded Linda.

"We-ll I have an object lesson that I might give to the children, but I have never even seen any one interpret. I will try it though," promised Doris.

Doris lived almost in a dream till the day came to go to Ventura. She still seemed almost in a dream as they were conducted up the aisle by a brown-faced usher toward the front. There was not a white face in all that group that Doris could see, save Linda, her brother, and herself; and they all spoke a language that she could not understand only when some word sounded so nearly like the English that it could be understood, or when some familiar word that she had learned in her high school Spanish was spoken. She gathered, however, that a testimony meeting was in progress, and soon some one leaned over the back of the seat and whispered in her ear, "You can give your testimony in English if you wish."

Doris turned to thank the speaker and found that it was another American or at least he looked like one. He was ruddy of complexion and had light sandy hair. Yet when he got up a few minutes later he rattled off his testimony in Spanish just like the rest. The meeting was most inspirational even if they could not understand much. The glowing brown faces when they gave their testimonies, and the gusto with which they sang the snatches of hymns that were frequently spontaneously started, impressed Doris.

"Hay mas? (Are there any more?)" the speaker kept saying. Doris could hardly keep her seat. Finally she decided she could tell them in Spanish that she could not speak English then slip over into her native tongue to give her testimony and finish up with "To His name be glory," and she arose.

"Yo no puedo hablar en español, but I just wanted to say that I have a Savior who saves, satisfies and keeps, a su nombre gloria."

The happy amens when she sat down repaid her for her effort. They understood, even if it was not done perfectly. She was not even sure that she had gotten her number and tense correctly in the Spanish.

Doris was a little tremulous when she got up to give her lesson, but the interpreter was very kind, and she got along quite well. She did wonder why the man who had spoken to her did not interpret, perhaps he was Mexican after all, but he certainly did not look like it. How she wished she could speak to those bright-faced children herself and not wait for the interpreter to translate her thoughts. She decided to use a bit more of her rusty Spanish so when she got through she bowed, smiled and said, "Gracias por su attencion (Thank you for your attention)," that is, if she had said it correctly. Perhaps it should have been "Gracias por sus attenciones." Anyway they certainly appreciated her little effort.

After the services many of the children came up to her and told her in their halting English how much they appreciated it. Those who could not say anything lingered around, shyly smiling up at her. Some of the older delegates from other places invited her to their own services to give the lesson to their children. The man who puzzled Doris, because she did not know whether he was a Mexican or not, said, "You must come and give it to us in the Bowls Heights district where we have a little work started in San Diego."

Doris was surprised to note not the slightest trace of an accent in his English, and his eyes were of the most intense blue.

"You know there is not very much work done among the children," he continued, "and you saw how they appreciate it. I suppose we make a mistake to pay so much attention to the adult." Then he asked quite abruptly, "Have you any call to Christian service of some kind?"

Doris hesitated, "Well yes, I feel called to work among the Mexican people." Now what had made her say that when she had never felt sure of it before this? But somehow she did not regret what she had said. It seemed rather as though she had just given expression to that which she had known all the time but hadn't been quite willing to admit even to herself. Presently she became aware that the man was speaking to her again.

"You will find no more ripe and fruitful field. I wouldn't feel at home among American people any more," he said.

"Then you are not a Mexican?" asked Doris.

He replied in the negative and a bystander hastened to say, "Oh no, he's Irish, couldn't you see that? O'Hara, Dennis O'Hara."

Doris felt her face grow hot. What must he think of her to take him for a Mexican, but he was speaking again and seemed not to mind her at all. "People can't understand why I would rather work among the Mexicans than among my own people, but when the Lord calls one to a work He also gives one a love for the people among whom he works."

"Oh, I know what you mean," said Doris eagerly. "When I came in here today I felt that at last I had reached the place where I would be happy always to stay and work and not mind if I was entirely forgotten by the rest of the world. I somehow felt so at home and I have never been in a Mexican church before."

"That is the way one feels," replied Mr. O'Hara.

Doris thought that perhaps he would not be so far from her twin brother, who was also in San Diego somewhere, and she told him of Donald. "I wish you might try to find him, I would like to have come in contact with some Christian people who loved instead of distrusted the Mexicans. He has always been somewhat resentful of the attitude that professed Christians took toward his wife's people."

The man who had been introduced to Doris as Mr. O'Hara, said he would be glad to look up the brother if she would give him his address. Doris did so, and as soon as she mentioned Gless Street he said, "Why, that is in the Bowls Heights District not so very far from our little church. I will surely look him up and tell him that I met his sister. Why don't you come to see him when school is out? We would be so glad to have you help out in our services," concluded Mr. O'Hara.

Doris said she would if the way opened, and it seemed as though the Lord was only waiting for her definitely to decide that she was called to the Mexican work. For before school was out she received a letter from Donald asking her to spend the summer with him and his wife. It seemed that Mr. O'Hara was true to his word and had found Donald. The two were quite good friends, Donald said. And Doris flushed as she read the next, "I really think Mr. O'Hara is very anxious to see my little sister, but he cannot be more so than I am. I think your sweet Christian life will help me to regain my faith in God again. Perhaps He will yet take me in. Dennis says so at any rate. He says the Bible says, 'Him that cometh to me I will in no wise cast out.' I didn't know that was in the Bible, or I have forgotten if I did know, but it sounds wonderful to me. Anyway, do come to see your wayward brother, Donald."

Doris paused and looked out of the window; it seemed she could hear the Master say, "Lift up your eyes, and look upon the fields," and she smiled. "I wonder what Uncle Jim would say if he knew that I too was going among 'them foruners.' Poor Uncle Jim, he didn't realize that when we were willing to go among 'them foruners' we would find our own. But why should we not? Didn't the Lord say we were all aliens till we were made nigh by the blood of Christ?" she finished softly.

DEATH ON THE HIGHWAYS

According to the United States News the total number of Americans killed in all the wars of our history from 1776 to 1935 was 244,257; while the number killed in the automobile accidents in the fifteen years from 1920 to 1935 was 388,936. Thus automobile accidents have claimed more victims in fifteen years than America's wars in one hundred fifty years.

THE MENNONITES OF RUSSIA

II

By John Horsch

In the Molotschna Colony the influence of Edward Wuest, the minister of the German Pietist Lutheran Colony Neu-Hoffnung, was stronger than in the Old Colony. In consequence meetings for edification and the furtherance of experimental Christianity, led by unordained men, were held in various villages. Sentiments favoring separation from the organized church developed here. In the Molotschna Colony, in the Mennonite village of Gnadenfeld, one of the centers of this movement, a group of church members asked the bishop in charge to officiate in a communion service for themselves exclusively. Naturally this request was not granted.

On January 6, 1860, eighteen persons of this group (there was no minister among them) handed the bishop a written declaration of their withdrawal from the church, stating that they saw themselves compelled to take this step because of the evil life of the church members. At the same time they declared their adherence to Mennonite teaching.

The Mennoniten Brüdergemeinde

In the face of criticism to which they were subjected, the seceders promised not to engage in the observance of the ordinances until permission would be given by the authorities. Yet in the same year they organized themselves as a congregation under the name of "Mennoniten Brüdergemeinde," and chose ministers who assumed their office upon the request of the group, without formal ordination.

While their earnestness is to be commended, the movement was marked by extravagant and questionable practices. In their gatherings sometimes they became extremely loud. Descriptions of their meetings correspond strikingly with those of the American Methodist camp meetings in the first quarter of the last century. Playing various musical instruments, shouting, jumping, and even dancing were considered strictly in order as expressions of the joy of salvation. Besides they engaged in various other practices that were open to question.

While some of their innovations were clearly objectionable, they did not offend against the civil law. The authorities of the old church, with the notable exception of Johann Harder, bishop of the church at Orloff, made the serious mistake of complaining to the civil authorities (the Wollost officers who also were Mennonites). Instead of declining to act, since the matter in fact did not concern them, these officers threatened the seceders with arrest and attempted to apply to them the law against secret societies. In some cases the threats were followed by arrests and actual punishment.

Curious Views on Christian Liberty

In various places of the Molotschna Colony the extravaganzas in evidence in the meetings of the new church, such as shouting and jumping, became more aggravating after the autumn of 1860. And under the leadership of five of their most prominent men there arose within the new church a party which emphasized what they called the liberty in Christ. "We are free from sin," they asserted, and their exposition of Gal. 3:28 and a few other passages savored of fanaticism.

The congregations of the new church in the Molotschna Colony were visited in June, 1861 by three men of Kronsweide in the Old Colony, among them Abraham Unger, who expressed apprehension that their own sad experiences of about six years before would be repeated here, (compare article in the Christian Monitor for June), and the matter would take an undesirable end. Happily those who held offensive views concerning "Christian liberty" were a minority. When in the spring of the year 1862 one of the above-mentioned five leading men and two sisters fell into gross sin, the peculiar views of Christian freedom were recognized as false and were publicly repudiated.

Increase of Fanatical Tendencies

However, the extravagant and in part offensive usages which were supposed to be in order to express the joy of salvation, remained in vogue at various places in the Molotschna Colony, and were also introduced in the new church in some of the villages of the Old Colony. In fact, such practices were now further enlarged upon and augmented under the leadership of the ministers. The faction called "the over-joyous" controlled the situation. The meetings became still more noisy and boisterous.

The most objectionable feature of these extravaganzas was dancing. They would dance to boisterous music, often until their clothes were soaking wet with perspiration. Boys were dancing with girls, men with women. Not only was it believed that this was the proper way to express true Christian joy, but these views were carried to such extremes that it was claimed in all seriousness that they who refused to dance were not in a state of grace. Those who held aloof and did not take part in such more than questionable fanaticism were despised and mocked at as Pharisaical and as "living yet in the flesh"; some of these were, in fact, excommunicated.

While these innovations were introduced at Einlage in the Old Colony, fourteen members of the new church, among them Abraham Unger, were excommunicated because of holding aloof from such things. "It is the same spirit," said A. Unger, "as twelve years ago at Kronsweide." At the same place all religious books beside the Bible were burned. Preaching was considered superfluous and was dispensed with; the time was to be taken up with praise and dancing, but praising God also was soon more and more neglected; all that was finally left was amusement. They would not exchange the common greetings with those who were outside their organization.

Unsound Tendencies Abandoned

Within a few years such unsound tendencies were overcome. In June, 1865, the leaders of the new church ("Brüdergemeinde") held a prolonged conference in which the wild demonstrations of joy, such as dancing and jumping, were declared out of place, and exchanging common greetings with nonmembers was approved. Former excommunications were annulled. It was stated also in particular that "the so-called doctrine of liberty" had no adherents in the church for three years, and that those who were involved in this error had repented. These reforms were approved by the new church as a whole with the exception of about twenty persons who, under the minister Hermann Peters, organized a separate congregation. They excommunicated the Brüdergemeinde and continued to defend the above mentioned extravaganzas but not the doctrine of liberty. They were quite strict in discipline. In 1900 this congregation emigrated to western Siberia.

In the Brüdergemeinde there was in evidence an earnest will and endeavor for loyal adherence to Mennonite principles. Personal experience of salvation was emphasized and strict discipline enforced. When in 1860 a number of persons who had not been baptized desired to unite with this church, a decision in favor of immersion was rendered, due to Baptist influences and to the prevailing opinion that Menno Simons used this mode. Feet washing was practiced. The attitude toward the old church and toward the Kleine Gemeinde was by no means one of impartiality, as is evident from various facts. In 1876 the Brüdergemeinde published a confession of faith in which the statement was made that the Mennonite people were "spiritually dead." And yet there were in the Old Mennonite Church in Russia unmistakable evidences of spiritual awakening.

The Wollost officers at first favored expulsion from the colonies for those who had withdrawn from the old church. The latter appealed to the higher authorities. The representative of the Brüdergemeinde, Johann Klassen, was given the opportunity to present a petition to the Czar. They were finally recognized by the government as a Mennonite church having the same principles as the old Mennonite Church.

A Departure From Mennonite Principles

As already intimated, not all Mennonites of Russia had departed so far from one of the outstanding principles of the Mennonite Church, as to approve of the measures suggested and used against the Brüdergemeinde. The above-named bishop, Johann Harder, personally interviewed the leaders in the new movement to obtain firsthand information. While he pointed out to them that they had offended against Scriptural church regulations, he recognized the fact that because of their withdrawal from the old church, the church had no authority in the case, and the interference of the civil authorities was out of place. Such was also the attitude of the Kleine Gemeinde toward the new movement. Both Johann Harder and the bishop of the Kleine Gemeinde addressed the Wollost authorities protesting against the course taken against the new organization.

Scottdale, Pa.

(To be concluded)

No one knows the magnitude of the gift that is in him until he uses it.—Gipsy Smith.

WHAT A YOUNG MAN LOST DURING VACATION

By A. W. Orwig

Howard L——— was a member of a certain church in the town of S———and also of the Young People's Society of that church. He was looked upon as at least a fair sample of a Christian young man.

Howard's parents owned a cottage in a finely-shaded park, where scores of other cottages had been erected. It was a place where religious meetings were annually held. Howard had been to these meetings during one or two summers and had received considerable profit. It was a very attractive place, and the whole family usually spent a part of each summer there.

During the early part of a certain summer it was proposed, as usual, that the entire family again attend the meetings. There was but one dissenting voice and that was Howard's.

"Why, Howard," asked his mother, "will you not go with us this year?"

"I have made arrangements to go elsewhere," was his reply.

"But, Howard, do you think it best to have done so just when the meeting is held?"

"Perhaps not, Mother; but all the boys in the office begged me to go with them." None of them were Christians except Howard and he had not yet acquired that strength of Christian character which enabled him always to say "No" to the siren voice of the tempter. He knew, moreover, that there would be dancing, card-playing, and the drinking of intoxicants at the place. But he said to himself that he would not indulge in any of these.

Howard supplied himself with various paraphernalia with which to amuse and enjoy himself. His two large valises were well-filled with changes of clothing, toilet articles, a few books, and the like. Just as he had about finished packing his valise, his mother went to his room, where he was, and saw his Bible lying on the table.

"Are you not going to take this along?" she asked quite solicitously, holding the Bible in her hand.

"I had intended to, Mother; but my valises are both so full that I could not possibly get it in either of them."

"Please let me try," said Howard's mother. And seeing two or three other books in one of the valises, which she thought he did not need as greatly as he needed his Bible, she suggested that he leave one or two of them at home, and take the Bible along. To this Howard readily consented, but said: "I thought, Mother, as I was going to stay only a few weeks, a small Testament and Psalms would answer, and this I had intended to put into my pocket." At this remark Howard's mother's face assumed an increased look of sadness. His seeming indifference to the Word of God really pained her. Besides this, the other books he had put into one of his valises were more or less of a light character, something merely to amuse, but not to instruct and edify.

Howard and his companions from the office, where he and they were employed as bookkeepers and stenographers, arrived at the popular summer resort somewhat late in the evening. The place was brilliantly illuminated, and throngs of people were gaily promenading in every direction. The very atmosphere was rife with mirth and hilarity. Bewitching strains of music, boisterous songs, and loud laughter rang out upon the air. In the distance, under a large, wooden pavilion could be seen the gay and excited dancers.

When these six young men retired the first night it was amid considerable boisterous joking. Howard, however, was not as demonstrative as the rest. But certainly he was at a disadvantage for enjoyable and profitable devotion. At home he was accustomed to pray in secret when retiring at night and rising in the morning. To this he added Bible reading. Now he felt that he was in a sort of dilemma. Besides, about two or three hours spent in gayety did by no means contribute to a devotional spirit or beget relish for the Word of God. Nor had he the courage to take his Bible out of his valise before the boys. When all of them had gotten into bed, but still talking and laughing loudly, Howard sat on a chair and dropped his head upon a small table and tried to pray. Poor boy, it was at best only saying his prayers.

When Howard professed Christianity and joined the church he nobly gave up using tobacco. He had been quite a smoker and spent his money for it. And before his vacation was over his moral perceptions had been so greatly toned down that he returned to the filthy practice. Surely this was a loss in Christian stamina and in personal purity.

Of course, these young men resolved to make the best of their outing—the best from their standpoint. It was five against one in the battle between right and wrong. Howard did not really mean to compromise with evil; but disregarding the earnest pleas of a noble Christian mother, as well as grieving the Holy Spirit, he was no match against the enticements that surrounded him.

It was not long, therefore, until Howard found himself taking part in dancing. At first he declined the invitation to do so. But the plea, especially by the young ladies, of "having just a little fun," caused Howard to put his scruples aside. Again and again he yielded to the bewitching whirl, and again there was a drop to a lower spiritual plane. Here was his second loss.

On a certain evening some of Howard's companions proposed a few "innocent" games of cards. He pleaded ignorance of card playing as an excuse for refusing. "Oh, we'll teach you how to play in a short time," said one of the company.

"I don't care to learn," was Howard's reply and he really escaped from the snare that evening.

But there was a young lady at the resort whose beauty and accomplishments had captivated Howard. She was accordingly invited to a card party by his friends, and before the evening closed he became her pupil in the fascinating games. "With her much fair speech she caused him to yield." It is almost needless to say that other evenings found him similarly engaged.

On another occasion some of Howard's associates proposed a visit to a hall beautifully decorated, but where intoxicating liquors were kept in those days. This invitation he promptly declined. The radical things he had so often heard and read against the liquor traffic enabled him to resist the temptation. But the absence of all religious meetings and influences, and the indulgences in one continual round of worldly pleasure had a deadening effect upon Howard's spiritual life. He went home smitten with great barrenness of soul.

"Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned" (Prov. 6:27, 28).?—The Watchword.

THE CHOICE OF BOOKS

All books are seeds. They strike their roots far down.
They suck the soil of nutriment. They grow
Upward and outward in the rain and sun
Expanding and aggressive. Theirs the earth
And theirs the air and theirs the space between.
Till all the garden, all the lawn and field,
The forest and the mountain and the vale,
Are added to the kingdom of the seeds,
Are their expression, their embodiment.
Before you read a book and make it yours,
Bethink you of the parable of seeds:
You are the book's more than the book is yours.
Not openly but inwardly its roots
Will pierce and thrive. Preparing in the dark,
Some day its pallid shoot will break the mold,
Some day the book will show itself abroad
And make a garden of your face, your hands,
Your tongue and eyes, the very life you live.
For all the elements conspire with books,
To make them grow; you cannot keep them down.
Some seeds are good, but some are poisonous.
Some books are apple-seeds, and some are grapes;
Some grow to hickories and some to oaks,
And some to roses glorious in the sun,
But others bear within their tiny bulk
A nightshade or a cactus, poison oak
Or poison ivy, or that fatal growth,
The amanita. Heed the planting well,
For death is farmed more easily than life.
Ah, the bright potencies that dwell in books!
Ah, the pestiferous potency of books!
A library may be a paradise
Of health and beauty and refreshing might;
A library may be a fetid swamp
With dank malarial vapors overhung,
The slimy home of vipers and of death.
Books are not good; yes, and they are not bad.
Good books are God's most blessed gift to men;
Bad books are Satan's most accursed snare.

—Amos R. Wells.

VALUE OF TIME

Seneca taught that time is the thing of which it is a virtue to be covetous. Henry Martyn was so frugal of time that some called him the only man who never wasted an hour. Fenelon says: "To show us the worth of time God never gives us two moments together, nor grants us a second until He has withdrawn the first." "Dost thou love life, then do not waste time, for that is the stuff that life is made of," says Benjamin Franklin.

CHRISTIAN MONITOR PULPIT

“BEGINNING AT JERUSALEM”

By L. J. Burkholder

TEXT: And ye are my witnesses of these things.—Luke 24:48.

When God gave His only begotten Son to save the world, that fact was to be made known to all mankind. “This thing was not done in a corner.” Jesus was declared to be the Son of God with power by the resurrection from the dead. At the close of His earthly ministry He commanded that the Gospel should be proclaimed to every creature in all nations. He also promised the Holy Ghost to every believer. The Master's plan for propagation is that satisfied believers tell the Gospel story to others. They shall be living witnesses. Business men also have found that satisfied customers are the best advertisers for their goods. Jesus not only gives us that which satisfies but supplies the power to witness for Him. “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” Jerusalem was the place to begin witnessing because that is where the Master was crucified and arose from the dead; that is where the parting messages were given in the upper room, and the ordinances were instituted. Jerusalem was the scene of Pentecost and the Ascension took place at Olivet, just outside the city. They were to begin at Jerusalem because that is where they were.

God might have thundered His message from the sky, as He did at Sinai, or He could have given visions or have sent angels to tell the news. He chose to save men who in turn would tell it to the next ones. As the disciples were scattered, the Gospel was made known. “They that were scattered abroad went everywhere preaching the word” (Acts 8:4). By the spoken word and by a godly life the Christ was made known. These early Christians were full of Christ and overflowed. The fragrance of their lives and the Christ who caused it, were broadcast from them. In the real sense they were “living epistles known and read of all men.” But they began at Jerusalem.

The peculiar quality that made them witnesses was the indwelling of the Holy Spirit. This quality is designated as POWER. Without this power the witness would carry little weight. This power makes his testimony convincing, and it persuades the persons contacted. It is not argumentation, logic, nor language. It is a subtle inner power which the Christian carries wherever he goes. Inasmuch as the Spirit indwells every believer, all are witnesses. The Holy Spirit is the birthright of every believer. Joel foretold the outpouring on ALL flesh. The Master enjoined the group of disciples to tarry in Jerusalem. They were ALL filled with the Holy Ghost. They ALL spake. They ALL were witnesses. They began at Jerusalem.

The business of witnessing is not committed to a select few—apostles, missionaries, preachers, etc.—but to every follower of the Lord. All who were hired became laborers and went into the vineyard. When the Master said “ye shall be witnesses of these things,” all the followers were included. The Holy Ghost is promised “unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” “Ye SHALL receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, etc. The above scriptures make us to conclude that God will baptize with the Holy Ghost all who meet the conditions of discipleship, and wait. The Holy Spirit is power, and the empowered ones are witnesses.

The manner of witnessing will be determined by circumstances. The witness in a civil court testifies in favor of his client. He seeks to convince the court that his cause is just and fair. The witness for Christ, will by every fair means, seek to lift up Christ. His words will be well chosen and will convey a spirit of honesty, kindness, and consideration. His business dealings will be on Christian principles. The Golden Rule will be observed. He will suffer loss rather than defraud. He will seek to engage in topics of conversation that are helpful and uplifting rather than idle gossip and worldly matters. He will seek to adorn the doctrine of the Lord with good works. He will refrain from loud and fashionable manners, but will rather choose plain and simple garb. Where possible his clothes will express allegiance to Christ. All this will begin at our Jerusalem, just where we are.

When every Christian bears a true and living witness for Christ at home, and then works out in the apostolic order (Acts 1:8) the world will soon be evangelized. When we receive Christ we seek to express the new life where we are. All folks have a usual place of abode. The demoniac, when healed, was told to “go home and tell.” Of Saul is said when he received sight in Damascus, “Straightway he preached Christ.” At that time Damascus was his Jerusalem.

The logical place to begin Christian work is at home—just where we are. Those most familiar with our former life will be ready to appreciate the work of grace which has taken place within. They will understand that a supernatural work has been wrought. It will not require many words. The wife, children, and neighbors will be quick to recognize that something new has come into the life, and we need only to give credit to Christ. That will be our witness. It will be more convincing than argument or preaching. The home community, where we mingle with our acquaintances, is our Jerusalem. The person who must go to places where he is not known, to be useful, needs a deeper work of grace in his life. When a change that is sufficiently marked has taken place, the people will understand; they will listen to our testimony. We are witnesses for Christ, and He says we should begin at Jerusalem.

Witnessing in our Jerusalem has no language barrier. Missionaries who go to the farther regions must learn the language. The witnesses in our Jerusalem are spared that labor. At Pentecost it was said, “How hear we every man in our own tongue, wherein we were born?”

Bearing witness in our "Jerusalem" also avoids the distance problem. No traveling expense, equipment, acclimatization, farewells, etc. We become saved and immediately enter upon the work of witnessing. God surely works an economy for us by giving us our job right where we are.

The one who witnesses in “Jerusalem” is at once familiar with local conditions. He knows the history of the families, their customs, prejudices, weaknesses, and many other facts that will help him to make a tactful approach to the persons to be solicited for Christ. He knows of the baneful teachings that have been thrust upon the people of his home circle and the sinful practices of several generations. Knowing this background, he will make a more sympathetic approach in behalf of Christ. He has many advantages as he witnesses, beginning at his “Jerusalem.”

There are times when a man travels to new places and seeks to win souls for Christ. It takes time to establish a reputation that will cause men to listen to his messages. When he begins at Jerusalem, where he is known to have lived a consistently genuine Christian life, his word of testimony is confirmed by his integrity. Where it is known that he pays one hundred cents to the dollar, gives honest weight, speaks truthfully, his witnessing for Christ will be verified and established by his godly life. The Thessalonians, it is said, were “ensamples,” and their faith was sounded abroad so that Paul said, “We need not speak any thing.” Actions still speak louder than words. Our actions are best known where we are “at Jerusalem.”

Beginning at Jerusalem is God's order. True we shall also witness to the uttermost part of the earth. Unless we are diligent in our testimony at home we dare not expect much blessing upon our work as we go farther abroad. God's blessing rests upon the work that is undertaken according to the divine order, “beginning at Jerusalem.”

When we make our witnessing at home

(Continued on page 221)

Editorials

Jottings

"There is none holy as the Lord: for there is none beside thee; neither is any rock like our God." So sang the devout Hannah when she received the answer to her prayer. There are few instances recorded in the Bible of victory through prayer that are more striking and complete. Naturally Hannah rejoiced and praised God. Her song of praise reveals both her knowledge of and attitude toward God. She recognized that He was a holy God, that there was no other God, and that His power and unchangeableness are like a rock and yet surpassing it. Among all things of nature we possibly regard the rocks as the most permanent. For that reason we build our houses upon the rocks and speak of the "everlasting hills," whose foundations are laid upon the rocks that have stood for ages. But in spite of their seeming permanence, rocks are subject to decay and disruption by the various forces of nature. How glad we are that we have One whom we can trust who is greater than the rocks which He has created—One who is eternal and unchanging.

* *

"He that humbleth himself." Jesus put great emphasis upon the grace of humility. He made it a necessary qualification of entering into His kingdom. So we see that it is an absolute essential in the very beginning of the Christian life. The sacred writers tell us about the necessity of and blessings that come through practicing this virtue all through our lives. St. Augustine said that the first, second, and third essential in the Christian life is humility. Jesus Himself was the outstanding exemplification of this beautiful virtue. No one ever approached the "matchless condescension" which He manifested when He took upon Himself the form of man and humbled Himself unto the death of the cross. He gave a further example especially for us when in washing the disciples' feet He showed the beauty of humble service. The ordinance of washing the saints' feet is not only a perpetual reminder of the humility of our Lord, but of our own need of keeping humble in His service and in our relations one with another. Jesus both lived and taught humility. It is our duty to teach it also, but we cannot do so unless we live it. In this age of pride, self-seeking, and strife we need much humility.

* *

"Our fellowship is with the Father, and with his Son Jesus Christ. . . . We have fellowship one with another." Here in two verses in I John I we have stated the two-fold nature of Christian fellowship. We must first establish our spiritual relationship with our Heavenly Father and His Son Jesus Christ, and that can only be done by accepting Jesus as our Savior and Lord. With that fellowship established we then have the blessed privilege of fellowship with believers. This constitutes one of the real joys and blessings of the Christian life. When Christian people spend time together in speaking about the things of God, in mutually edifying one another, in worshiping together, in battling unitedly for Christ against the common foe, they are using the privilege of Christian fellowship as God intended that they should, and without which they cannot make definite spiritual progress. Thank God for Christian fellowship!

* *

Political Turmoil.—The political pot is already beginning to boil quite vigorously, and it will probably continue to do so with increasing violence as the months preceding the election pass by. Politicians themselves have made the prediction that this will be one of the most acrimonious campaigns that has ever been staged. So we can look for even more than the usual amount of bitterness, vituperation, and mudslinging as the fight waxes hotter. The real issues will be hard to distinguish, for the main concern on the part of one group will be to remain in office, while the chief end of the other will be to gain the power that goes with the highest elective office in the land. But while this battle between two sets of selfish interests is being waged the Christian should remain calm in his trust in the Lord who controls the destinies of nations and who cares for His faithful people. We should not neglect our duty to pray for the government of our land, and at the same time remember that "our citizenship is in heaven" and avoid becoming entangled in the net of political confusion and corruption.

Young People's Institutes

The first young people's institute under the auspices of the Mennonite Church was held at Goshen, Ind., in the summer of 1929. It was sponsored by the Young People's Problems Committee of the Mennonite Church. Since that time the movement has grown and has spread geographically over nearly all sections of the United States and Canada where our people are located. Sponsorship for the work has been largely assumed by district conferences, and this year we find institutes being held as far west as Oregon and as far east as Pennsylvania and Virginia. We know of seven different institutes which were listed for 1936 and there will probably be others. The locations for these institutes are so chosen that practically all the young people of the church will be in reasonable distance of a young people's institute.

We believe the reason this movement has grown so rapidly in the Mennonite Church is because there was a definite need for this kind of work among our young people. Changes in economic and social conditions have brought about a condition in which there is frequently a certain amount of time in the summer that can be taken off from the usual activities and spent in what are commonly termed vacations. This is especially true of those who are either teaching school or going to school. But it applies to practically all phases of life, including even that of farming These vacations may be turned into something that may be of great good, physically, mentally, and spiritually, or they may result in great harm, especially to the spiritual life. What a short time spent in a popular resort, where there are many inducements to indulge in worldly pleasures and vices, may do to a young person is vividly described in an article in this issue of the Monitor, "What a Young Man Lost During Vacation."

The young people's institute not only fills a place in providing a wholesome way of spending a vacation, but has the decided function of making a most valuable contribution to the spiritual welfare of our young people. To state some of these values we quote from a bulletin distributed in the interests of one of the institutes to be held this summer. The general aim is given as that of providing opportunities for Christian fellowship, Bible study, and Christian growth. The benefits of the institute, which are then itemized as given below, apply to institutes in general.

1. **"It emphasizes Bible study** for the development of character and Christian convictions." This is certainly a great need in the present-day trend to ignore Christian standards of morals and ethics. Christian character and strong convictions for the right are greatly needed, and the source and foundation for these come from the Bible.

2. **"It promotes missionary interest,** from the viewpoint of the present need for the Gospel, of the call to evangelism, and of the missionary possibilities in the light of our present resources." The missionary spirit must be kept alive in our young people if the future church is to be an evangelizing force in a world of deep spiritual need.

3. **"It provides Christian fellowship.** Those in attendance will have the privilege of making many Christian contacts with young people from other church communities. It will enlarge their vision of our church life and work. An acquaintance with the spiritual lives of others will be a blessing to our own."

4. **"It fosters an atmosphere of devotion.** The various occasions of worship and the periods set aside for personal Bible reading, meditation, and prayer, all help one to feel the presence of the Lord."

5. **"It offers an inspiration through its singing** that will blend hearts into meaningful worship and praise." The inspiring song services are one of the most helpful features of the institutes.

6. **"It offers the counsel of experienced brethren** who will present guiding principles which can be used to direct physical and spiritual energy into Christian activities . . . It presents a vision of present opportunities open for the exercise of Christian talent and convictions."

7. **"It is designed to meet the problems of Christian young people."** A view of these problems is taken in group discussions under the care of capable leaders.

8. **"It includes an opportunity for conversion, reconsecration, and dedication."** These points will give one an excellent idea of the benefits to be derived from attendance at young people's institutes. We urge our young people to take advantage of these meetings which are being provided by the church for the spiritual advancement of the oncoming generation. Most of these meetings are only for a few days, but one conference is this year sponsoring a twelve-day institute in which more extended and thorough courses of study can be given. May the Lord continue to bless this work to the lasting good of our young people and the church.

Our New Sunday School Lessons

During the past six months we had a rich spiritual feast as we studied the life of our Lord as recorded in the Gospel of Luke. We were impressed anew by the beauty of the character and teachings of Jesus. We were again made to feel keenly the sufferings which He underwent and the cruel death which He died in order that we might be spared the penalty for our sins. We again rejoiced as we saw His triumph over death and His ascension to heaven to be with the Father as our interceding High Priest. We have finished that study now, but we trust the lessons we have learned will go with us.

Naturally our minds now turn to the new series of lessons which we take up with this quarter. We begin a six months' course of studies in The Acts, The Epistles, and The Revelation, under the general theme of "The Spread of Christianity." For this quarter our main book of study will be the book of Acts. Let us not only study the printed verses in our quarterlies, but read carefully the entire book as we go along. Nine different lessons include passages from the epistolary writings of the New Testament. It is also our great privilege to become more familiar with these rich portions of God's Word. Their study combines well with the historical lessons in The Acts, for we cannot understand the epistles as well as we should unless we know something about the history of the churches and the people to whom the letters were addressed. Let us look forward then to becoming more familiar with the following epistles, portions of which are included in the lessons for the present quarter: Romans, I Corinthians, II Corinthians, Galatians, I Timothy, I Peter. We assume that the Gospels have been either read or at least well studied during the six months that have just passed. Now is the time to continue a consecutive reading of the section of the New Testament embraced in our present lessons—The Acts, The Epistles, and The Revelation. Let us resolve to become thoroughly familiar with this part of God's Word. A thorough, conscientious, and prayerful study will bring rich blessings to us all. Read Bro. Bressler's epigrammatic and helpful discussions of the lessons each month.

In This Issue

We want to call attention to a few special articles in this month's paper. First we have a new series of articles, by Bro. Wm. G. Detweiler, on **"Prospecting in the Southwest,"** in which he gives a description of a trip by himself and Bro. T. K. Hershey through the Mexican border region. Considerable interest has been awakened in the need of work among the Mexican people. Since Mexico is practically closed to missionaries, work in the border region seems to be the most practical way of reaching the needy people from the nation to the south of us. Watch for the succeeding installments of this interesting series of articles. Remember also the series on **"Missionary Fields in the Great Northwest."** In this number we also print the story of **"Menno Simons' Renunciation of the Church of Rome,"** as told by himself in a sketch taken from his "Complete Works." This is a most interesting and edifying story and is made doubly so in view of the fact that this year is the four hundredth anniversary of the conversion of this great reformer and church leader. Other articles of special interest are the **"Short Biography of the Life of Bishop J. S. Shoemaker,"** one of the men whom God used greatly in the work of the church. Other articles of special interest at this time are **"Christian Stewardship,"** which supplements, the Young People's Meeting topic for July 19; **"Peace on Earth,"** which is of value to us in our Independence Day meditations; and "What a Young **Man Lost During Vacation,"** which is especially helpful in the light of the coming vacation season. There are still other helpful features that we would like to mention, but our space is taken up. Tell your friends about the good things you find in the Monitor each month.

Christian Life

MENNO SIMONS' RENUNCIATION OF THE CHURCH OF ROME

As Told by Himself

This article is taken from "The Complete Works of Menno Simons," published at Elkhart, Ind., in 1871, by John F. Funk and Brother. This year marks the four hundredth anniversary of the conversion of Menno Simons, as related in this article by himself. A new book of about 125 pages, containing a brief biography of this early Mennonite leader, together with important excerpts from his writings, will be published soon, in commemoration of this quadricentennial anniversary. Bros. Harold S. Bender and John Horsch are the authors and compilers. Watch for announcements of its publication in the near future. The book will be an important contribution to our Mennonite historical literature.

My Reader,

"I write to you the truth in Christ, and lie not." In the year 1524, being then in my twenty-eighth year, I undertook the duties of a priest in my father's village, called Pingjum, in Friesland. Two other persons of about my age, also officiated in the same station. The one was my pastor, and was well learned in part; the other succeeded me; both had read the Scriptures partially; but I had not touched them during my life, for I feared, if I should read them they would mislead me. Behold; such a stupid preacher was I, for nearly two years.

In the first year thereafter a thought occurred to me, as often as I handled the bread and wine in the mass, that they were not the flesh and blood of the Lord. I thought that it was the suggestion of the devil, that he might lead me off from my faith. I confessed it often—sighed and prayed, yet I could not be freed from this thought.

Those two aforementioned young men and myself spent our time daily in playing, drinking, and all manner of frivolous diversions, alas! as it is the fashion and way of such useless people; and when we were to treat a little of scripture, I could not speak a word with them without being scoffed at; for I did not know what I asserted. Thus concealed was the Word of God to my understanding.

At length I resolved that I would examine the New Testament attentively. I had not proceeded far therein, ere I discovered that we were deceived. My conscience, which was troubled on account of the sacramental bread, aforementioned, was soon greatly relieved, without any human aid or device; though I was encouraged by Luther in the belief, that human authority cannot bind to eternal death.

Through the illumination and grace of the Lord, I continued daily to examine the scriptures, and was soon considered by some, though undeservedly, as being an evangelical preacher. Every one sought my company, the world loved me and had my affections, yet it was said that I preached the Word of God and was a fine man.

Afterwards it happened, before I had ever heard of the existence of brethren, that a God-fearing, pious man, named Sicke Freerks Snyder, was beheaded at Leeuwarden, for being rebaptized. It sounded strange to me, to hear a second baptism spoken of. I examined the scriptures assiduously and meditated on them earnestly, but could find nothing in them concerning infant baptism. After I had discovered this, I conversed with my pastor on the subject; and after much discussion he had to admit that there was no scriptural foundation for infant baptism. Notwithstanding all this, I dared not trust my own understanding, but consulted several ancient authors. They taught me that children were to be washed by baptism from their original sin. I compared this doctrine with the scriptures and found that it made baptism take the place of the blood of Christ.

Afterwards, desiring to know the grounds for infant baptism, I went and consulted Luther. He taught me that children were to be baptized on account of their own faith. I perceived that this also was not in accordance with the Word of God.

Next I consulted Bucer. He taught that infants were to be baptized, that their baptism would cause those who had their training, to be more careful in bringing them up in the way of the Lord. I perceived that this doctrine, too, was without foundation.

I then consulted Bullinger. He directed me to the covenant and circumcision. This I found incapable of being substantiated by Scripture.

Having thus observed that authors varied greatly among themselves, each following his own opinion, I became convinced that we were deceived in relation to infant baptism.

* * *

FAITH OF OUR FATHERS

Faith of our fathers! living still
In spite of dungeon, fire, and sword;
Oh, how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to thee till death!

Our fathers, chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate,
If they, like them, could die for thee!
Faith of our fathers! Holy faith!
We will be true to thee till death!

Faith of our fathers! we will love
Both friend and foe in all our strife;
And preach thee, too, as love knows how,
By kindly words and virtuous life.
Faith of our fathers! holy faith!
We will be true to thee till death!

—Frederick W. Faber.

Shortly after, I went to the village in which I was born, called Witmarsum. Covetousness and a desire to obtain a great name, were the inducements which led me to that place. There I spoke much concerning the Word of the Lord, without spirituality or love, as all hypocrites do, and by this means I made disciples of my own stamp, such as vain boasters and light-minded babblers, who, alas! like myself, cared but little about these matters. Although I had now acquired considerable knowledge of the Scriptures, yet I wasted that knowledge through the lusts of my youth in an impure, sensual, unprofitable life, without any fruit, and sought nothing but gain, ease, favor of men, splendor, reputation, and honor, as all generally do who embark in the same ship.

Thus, my reader, I obtained a knowledge of baptism and the Lord's Supper, through the illumination of the Holy Ghost, through much reading of the Scriptures, and meditating upon them, and through the gracious favor and gift of God, but not by means of the service of misleading sects, as it is reported of me. I hope that I write the truth and do not seek vain glory; though some, doubtless, may have contributed to my assistance in the pursuit of truth, yet will I, for this, render thanks to the Lord forever.

Meanwhile it happened, when I had resided there about a year, that quite a number broke in upon baptism; but whence the first beginners came, or where they resided, or who they properly were, is to this hour unknown to me, neither have I ever seen them.

Afterwards the sect of Munster made inroads, by whom many pious hearts in our quarter, were led into error. My soul was much troubled, for I perceived, that though they were zealous, they erred in doctrine. I exerted my feeble efforts, as far as I was able, in opposing them by preaching and exhortations. I conferred twice with one of their leaders, once in private, and again in public; but my admonitions availed nothing, because I did that myself which I well knew was not right.

The report spread far abroad, that I could readily silence these persons. All looked to me. I saw that I was the leader and defender of the impenitent, who all depended upon me. This pained my heart; I sighed and prayed, "Lord help me, lest I make myself partaker of other men's sins." My soul was troubled and I reflected upon the result of my doings, namely, that if I should gain the whole world, and live a thousand years, and at last have to endure the wrath of God, what would I have gained?

Afterwards, the poor straying flock, who wandered as sheep without a shepherd, after many severe edicts and slaughters, assembled near my place of residence, called Oude Klooster [Old Cloister], and, alas! through the ungodly doctrines of Munster, and in opposition to the Spirit, the Word and the example of Christ, drew the sword to defend themselves, which the Lord commanded Peter to put up in the sheath.

After this had transpired, the blood of the slain, although it was shed in error, grieved me so sorely that I could not endure it. I could find no rest in my soul. I reflected upon my carnal, sinful life, my hypocritical doctrine and idolatry, in which I continued daily under the appearance of godliness. I saw that these zealous children willingly gave their lives and their estates, though they were in error, for their doctrine and faith. And I was one of those who had discovered some of their abominations, and yet I myself remained satisfied with my unrestrained life and known defilements. I wished only to live comfortably and without the cross of Christ.

Thus reflecting upon these things my soul was so grieved that I could no longer endure it. I thought to myself—I, miserable man, what shall I do? If I continue in this way, and live not agreeably to the Word of the Lord, according to the knowledge of the truth which I have obtained; if I do not rebuke to the best of my limited ability the hypocrisy, the impenitent, carnal life, the perverted baptism, the Lord's Supper and the false worship of God, which the learned teach; if I, through bodily fear, do not show them the true foundation of the truth, neither use all my powers to direct the wandering flock, who would gladly do their duty if they knew it, to the true pastures of Christ—Oh, how shall their shed blood, though shed in error, rise against me at the judgment of the Almighty, and pronounce sentence against my poor, miserable soul.

Witmarsum Monument, M. Simons

Monument to Menno Simons, near Witmarsum, Holland. Menno Was Born in Witmarsum, Which Was also the Scene of Some of His Labors as a Priest. He Is Said to Have First Preached to His Anabaptist Followers in a Building Located Where the Monument Now Stands

My heart trembled in my body. I prayed to God with sighs and tears, that He would give to me, a troubled sinner, the gift of His grace, and create a clean heart within me; that through the merits of the crimson blood of Christ. He would graciously forgive my unclean walk and unprofitable life, and bestow upon me, wisdom, Spirit, candor, and fortitude, that I might preach His exalted and adorable name and holy Word unperverted, and make manifest His truth to His praise.

I began in the name of the Lord to preach publicly, from the pulpit, the word of true repentance; to direct the people into the narrow path, and through the power of the Scripture to reprove all sin and ungodliness, all idolatry and false worship, also baptism and the Lord's Supper, according to the doctrine of Christ, to the extent that I had at that time received grace from God.

I also faithfully warned every one in relation to the abominations of Munster, concerning **kings, polygamy, dominion, the sword**, etc., until after the expiration of about nine months, when the gracious Lord granted me His fatherly Spirit, aid and power; then I voluntarily renounced all my worldy honor and reputation, my unchristian conduct, masses, infant baptism, and my unprofitable life, and at once willingly submitted to distress and poverty, and the cross of Christ. In my weakness I feared God; I sought out the pious, and though they were few in number, I found some who were zealous and maintained the truth. I conversed with the erring, and through the aid and power of God, with His Word, reclaimed some from the snares of damnation, and gained them to Christ, while the hardened and rebellious, I commended to the Lord. Behold, thus, my reader, the God of mercy, through the benign influence of His abounding grace, exerted upon me, in my heart, a miserable sinner, produced in me a new mind, humbled me in His fear, taught me to know myself in part, turned me from the way of death, and graciously called me into the narrow path of life, to the communion of His saints. To Him be praise forevermore. Amen.

About one year thereafter, while I was secretly exercising myself in the Word of God by reading and writing, it happened that six, seven, or eight persons came to me, who were of one heart and one soul with myself, in their faith and life, and as far as man can judge, were unblamable, and according to the testimony of the scriptures, separated from the world and subdued to the cross. They sincerely abhorred not only the sect of Munster, but the anathemas and abominations of all other worldly sects. For the sake of those pious souls who were of the same mind and spirit both with them and with me, they with much solicitude kindly requested me, to reflect upon the great suffering and necessity of the poor, oppressed souls (for the hunger was very great, and the faithful stewards were very few), and apply to advantage the talents which I had unmeritedly received from the Lord.

When I heard this my heart was greatly troubled. Trouble and fear were on every side; for on the one hand I was sensible of my limited talents, my great ignorance, my weak nature, the timidity of my flesh, the unbounded wickedness, perversity and tyranny of the world, the powerful sects, the subtlety of different minds, and the heavy cross that would oppress me, should I comply with their solicitations, and on the other hand, the miserable, starving condition and necessity of these God-fearing, pious children, for I saw plainly that they erred as innocent sheep which have no shepherd.

At last, after much prayer, I placed myself and these circumstances before the Lord and His church, in order that we might pray earnestly to the Lord for a season; should it accord with His acceptable and holy will that I could or might labor to His praise, that He would give me such a mind and heart as would enable me to say with Paul, "Woe is me, if I preach not the gospel," and if not, that He might provide a way to prohibit the same, for Christ says, "That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them"

Thus, my reader, behold, I was not called to serve among the followers of Munster, nor of any other seditious sect (as it is falsely reported concerning me), but I have been called, unworthily, to this office by a people who were ready to receive Christ and His Word, led a penitent life in the fear of God, served their neighbors in love, bore the cross, sought the welfare and salvation of all men, loved righteousness and truth, and abhorred wickedness and unrighteousness, which shows pointedly that they were not such perverted persons as they are slanderously reported to have been. But they were true Christians, though unknown to the world, if in any wise we believe that Christ's Word is true, and His unblamable, holy life and example infallible.

Thus have I, a miserable sinner, been enlightened of the Lord, converted to a new mind, fled from Babel, entered into Jerusalem, and finally, though unworthily, called to this high and arduous service.

When the persons before mentioned, did not desist from their supplications, and my own conscience in some degree made me uneasy (although in weakness), because I saw the great hunger and need, already referred to, I surrendered myself, soul and body, to the Lord and committed myself to His grace, and commenced in due time, according to the contents of His holy Word, to teach, and to baptize, to labor in the vineyard of the Lord with my limited talents, to build up His holy city and temple, and to repair the dilapidated walls. The great and mighty God has made known and revealed the Word of true repentance, the Word of His grace and power, together with the salutary use of His holy sacraments, through our humble service, doctrine and unlearned writings, together with the careful service, labor and help of our faithful brethren, in many towns and countries, to such an extent, and made the condition of His churches so glorious and bestowed upon them such a subduing power that many exalted and proud hearts not only became humble; the unclean, pure; the drunken, sober; the avaricious, benevolent; the ferocious, mild; and the ungodly, pious; but they also faithfully yielded their possessions and blood, bodies and lives, for the blessed testimony they had, as may yet daily be seen. These are not the fruits and evidences of false doctrines, in which God is not a coworker. Neither could they endure so long under such grievous misery and oppressive crosses, were it not the power and the Word of the Almighty which sustains them. Yea, more, the Lord endured them with such grace and wisdom, as Christ has promised to all His children in their trials, so that all the worldly-wise and renowned teachers, together with the blood-guilty, daring tyrants, who, O God, boast that they are Christians, were vanquished and abashed by these invincible champions and pious witnesses of Christ. Those ferocious persons knew of no other weapons or refuge to which to resort than those of banishing, seizing, punishing, burning, murdering, and destroying, even as has always been the custom of the old serpent, from the beginning, and as may yet, alas! be daily witnessed in many places of our Netherlands.

Behold this is our calling, our doctrine and fruits of our labor; on account of which we are so grievously slandered, and so malevolently persecuted; whether or not all the prophets, apostles, and faithful servants of God, have endured similar suffering on account of their faithfulness, we willingly leave all the pious to judge.

But as much as regards my poor, weak and imperfect life, I freely confess that I am a poor, wretched sinner, conceived in sin, of sinful seed, and sinfully brought forth. I can say with David, that my sins are ever before me. My thoughts, words, and actions convince me. I see with holy Paul, "That in me (that is in my flesh), dwelleth no good thing" (Rom. 7:18). Nevertheless, I must be allowed to boast this much in my weakness, if this wicked, desolate world would hear our doctrine (not ours, but the doctrine of Christ) with patience, and, in the true fear of God, follow it submissively, this would undoubtedly, be a more Christianlike and better world than, alas, it now is.

I thank God, who has made me willing with holy Paul, to hate the evil and follow the good; and willingly would I with my own blood, reclaim this wicked world from ungodly and evil works, and gain it to Christ. Through the grace of God, it is my desire to fear the Lord with all my heart; to love, seek and serve Him, to do right before Him, and be an unblamable, pious Christian.

I hope through the mercy and assistance of the Lord, that no one upon earth may have reason to accuse me of leading an avaricious and luxurious life. Money and affluence, I have not; neither do I desire them, although alas, some from a perverted heart, say that I eat more roasted than they do seethed; and drink more wine than they do beer. My Lord and Master, Jesus Christ, was also called a winebibber, and a glutton. I trust that through the grace of the Lord, I am innocent in this matter, and stand acquitted before God.

He who purchased me with the blood of His love, and called me, who am unworthy, to His service, knows me, and knows that I seek not wealth, nor possessions, nor luxury, nor ease, but only the praise of the Lord, my salvation, and the salvation of many souls. For this I, my poor, feeble wife and children have for eighteen years endured extreme anxiety, oppression, affliction, misery and persecution, and at the peril of my life, have been compelled everywhere to live in fear and seclusion; yea, when ministers repose on easy beds and downy pillows, we generally have to hide ourselves in secluded corners; when they at weddings and feasts, pipe and beat the tambour, and vaunt loudly, we must look out, when the dogs bark, lest the captors be at hand. Whilst they are saluted as doctors, lords, and teachers by every one we have to hear that we are anabaptists, hedge preachers, deceivers and heretics, and must be saluted in the name of the devil. In short, whilst they are gloriously rewarded for their services with large incomes and easy times, our recompense and portion must be fire, sword, and death.

Behold, my faithful readers, in such fear, poverty, misery, and danger of death, have I, wretched man, performed to this hour, without change, the service of the Lord, and I hope through His grace to continue therein to His glory, as long as I remain in this earthly tabernacle. What I and my faithful coworkers have sought or could have sought in performing these our arduous and dangerous duties, is apparent to all the well-disposed, who may readily judge from the works and their fruits.

I will here humbly entreat the reader for Jesus' sake, to accept in love, this my confession in relation to my illumination, conversion, and calling, and to meditate thereon. I have made it out of urgent necessity, for the information of the pious reader, because I was slandered by the clergy, and am accused, without foundation of truth, of being called and ordained to this service by a seditious and heretical sect. He that feareth God let him read and judge.

CHRISTIAN STEWARDSHIP

Time, Material, Talents

By Sanford G. Shetler

This article supplements the Young People's Meeting topic for July 19, "The Christian's Stewardship."

A few years ago scientists developed a potent explosive known at "T. N. T." Christianity and the world have their "T. M. T.," the use of which is just as potent, either for good or for evil. This dynamic compound is placed in the hands of every boy and girl, every young man and young woman, the proportions of the constituents varying in degree according to circumstances. Whether you or I have more of the "M" than of the "T's" or vice versa is immaterial as far as success in life is concerned, or our relationship with God, provided we make the proper application of the same as it has been mixed in the crucibles of the One who designs each life.

Let us analyze this powerful compound. The first symbol represents the element TIME; the second, MATERIAL; the third, TALENT. The latter word as ordinary used is interpreted gift, although that is incorrect Biblically (talent means money); yet for the purpose of our present discussion we shall use the popular interpretation.

TIME is evanescent. It is a volatile element. Our part is to work as fast as we can while it is leaving us. Genuine success is not determined by the amount of "T" turned over to us by God, but in the way we "occupy" until it has disappeared. Much is said today of leisure time. All is leisure time in this that it is all ours to dispose of as we choose. Stewardship of time is not specifically mentioned as such in the Scriptures but it is there—"Redeeming the time because the days are evil" (Eph. 5:16). In this modern age our very existence demands a budgeting of time—TIME ALOTMENT — so much time allowed for Bible reading and devotion, so much for physical labor or exercise, so much for mental labor or diversion, depending on our occupation, so much time for our fellow men. If this is not done, we find ourselves approaching the close of day with this or that left out—perhaps Bible reading (which is usually dropped first on a busy day) and we have accomplished but little. Great men the world over have lived according to specified time budgets. One man worked on a three eight-hour shift basis—eight hours for work, eight hours for study, and eight hours for rest. There was no allowance here for diversion; perhaps he took a few weeks' vacation in the summer season. As young people, let us begin formation of working habits early, for psychologists tell us that whatever habits we practice now will become fixed and a part of us by the time we are twenty-five years old. Think of all the untold and unlimited possibilities of making use of our time. Personally, when I think of the interesting scrap-books I could fill, the hobbies I could develop, the books I could read, all in the time **I waste** every week I am brought face to face with the startling fact that **I left undone that which might have been done** and am left the worse myself for having failed to enrich my character and experience, besides the fact that I have robbed my fellow men of that which otherwise I might have contributed.

MATERIAL, the second potent acting element of this trio, also demands stewardship. According to the Old Testament one's obligations were filled in returning to the sanctuary one-tenth of the goods which one possessed. The New Testament goes to the limit of man's possessions when Christ says, "If thou wilt be perfect, go sell that thou hast and give to the poor." The reason for such a command is found when we fully understand that man's so-called possessions are God's possessions; nothing that I have is mine, not even my own body. The earth is the Lord's, and the fullness thereof." God entrusts His goods to our care. We are His stewards (foremen). How do we handle His property? Regardless of our occupation or material gain it is the Lord's and we are to keep out only our own living. The answer to the question whether a man will rob God is strongly in the affirmative. A man will rob God. But we say, in a characteristically human way, "Wherein have we robbed God?" We have robbed God in not giving Him the credit for His possessions. We run our business as if it were our business and not the Lord's. And think of the power of money. When used in a proper way it may bring happiness to those who have not yet heard of the Christ. Used in an evil way what havoc and destruction it may bring to human society! It will **do things** either way. It will build the deadly instruments of war. It will build hospitals to care for the suffering. It will send the profiteer to Africa to exploit the poor black man. It will send missionaries to show the African the darkness of his night and point him to the One who saves. "T. N. T.," as an explosive, can be used to break up ice jams and prevent floods, thereby saving human life, or contrariwise it can be used to destroy human life. It all depends on the purpose of the individual using it. And so with "T. M. T.," the use **or abuse is dependent** on the will of man.

The third element, TALENT, like material or time, is powerful in its action whether for good or for evil. Our "several ability" is so different, and consequently we act differently, but remember we are stewards not of our neighbor's ability but of our own. It we have little ability it is our trust. If we have much, **that** is our trust, but we must use that which we have. The curse is not on the man who may have meager ability because he has meager ability, but because he may do the common thing—look at his gifted neighbor and expect him to do everything—sing, preach, teach, do personal work, serve on committees, and even do menial tasks. Those of meager ability are generally the most inactive people in our churches, for the very reason that they are constantly excusing themselves. It is true **less** will be required of such a man, but **something** will be required. But sad it is to hear of those of much ability who do not let God use that ability.

One of the younger missionaries of the Mennonite Church in South America, addressing a meeting of the General Mission Board, spoke of this very thing with tears in his eyes. His appeal had something of this—"Young people, do not use your talent outside of the church in fields of music, culture, science, and learning for your own selfish gratification, thinking that the church is too small and that your life will be lost." I know of too many intelligent, cultured, young people, who because of the wrong encouragement of older folks, sometimes even those in responsible positions, are lost for the present for the work of the church and who in the very act of trying to **save** themselves, not willing to pay the supreme price of sacrifice are **losing** themselves even now and in the end will be lost eternally. The church needs young people who will be teachers, writers, ministers, song leaders, song writers, and where is the list of Mennonite contributors? With the exception of a few, it is in other files, under other denominational titles, in other schools, in other circles, because young folks have not directed their talents where they are so much needed. As I pause to think of this I too must shed a tear in passing.

To draw our discussion to a close, let me summarize: We are God's stewards—given certain elements and those certain elements are TIME, MATERIAL, and TALENT, the ratio of these varying according to God's designed purpose for each individual. As a compound it is extremely powerful in its action whether for good or for evil, dependent on our individual wills as to application of the same. And finally as my personal responsibility I must have a living faith in God "Moreover it is required in stewards, that a man be found faithful" who will eventually make good His promise, return from the faraway country to punish him who has misused or abused his time, material, and talent and to reward him who has occupied fully the time and put his money to usury and rendered to Him the full use of his talents.

Johnstown, Pa.

"PEACE ON EARTH"

By Ellrose D. Zook

At this season of the year, when militarism and nationalism are given strong emphasis in connection with the celebration of Independence Day, it is well for Christians to remember that they are serving the Prince of Peace.

"Peace on earth toward men of good will," was the prophetic utterance heralded by angelic hosts to the shepherds of Judea. With these words the Prince of Peace was introduced to the world. The actual realization of that blessed announcement is still the earnest longing of many human hearts. But happiness and prosperity are the blessings bestowed upon those nations who love, foster, and promote peace and good will. Those nations who nurse within their bosoms the spirit of ill will, prejudice, and hatred will sooner or later reap a harvest of degeneration and destruction. The characteristics of the instigator of the first war, as portrayed by Milton in his famous Paradise Lost, were envy and deceitfulness. From that time on wars have been the result of sinister motives planted in the human heart by the same war spirit. The one thing which can save mankind from disaster and destruction and lead nations upward and onward toward secure and abundant life is that Power, that Spirit, that Personality which casts the devils of falsehood and ill will out of human hearts and insists that these shall be cast out of the politics of the nations.

It is not necessary to harangue here at length on the evils of war. The terrible maelstrom of 1914-1918 yet lives within the memories of many people. The slaughter of youth on bloody battlefields, the destruction of human life, property, and resources of the nation, the retardation of years of prosperity, the fatherless homes and broken-hearted parents, wives, and children, the increase of the number of dependents upon the nation, the terrible aftermath of the war, all these should unite peace-loving peoples to proclaim a Gospel which promotes good will and peace.

But why did we have the last war? Why are we still threatened with wars in spite of the knowledge of their evil effects upon civilization? Why do nations become intoxicated with the war spirit, become mad, and sanction the gory practice of legalized murder? Are wars inevitable? Will they come regardless of what is done to preserve peace? Not necessarily. The last war was not inevitable. It came because the measures for prevention were too late and of the wrong kind. Too long national prejudice, ill will, and hatred had been nursed by the restless peoples of Europe. For as sure as the rumbling thunder follows the flash of lightning so sure must the outward conduct of man follow the intents of his heart. The World War was first a contest between psychological forces, a grappling of irreconcilable ideas with one another, before it became a physical conflict.

War is therefore without a doubt the result of evil motives and attitudes. It is the spirit of covetousness and selfishness that drives men to plunder and carry off the rich treasures of other nations. The spirit of revenge and the passions of prejudice and hatred are manifested in treachery and murder. These characteristics are rooted deeply in human nature. If such attitudes and motives are harbored long within the hearts of statesmen and their peoples, problems will arise which will inevitably lead to conflict.

Let us for example, consider in a general way the underlying causes of the World War. The spirit of imperialism, having seized the European nations, led them to seek, conquer, and control non-European peoples and their countries, such as Africa, one of the outstanding victims of this aggression. This imperialism fostered the growing industrial and commercial antagonism between the great nations of prewar Europe. Another cause was the spirit of nationalism which had its beginning in Reformation days. The two serious problems of nationalism which constantly challenged European diplomacy were Alsace-Lorraine and the Balkans. The Alsace-Lorraine difficulty may be used as an example of a problem of nationalism. M. Raymond Poincare, president of France during the World War, never forgot the time when in his youth the Germans overran France and seized Alsace-Lorraine, his native land. Then, although only ten years old, he vowed vengeance against Germany. Knowing this fact, one can understand the nationalistic spirit in his diplomatic attitudes toward Germany. So also in the Balkan countries nationalism became intensely troublesome.

Another cause of the World War was the complex entanglement of secret alliances and treaties ending eventually in the Triple Alliance and the Triple Entente. Although these two great alliances were formed for defen-

(Continued on page 221)

Educational

BISHOP JOSEPH S. SHOEMAKER

A Short Biography

By Mary Kauffman

We are pleased to present this interesting sketch of the life of our departed brother. Much of the material for this paper was taken from biographical notes furnished by Bro. Shoemaker before his death.

Into a cobbler's home in Philadelphia on February 1, 1854, arrived a small son who was named Joseph—a boy destined to become one of the best loved public men in the Mennonite Church. Two brothers and sisters followed him to the home of Benjamin Shoemaker and his wife, Veronica Shellenberger. After three years of married life in the city of Philadelphia where he worked principally at cobbling, the father spent several years in broom making, after having moved to Covington, Ohio, in 1856. Perhaps this is where young Joseph learned the trade which he was later to follow during many winters of the first ten years of his married life.

When Joseph was four years old the family began to farm, an occupation carried on for many years. The Shoemaker family began farming in 1858 when they moved to a farm about four or five miles from Covington. Four years later they moved to Randolph County, Indiana, near Union City, where they had purchased a forty-acre farm. Within another six months they sold this farm, and in the autumn of 1863 were living in Stephenson County, Illinois, six miles northwest of Freeport. Here Benjamin Shoemaker and his wife lived until they were called to their eternal home.

It was in Stephenson County that Joseph finished his schooling, attending two grade schools there. The first school which he had attended was in Miami County, Ohio, and the second in Randolph County, Indiana. As he has said, his schooling was limited to grade school work. He never had the privilege of attending any advanced institution of learning in his boyhood days. But he enjoyed his school work and was especially interested in reading, writing, spelling, mathematics, geography, and history. His desire was to attend high school to prepare to teach, but his parents were not in sympathy with this aspiration.

Joseph's interest in spelling was evident—he took part in many spelling contests. When he was a young boy he was also interested in learning to sing. The first song he learned was "Come Thou Fount of Every Blessing." His father had offered him one dollar if he would join the class and learn to sing one tune. He joined the class, paid the tuition—and failed to win his dollar. But failure he could not accept; later he accomplished the feat, learning that one tune and winning his dollar. Still later he conducted singing classes of his own!

In this community near Freeport Joseph grew to manhood. Although he changed residences several times he lived in the same community for some seventy years, and in the village of Dakota for a few years more than a decade.

Of his parents Bro. Shoemaker once stated that they had been received into church fellowship in Juniati County, Pennsylvania, soon after they were united in marriage, on January 27, 1853. After his own marriage to Elizabeth S. Brubaker on December 6, 1877, he affiliated with the Freeport Mennonite Church. He was baptized in the spring of 1878, with Bishop Henry Nice of Morrison officiating. Having been reared in a Christian home and by God-fearing parents who "gave all diligence to teach and train their children in the way of truth and righteousness," it is small wonder that he was so active a church worker. From earliest childhood he had attended church regularly when the weather and other conditions did not interfere. As he himself wrote: "Furthermore, the study of God's Word and committing certain portions of it to memory; these all had their effect in helping him (J. S. Shoemaker) to surrender himself to the Lord, both for salvation and Christian service." The learning of Scripture seems to have been one of the outstanding features of the earlier Sunday schools, and prizes were given for a certain number of verses and chapters learned. Joseph at one time received a beautiful Bible as a prize.

AN OLD MAN'S TESTIMONY

At eighty-two with life so nearly past,
So full of peace and joy that makes me cast
Away all doubt and question of my faith.
And simple as a child, believe "He saith;"
No sound of strife, no evolution fear,
For God stands by me, He is ever near.
I rest in His protecting arms and keep
Close watch for fear I may forget and sleep.
Brought up by Christian parents, led by them
To hold God's Word a pure and holy gem,
I left to critics and the unbelievers
The questions that do trouble them and make deceivers.
As Jesus taught me simple faith to follow,
I let doubts go, knowing they were hollow.
In battle line I stood, God by my side;
He led my feet away from danger wide.
Long service did I give in trust and honor,
And finally I was rewarded by the donor.
And now retired, I rest in God's embrace,
And have no fears when I shall end my race.
My final word to all, trust and obey.
Take thy Savior's Word, clouds will pass away,
Your spirit's eye will open and joys unknown shall come,
When the dear Lord doth call His children home.

—C. A. Porter.

Because he grew up in an agricultural atmosphere, he naturally became a farmer and was interested in that work for about twenty years. During the first twelve years of his married life he served as secretary and treasurer of the Farmer's Creamery Association of Dakota, Illinois. He also filled the offices of township supervisor one year, assessor two years, tax collector several years, and school director a number of years. The making of brooms occupied much of his time during the winter months of the first decade of married life. Throughout these same years Bro. Shoemaker was engaged in the fancy poultry business; he raised only purebred fowls, and did extensive advertising in various publications. Because this poultry enterprise required so much time he disposed of it soon after he was ordained to the ministry in order to give more time to his Lord's work.

Even prior to his ordination to the ministry, Bro. Shoemaker was an energetic, busy worker, taking part in all church activities. At the time that the Sunday school was organized at the Freeport Mennonite congregation in the year 1878, he was appointed as a teacher. During the thirteen years preceding his ministry he served as superintendent of the Sunday school and as chorister of the church. In June, 1892, he was ordained a minister of the Gospel by Bishop Emmanuel Hartman of Washington, Illinois. Ten years later, on December 27, 1902, Bishop John Nice of Morrison, Illinois, ordained J. S. Shoemaker a bishop of the Mennonite Church. The confidence his people had in him and his ability is evidenced by their vote; for both minister and bishop it was unanimous.

Nine children had gladdened the Shoemaker home before his ordination as bishop took place. The youngest of the children was born in June, 1897, just five years after he became a minister of the Gospel. There were six girls and three boys: Cora B. (Mrs. A. L. Buzzard), Edwin B. (m. Cora Reedy), Fannie E. (Mrs. Levi Mumaw, deceased), Elta May (Mrs. Frank Unzicker), Bertha B. (Mrs. Charles Sieber, widowed), Arthur C. (m. Lucy Engle), Charles B. (m. Cora Miller), Stella Rozella (Mrs. Amos E. Kreider), and Louella Pearl (Mrs. Wm. Saunders).

After his ordination to the bishopric, service to his church began in earnest. The period of ten years which elapsed between the two ordinations saw him serve as secretary of the Illinois Mennonite Conference ten times. At the conference held in 1903 he was appointed on a committee of two to draw up "Rules and Regulations" for that organization. From 1902 until the merging of the Amish Mennonite and Mennonite congregations of Illinois into one conference in 1920, he served as moderator twelve times.

At the 1907 session, the Illinois conference passed a resolution favoring an arrangement for the publishing interests of the Church to be owned and controled by the Church. Bro Shoemaker was appointed to make an investigation and to ascertain if possible what steps should be taken. That same year he lent a helping hand in organizing the Mennonite Publication Board. He was elected president of the Board and filled that position until within a few years of his death. Through those years he was a frequent contributor to church periodicals.

It was at the above-mentioned conference (1907) that Bishop Shoemaker was elected a member of the Mennonite Board of Education, on which he served for seventeen years. For a number of years he served as a member on the Religious Welfare Committee, and a few years on the Faculty Committee.

It was not unusual for him to be assigned to various lines of committee work at the same time: State conference, general conference, congregational committees, and the work of three general board committees.

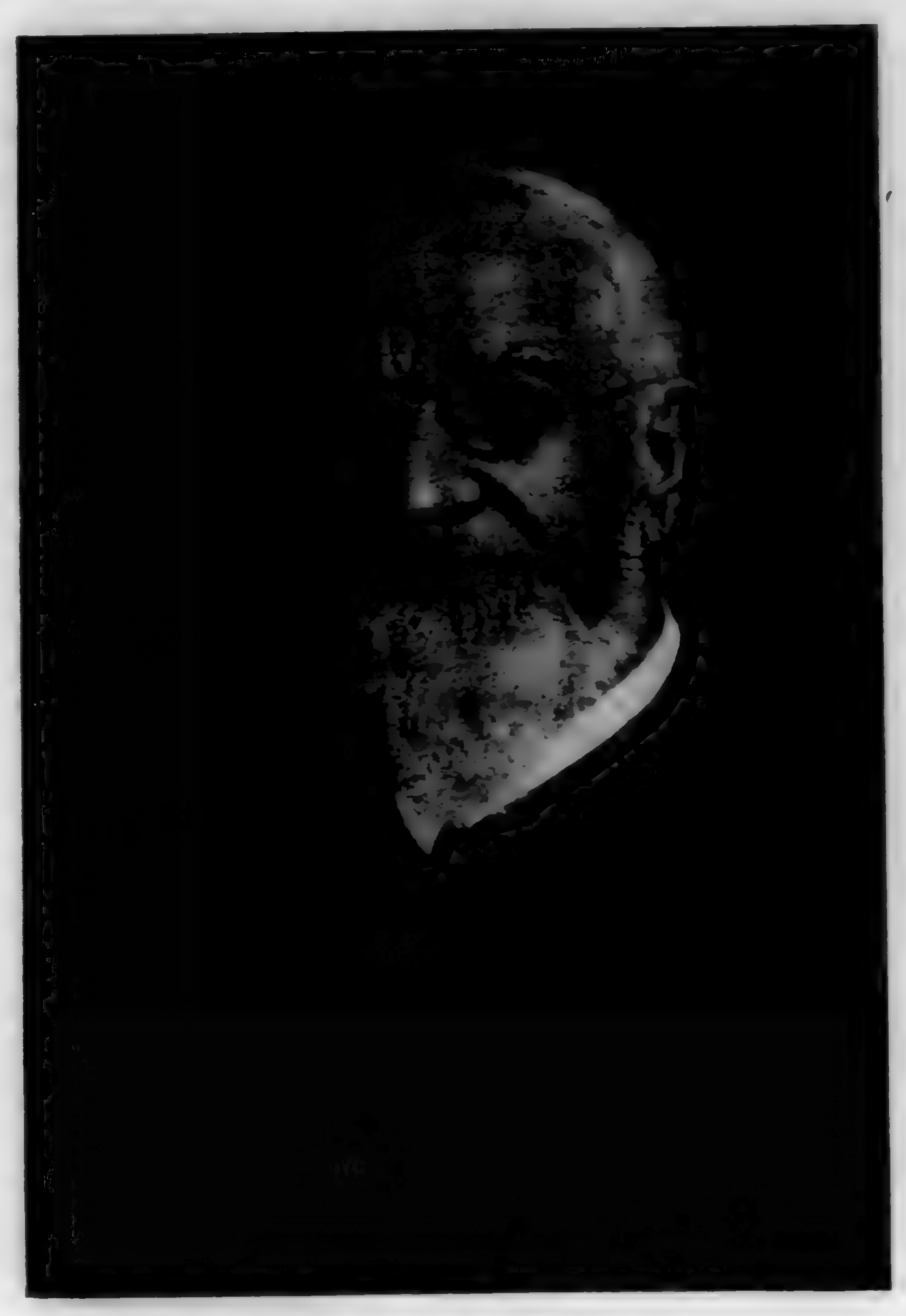
In 1906 the merging of the Mennonite Board of Charitable Homes and Missions, of which he had been a member, and the Mennonite Evangelizing and Benevolent Board, of which he had been elected president the preceding year, formed the new organization known as the Mennonite Board of Missions and Charities. Bro. Shoemaker was elected secretary of the new board, and he filled this office until he begged to be relieved fifteen years later. However, he was retained as a member of the Mission Committee of the General Mission Board. In 1920 he was appointed by the board to a committee of three to locate a suitable place for the establishment of an old people's home in Illinois. This group of three recommended the site at Eureka, Illinois, where the home was later built.

Bro. Shoemaker was away from home a great deal because he was in demand as an evangelist. From his list of places where he had held evangelistic services we find twenty states, ranging from California and Texas to Pennsylvania and Virginia, besides Canada. In these places he held meetings in one hundred thirty-nine churches. In some of them he was in charge two or three different times. He kept no record at all as to how many accepted Christ as their Savior during his years of evangelistic work. Of this he wrote: "If those who made the good confession were really converted and regenerated, their names are recorded in heaven." He was happy in the thought that many became faithful workers for his dear Master.

Bro. Shoemaker, when questioned as to his participation on programs in conferences and other meetings, expressed himself as follows: "He kept no record of the number of the Bible Conferences, Church and Sunday School Conferences he attended, and the number of times and places, when and where he served on the programs. In quite a number of states, and conference districts, and in many congregations he had the privilege to lend a helping hand in the Lord's work, in Bible Conference, Sunday School Conference, and Church Conference work. The Lord undoubtedly has kept a record of the work he has done, and left undone, on those occasions."

This same attitude is manifest in the absence of records of the number of persons he baptized, the marriages he performed, and the funerals in which he took part, although he remembered a great many of the names.

Bro. Shoemaker was called to a lengthy absence from home in 1910 when he started on a trip around the world with Bro. J. S. Hartzler. These two brethren were sent by the Mennonite Board of Missions and Charities to visit India, a place Bro. Shoemaker was greatly interested in. On the way they attended the World's Missionary Conference held in Scotland and visited the Holy Land. Then they went on to India, where they investigated the mission work and conditions there. On their return in May, 1911, they published the book, **Missions in the Orient and Observations by the Way,** of which they were the joint authors. In this book vivid impressions, indelibly stamped on their minds as they made their world tour, are set down for the reader. Experiences from various European, Asiatic and Egyptian countries are retold.



Bishop Joseph S. Shoemaker

Bro. Shoemaker also did his part in the writing of other well-known Mennonite books and publications. When, in 1899, Bro. J. S. Coffman of Elkhart, Indiana, passed to his reward, Bro. Shoemaker was chosen editor of the Advanced Sunday School Quarterlies, to fill the vacancy left by Bro. Coffman's death. He served the Church in this capacity for a period of about three years. Near the close of the nineteenth century the need of a new hymn book was realized for both Church and Sunday school services. The General Conference held in Sterling, Illinois, November, 1900, appointed an advisory and a compiling committee, each composed of three members. These committees, working in co-operation with similar ones previously appointed by the Virginia and Ohio district conferences, selected suitable hymns and tunes to compile a hymnal, later named, **Church and Sunday School Hymnal.**

Bro. Shoemaker, chairman of the compiling committee (E. S. Hallman and D. D. Miller were the other two members), was commissioned by the General Conference held in Elida, Ohio, November, 1902, to secure the copyrighted music. He was also to secure a contract with the publishers, assume the financial part of the work in paying for expenses of publication, and to fill orders for books. For five years he served in this work. At that time the money, books, and plates were turned over to the Mennonite Publishing House, at Scottdale, Pa., which had recently been established. While he was in charge he received a little over thirteen thousand dollars for the new hymnals. Because of his interest in the singing of gospel songs he was constrained, as he said, to write three of the hymns, numbers five, six, and two hundred thirty in the above mentioned hymnal.

Another field of effort demanded Bro. Shoemaker's interest when in 1909 the General Conference asked him to be chairman of the **Christian Worker's Manual** committee. In that capacity he wrote five of the ten chapters in Volume I entitled **The Ministry.** The titles of these chapters are: The Minister, as a Man, The Minister as a Pastor, The Minister as an Example, The Preacher's Equipment, and The Christian Home. In the year 1925 he wrote the manuscript for the book **The Ideal Christian Home** which was published by the Mennonite Publishing House in Scottdale.

The World War added to his duties. In 1917 the Illinois Conference appointed him to visit the conscientious objectors who had been drafted as soldiers and were in Camp Grant at Rockford, Illinois. His frequent visits did much for the boys there, and his appeals to officials were effective in bringing relief to them in various ways. He held public religious services for the boys at various times.

Bro. Shoemaker observed great changes throughout his half century of continuous church work. Chief among these changes in the church are: The gradual transition from German preaching and singing to English; the organization of Sunday schools in connection with church services; engaging in evangelistic work, by which multitudes have been born again; the organizing of district and general conferences; the establishment of orphanages, old people's homes, hospitals, educational institutions, and a church-controlled publishing house; and in the organizing of general and district mission boards and establishment of both home and foreign missions, through which many souls have been brought to the Lord. He adds: "In manner of living marvelous changes have taken place, also in methods of conducting religious services, and religious work in general."

Of his personal stand and experience he wrote: "He was in sympathy with every movement that had a tendency to enhance the best interests of the Church and establish its membership in the fundamental doctrines of God's Word. He never opposed any movement that was in harmony with the spirit of the Gospel and its teachings."

As was mentioned earlier, the last years of Bro. Shoemaker's life were spent in the village of Dakota, Illinois, where he had retired nearly ten years ago. His health had been failing for a number of years and to those who knew him well, his passing to his eternal reward on February 6, 1936, was no shock or great surprise.

One of the present leaders of the Mennonite Church, who worked with Bro. Shoemaker for many years, pays him the following tribute:

"The first time I met Bro. Shoemaker was in the spring of 1896. Since then we were fast friends. He was of a kind, genial, whole-souled disposition, and with that he possessed a soundness in the faith, a firmness in his stand for the right, and a self-sacrificing devotion to the cause of Christ and the Church that made him a tower of strength in the Church. He never needed to go begging for something to do in the Church, for the demands for his service far exceeded his ability to respond to all the invitations. While he was a man of more than ordinary ability, this phase of the man was overshadowed by the other qualities already mentioned. He was perhaps, more genuinely and widely loved than any public man among us.

"I trust that you will not think this is an attempt to sound his praises. I am simply describing the man as I knew him. Like the rest of humanity, he had his shortcomings; but as a sincere and loyal soldier of the cross, pure-minded and ready to do his bit in advancing the cause of Christ and the Church, he stood in the front ranks. We cherish his memory."

Tiskilwa, Ill.

THE FEAST OF PENTECOST

By Anis Charles Haddad

This article gives an interesting sidelight to the Sunday school lesson for July 5, "The Coming of the Holy Spirit in Power."

The Feast of Pentecost is fixed according to Leviticus 23: 15, 16: "And ye shall count unto you from the morrow after the sabbath [sabbath being interpreted here by the ancient authorities as meaning the Day of Passover], from the day that ye brought the sheaf of the wave offering; seven sabbaths shall ye complete: even unto the morrow after the seventh sabbath shall ye number fifty days."

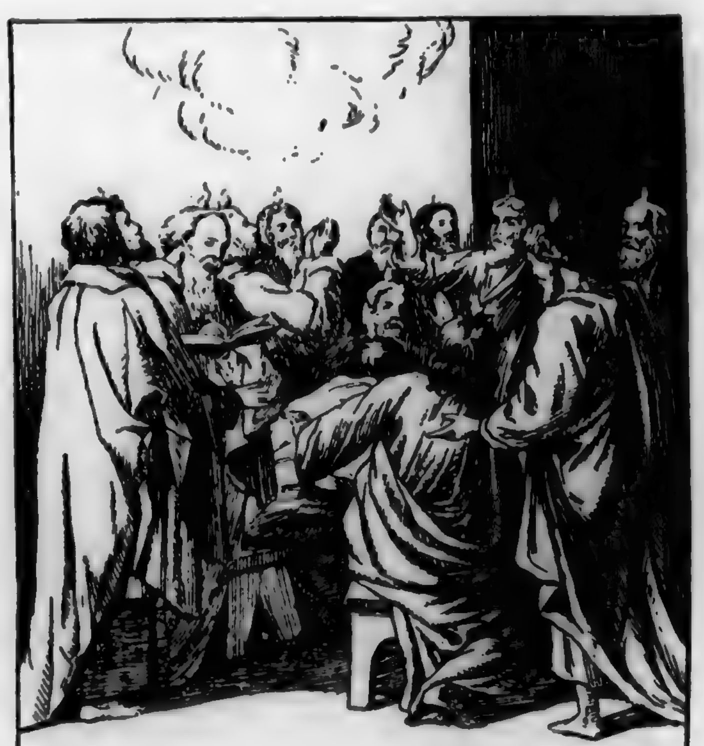
Primitively this "fiftieth" day was a species of harvest festival. Thus in Exodus 23:16, it is described as "the feast of harvest;" and in Numbers 28:26 as "the day of the first fruits." Actually it marks the close of the grain harvest, which in the Holy Land, covers just these seven weeks, from Passover to Pentecost. In the modern synagogue this harvest character of the festival is preserved by decorations of trees, plants, and flowers.

This interim of fifty days has its special tone in Jewish life. During the greater part of the period marriages and festivities of any kind are prohibited. Perhaps we have here some connection with the popular belief that "May is an unlucky month for marriages." What looks like a later explanation is, that the period is full of sad memories of Jewish massacres, particularly in the time of Hadrian and of the Crusades. In the midst of this "Lenten" period comes the thirty-third of the fifty days, when none of the restrictions apply. According to a tradition, a plague that raged among the disciples of Rabbi Akibah .135 A. D., came to an end on that day; hence it is now called the "scholars' festival."

Pentecost or the "Feast of Weeks" has, however, taken to itself an association distinct from the more primitive harvest associations, and one which, once Israel was divorced from the soil, superseded the agricultural festival. It is now primarily regarded as the "Feast of Revelation," the "season of the giving of our law," the day when the law was given to Moses on Mount Sinai. The exact day on which the law was given has been a matter of dispute. The prevailing opinion among the rabbis of the Talmud is that is was on the sixth of Sivan; but according to another school of thought it was not until the seventh. All are agreed that the Israelites arrived at the Wilderness of Sinai on the new moon (Exodus 19:1), and that the Ten Commandments were given on the following Saturday. But the problem whether that new moon day fell on the Sunday or the Monday still remains to be settled.

Among one section of Orthodox Jewry, Pentecost is observed by studying the law thoroughly the entire night. A special "office" was drawn up consisting of excerpts from the beginning and the end of every book of the Bible and of every tractate of the Mishnah, which abridgement was considered tantamount to the reading of the complete books and accepted as "the approval of the law."

In the regular synagogue service book the Book of Ruth is prescribed to be read, and this book serves to emphasize both of the associations that are bound up with the Feast of the Weeks; for the story of Ruth's embracing Judaism, and the description of the scene of harvesting are appropriate both to the festival of the law and the celebration of harvest. A legend to account for the reading of the Book of Ruth at this time, is that King David, a descendant of Ruth, died at Pentecost. Another interesting detail is the use made of Pentecost by the party of Reform Judaism. Among them the rite of "confirmation" is administered to girls on this day, because this day is regarded as the birthday of Judaism. Here again the story of Ruth comes in appropriately.



The Descent of the Holy Spirit on the Day of Pentecost

The other feature typical of the synagogue services for the "Feast of the Weeks" is the recital of the long poem by Solomon known as the "Warning." This poem contains all the six hundred and thirteen commandments contained in the Law of Moses: two-hundred-and-forty-eight positive ordinances, and three-hundred-and-sixty-five prohibitions, corresponding to the number of the days in the year!

Whitsuntide is, of course, the corresponding Christian festival following fifty days after Easter, just as the Jewish Pentecost follows a fixed time after Passover. Bold philologists, with a scholarship that can only be described as robust, will even attempt to persuade us that "Whitsun" is a corruption of "Pentecosten," the old Anglo-Saxon name for the day. And the half-way stage of the corruption is alleged to be "Pfingsten," the German name for Whitsuntide.

Jerusalem, Palestine.

BED, BASKET, OR CANDLE

A wise man has said that there are only three ways in which anyone can look at life, it is either a bed, a basket, or a candle. Those who look at life as a bed, of course, are the ones who look for an easy way through it, who expect to reach the skies of achievement on "flowery beds of ease," who think the world owes them a living.

Those who think of life as a basket are the ones who live only for what they can get out of life. They are the "gimme" folks who are always asking, "What is there in it for me?" They are the bargain-hunters. They will do a favor for you if they think there will be a chance to get the favor returned. They will work in the church or in the Sunday school class provided they can have a place that will give them prominence. They serve only themselves.

The ones who look at life as a candle are the ones who are giving out of themselves all the time. A candle cannot give without using itself up. You never saw a candle that could burn and not be consumed. It has to sacrifice in order to give. When Jesus said, "I am the light of the world," that is the sort of light He meant. He was unable to give light and hope to others without being consumed himself. When He said, "Ye are the light of the world," He meant that all His followers must be the same kind of lights, that give without any expectation of return, that give of their best and their own lives if need be that the rest of the world may have light.

It is the cradle-like lives that please Him rather than the bed or the basket lives.—Selected.

Nothing is small that fulfills the divine will. If you have a small daily round of life, you will find gain and growth in doing everything faithfully and lovingly until larger opportunity comes, as it always does in true Christian living.

GLASS

By George Petrick

The first known glass was made on the coast of Palestine, when a ship bearing a load of soda landed for the preparation of food. In those days a fire could not very well be made on the wooden boat, so the sailors landed and made a fire on the sand to cook their food. Unable to find any rocks on which to support their pots, they used some lumps of soda from their boat. After the meal, the sailors found that the heat from the fire had melted the soda and sand, forming a crude glass.

This is the story told by Pliny, a Roman writer of the first century, who said that glass was thus discovered by the Phœnicians. Modern glassmakers insist, however, that a much greater heat is necessary to make glass than that which comes from an ordinary open fire.

In any case, Phoenicia, a country on the eastern coast of the Mediterranean Sea, was well known during ancient times for its glass products. The Romans increased the use of glass, even making roads out of this material.

When the city of Byzantinum was made the capital of the Roman Empire and its name changed to Constantinople, a number of glassworkers were taken there, and the city soon became known all over the world for its beautiful glass products.

During the eleventh century, and particularly after the fall of Constantinople, glassworkers began to drift to Venice. A great attempt was made to keep all secrets of glassmaking in these factories at Venice, even going so far as to kill anyone trying to take such secrets out of the city. But all this was unsuccessful. The art of making glass spread to France and then all over Europe.

In the early part of the seventeenth century, the making of glass was begun in America, with one of the early factories devoted to making beads for trading with the Indians. From this beginning, the industry has grown, until now there are hundreds of glass factories, making millions of dollars worth of glassware each year.

With the invention of modern machinery, plate glass was made possible. Few of us realize the amount of work involved in the making of the beautiful large sheets of glass in store fronts. One large factory, a mile long, turns out less than three carloads of plate glass a day.

Great three thousand pound pots are made by hand from a special clay, which has to be allowed to season for a year after it is mined. It takes as much as three years to make a pot ready for the furnace, and the pot is used up within a few days.

A dozen or more of these clay pots are put into the furnace at the same time. Since the raw materials of which glass is made melt and shrink under the great heat, the pots have to be refilled several times. The heat increases to from twenty-five hundred to three thousand degrees Fahrenheit, and remains there for nearly a day and a half.

The pots are then removed, and carried by electric cranes to the casting table, a huge steel slab weighing two hundred tons. The molten glass is poured out onto this table, and a twenty-five ton roller smooths it to a thickness of about twice the finished plate.

Then the sheet is hurried to an oven that allows it to cool slowly, so that the glass will not crack. As it comes from the oven, workmen examine the sheet and cut away any defective parts. This waste plate is used in places where a polished sheet is not needed, such as in sky and floor lights.

The plate is not yet transparent, but is rough and seems to be frosted. Is has to be polished. The good pieces of plate glass are put onto a round table which is covered with plaster of Paris to hold them in place. Great discs, moved by motors, are rotated over the table. Coarse sand is put under the grinders, followed by finer grades, and then by emery of different degrees of fineness.

The plate is still dull and must be polished. This process is similar to the grinding, except that small felt discs are used, with a polishing material, called "rouge," instead of sand or emery.

One side of the plate is done. The glass must be turned over and the other side ground and polished.

The plates are then cleaned of all plaster and again inspected for defects. Then they are sent to the warehouse, where they are cut to the ordered sizes and shipped away. The highest grade of plate glass is used for mirrors. But about eighty to ninety per cent has minor flaws of some sort, and is used for the windows of stores and homes and automobiles.

The making of glass for optical uses is done entirely by hand, in a long and very difficult process. A single pot of fire clay is built into a furnace, and the raw materials shoveled into it. Ten hours later, the furnace has reached the highest temperature, and it stays that way for twenty more hours. Then the molten glass is stirred for fifteen or more hours while it slowly cools.

The asbestos-clad workman who does the stirring must do so continuously. This is done so that no veins or threads will happen. The work of stirring is so difficult that it must be done in small shifts.

While the stirring goes on, the furnace is cooling. As a result, the glass gradually hardens until the rod can hardly be moved. Then the furnace is allowed to cool by itself for another five hours, and is sealed with fire clay, to cool gradually for a week or two.

The pot is then taken out of the furnace and broken away. Sometimes the glass has cooled into one solid lump; it is usually found to have broken into pieces. These are carefully inspected, and the finest and most clear are used in making the best kind of lenses.

Glass has played a big part in the development of man. Think of how it has benefited him. With it man has made his home as bright inside as outside. It has let in the helpful rays of the sun, defending him from the weather and guarding him from disease. Photographs, picture snapshots, are all made possible through glass. And as eyesight fails, it is glass that helps to save eyesight. Glass makes it possible for the scientist to look hundreds of billions of miles into the univere and down into the smallest invisible forms of life. Science and glass go together. — Christian Youth.

A MODERN MENACE

By Greenville Kleiser

In the past, when great epidemics swept whole nations, those nations did not rest passive and accept the plague. When the Black Death spread over Europe in the Middle Ages, steps were taken to discover its cause and to isolate the victims so that its spread was checked. In savage tribes, contagious disease is treated the same way.

We of today are threatened by a plague which may have more disastrous results even than the Black Death: a plague which not only robs us of health, but, all too often, of our peace of mind.

It is stated on good authority that there are more cases of mental sickness in America than of ordinary physical complaints: further, competent medical men attribute this appalling increase in mental trouble to insomnia, which is increasing at an alarming rate. It is estimated that there are one and a half millions of persons in this country suffering from chronic insomnia.

Anyone who has suffered from sleeplessness, even for one night, knows the effect on his mind and work. Sleeplessness makes mental concentration impossible—naturally, for sleep is the greatest restorative of the brain, and, without it, the brain must become worn out. What is the cause of this widespread and ever-increasing complaint?

Largely it is due to noise: not only to the noise of a city at night, but to the fraying of nerves by noise during the day.

Think of the contrast between the "natural" day-noises and those which our socalled progress has imposed upon us! Instead of the sound of wind, rain, rivers, seas, the songs of birds, the soft cries of animals, the gentle, monotonous sounds of agriculture, we have the rattle of trucks, the shrieking of motor-horns, the raucous cries of newsboys, the harsh shout of graphophone and loudspeaker, the clatter of machinery, human voices strained to the utmost to make themselves heard above the clamor. It all means constant nerve-tension, a working up of one's senses, a powerful restraint constantly exercised to repress the irritation that is naturally induced by the din and the effort to hear and be heard above it.

Noise means exhaustion at night. It means nerves so taut that, even in bed, they cannot be relaxed, but twitch and jerk incessantly. As soon as sleep approaches, a nervous jump sends it flying. Sometimes the clangor continues even through the night, as loaded lorries bump past, trains groan and whistle on sidings, carloads of young people rush shouting and singing down the streets. No possibility here for sleep, untroubled sleep!—and, if we suffer so, night after night, no wonder that cases of nervous prostration, permanent nervous breakdown, continue to fill the wards of hospitals and nursing-homes.

New York, N. Y.

BIBLE STUDY

TABERNACLE STUDIES

LII. The Passover Lamb—Concluded

By the Bible Study Editor

The Passover feast was distinct from all other offerings and feasts. It was unique in its first occasion and in its later observance. There was no particular relationship between the Passover feast and the ceremonies of the Tabernacle, for, as had been previously noted, no priest was required to offer the blood of the lamb, and no altar was required to burn or receive any part of the sacrifice. Yet, there was a relation between the Tabernacle sacrifices and the Passover lamb in that the blood was shed and the flesh was consumed by the people who had made the offering of the lamb.

There were seven features in the offering of the Passover lamb that are worthy of notice. The first was that the sacrifice was made for the Hebrew people; that is, for the whole of the Hebrew family in Egypt. The Egyptians had no part in this feast. Only Israel was told to select the lamb and keep it for four days, slay it in the evening and make the feast and sprinkle the blood. The Egyptians, who had oppressed Israel and whose king had defied the Lord, were not to share in the significance of this reminder of the power of Israel's salvation. Only Israel could appreciate the significance of this sacrifice in the years to follow.

The second feature was that of the son-lamb. There was a conflict and a contest between God's son Israel and Pharaoh and his sons. "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn" (Ex. 4:22, 23). In the death of the Lamb, by whom God delivered Israel from the power of death, God passed over Israel to save him; but over the Egyptians there was no power of salvation. Judgment came on the nation that had rejected the law and authority of God.

In the third instance the lamb became a means of separation between the Egyptians and Israel. In the Israelitish homes the families were gathered together in the feast of the lamb. In that night every Israelitish servant must have been absent from his place of service and had found seclusion in some Israelite's home to partake of the lamb that had been shed. In none of the Egyptian homes was there found a passover lamb and no feast of such a nature was in progress. "There was not a house where there was not one dead" (Ex. 12:30).

The fourth feature of interest was that of the special deliverance enjoyed by the people of God. "I will not suffer the destroyer to come in unto your houses to smite you" (Ex. 12:23). But this was only a part of the deliverance, for while they were delivered from the death of the first-born, they were delivered on that night from the many years of bondage and not one of the people of God was left behind in the land of their bondage. The separation that was begun by the gathering together in the homes was continued further by their going forth out of the land of Egypt. By the death of the lamb, they were delivered from the judgment that fell upon Egypt, and they were also delivered from the land and its bondage.

In the fifth place the death of the lamb became a covenant between the people and their God. "When I see the blood, I will pass over you" (Ex. 12:13). "The blood shall be to you for a token upon the houses where ye are." God looks upon the rainbow which He placed in the sky as a token of the promisees made to all men, that He will not again destroy the earth with a flood. He looked upon the blood of the homes of Israel and remembered to save them. God respects His tokens, and His Word is sure. The covenants of God made to us through His Son are made by an oath, and His immutable counsels can not be broken.

The sixth feature is that of the feast having been a secret or secluded fellowship with the Lord. The lamb was slain in the evening, and the flesh was roasted, quickly and quietly, and in the nighttime, when all men were within doors, they ate their Passover as commanded of the Lord. Withdrawn from the world, separated and secluded, these people of the Lord held their fellowship with one another and with the Lord, their Savior. In a sense it was as dwelling in the secret place of the Most High and abiding under the shadow of the Almighty. The fellowship of faith and of the Spirit is an element of Christian life that is most important. Such was the case with Israel at the Passover. No one saw the intensive preparations. No one looked upon the anxious groups that feasted that night with their feet shod, their garments on, and their goods gathered in anticipation of a journey. Not a scrap of flesh or of bone was left until morning to permit men to know what was done in those silent hours of night. It was all a secret meeting of the saints of God in the presence of their covenant-keeping God.

The seventh and last feature of this Passover supper of Israel was its open testimony of blood. Undoubtedly there was left some evidence of what had transpired in the homes of the Israelites on that night. What had taken place during the ten series of plagues was so evident of the power of Israel's God that all of the people of Egypt understood that their God was for them and against Egypt. But Pharaoh had become hard of heart. When the morning of this last night dawned, the sign of the blood stood out conspicuously on every house where the sacrifice had been observed. The bunch of hyssop, somewhat related to marporam or thyme, was dipped in the blood, and struck upon the two sideposts and upon the upper doorpost of every house where the Passover was eaten. Here was a bold and conspicuous testimony which every one might see on the morning of the day of deliverance. It was no hidden thing which had to be searched for; no sprinkling of blood on the inner part of the door, as the blood was sprinkled in the most holy place with the finger of the high priest. On the inside of these houses in Egypt all marks of the slain lamb had been removed. Those who had partaken of the feast were to have departed from the house. But on the door there remained the silent testimony of the lamb that was slain, the mark of distinction between the houses where all had been saved alive and those houses where one dead first-born son was found. Could not every Egyptian read the message left by Israel as plainly as God had spoken it to His own people? "When I see the blood, I will pass over you."

Christ, Our Passover

It was seldom that Jesus mentioned the Passover during the days of His ministry. He frequently went to Jerusalem on the feast occasions, the Passover, Firstfruits and Tabernacles, and also to some of the special feasts of the Jews, as for example, the Feast of Dedication, in the winter. His reference to His atoning death were in the light of His being lifted up, being crucified, laying down His life, giving His body and His blood for the life of the world. He spoke of Himself as the Son of Man; John the Baptist called Him the Lamb of God.

But it is very evident that the Passover sacrifice was typical of Christ who would be slain for the deliverance of His people from their sins and from their bondage to sin. The lamb that was chosen, whose blood was shed, and sprinkled, whose flesh was roasted and eaten, and after whose sacrifice God's people left the land of their bondage to go to the place provided for them through the promise of God, could be none other than Christ, the Lamb of God.

The Passover lamb, was provided for Israel before the ritualistic sacrifices of Sinai. It was an all-inclusive sacrifice, a "One offering" which perfected those for whom it was sacrificed. It is possible to make comparisons between the Passover lamb and Christ in which the spiritual significance is very outstanding. In this sacrifice the object was deliverance. There was no question of atonement for sin, the trespass of man against God or his fellowmen. There was no matter of offerings and worship except that the sacrifice was required by God through Moses, and the people prepared and slew the lamb of the Passover. Moses knew that the time of deliverance was at hand and so declared it to Pharaoh. Ex. 11:8. The Passover lamb was that token of their means of deliverance, so Christ is the Passover Lamb of the deliverance of His people.

It was Christ who took upon Him the flesh and blood of the children of men, "that through death he might destroy him that had the power of death, . . . and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). God invoked the sentence of death, upon all flesh. He visited it upon the lamb instead of upon Israel, who trusted in Him, but judged all of Egypt who had condemned Israel to destruction by destroying every first-born among them. Thus was Israel delivered.

The lamb was chosen on the tenth day of the first month, Nisan, which corresponded with the day and month of Christ's entry into Jerusalem acclaimed by the multitude as the Son of David who came in the name of the Lord. He was the first-born son of Mary and the only begotten Son of God. He was without spot and blemish. At last Jesus was received into the household of His people, unto the very house of His God, where the children cried out their hosannas to God in a manner which the elders of the Jews could not restrain. Jesus made Himself Master of His Father's house. He came and went freely during the remaining days of His sojourn among His people.

Then there came a fourth day on which the Passover must be slain. It was this day of which Jesus said, "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified" (Matt. 26:2). Concerning His own relation to the Passover He said, "My time is at hand; I will keep the passover at thy house with my disciples" (Matt. 26:18). And when He sat down with the twelve "apostles" He said unto them, "With desire I have desired to eat this passover with you before I suffer" (Luke 22:14, 15). The fourth day was the day of the Passover feast.

There have been various calculations made concerning the days of the Passover time as celebrated by Jesus and His disciples and the offering of Christ on the cross. Suffice it to say that Christ fulfilled the Scriptures and undoubtedly fulfilled the types which He Himself had given to His people in Egypt. There is a possibility that reckonings of time may be in error in some particular, but Christ is neither in error in calling the feast with His disciples the Passover, nor is there an error in His fulfilling the figure of being slain as the Passover Lamb for Israel. An astronomical calculation given by L. J. Heatwole some years ago gave two days of that year for the Passover, the new moon falling exactly at the time of sunset, which allowed for the alternative days for the feast. On the first of these days Jesus celebrated the last Passover with His disciples. On the second of those days He was slain when other paschal lambs were slain by those who put Him to death on the cross. Thus the fourteenth day of Nisan had its fulfillment.

The blood of the paschal lamb was struck upon the sideposts and upper doorpost of the houses where the Passover was slain. Nothing is stated in the New Testament concerning what practice the Jews had regarding the sprinkling of the blood. It is evident that at that time a lamb was slain, and undoubtedly the blood was sprinkled as required by the law. Jesus fulfilled all of the law. On that same night, after leaving the upper room His own great passion and shedding of His precious blood began. In a figure, as they passed out on the way to Gethsemane the blood drops began to gather upon His brow, the crown of thorns dashed His sacred head with crimson. The streaming hands marked His sides with blood. His feet and side were also pierced. And they who dwell in that house shall find safety from death and deliverance from its power.

The flesh of the lamb was roast with fire. "Eat not of it raw or sodden with water." The usual interpretation of this symbol is that of suffering. But there was no suffering in the flesh that was roasted, for the life had been poured out. If the roasting of the flesh should represent the judgment of God for the sins of the flesh, then the flesh should not be available for food, for judgment upon sin means the destruction of the flesh; such as is seen in the burning of the sin offerings. This sacrifice was distinct from those of the Tabernacle, and the roasting of the flesh in preparation for food must separate it from its sin element. What there was of judgment for sins was accomplished in the shedding of the blood. Where no blood was found, death entered. The flesh was accepted by God as food for the fellowship and life of His people. If any semblance to the legal offerings could be found it was that of the peace offering which was eaten by the people, either roasted or sodden. Here was a sweet savor offering. Here was God's well beloved Son, who committed His body and spirit unto His Father on the cross and was accepted. Here also was the Lamb who gave His body and life to become the life of His people. Our Passover, Jesus Christ, becomes our shield through His blood, shed for us. He becomes our life as we receive Him whom God has accepted as a sweet savor offering for our sins and for our deliverance.

The accompaniments of the Passover lamb were indicated.—The unleavened bread and the bitter herbs. At the Passover feast with the disciples Jesus used a cup also, of which He said, "Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come" (Luke 22:17, 18). This cup was not mentioned in the initiative Passover. It may have been added later with a proper significance. But the unleavened bread was a part of the first feast. Those who shared in the blessing of the paschal lamb shared also in the blessing of its holiness. Israel may have gone far astray from the holiness in which God delighted and which was found in Abraham who obeyed God. But on that Passover night all of Israel was separated from the leaven of Egyptian idolatry and rebellion against Jehovah, and was obediently keeping the commandment of God through Moses. This is a holiness which becomes those who partake of Christ, our Passover, who was sacrificed for us.

The bitter herbs had a special significance to the Jew and to Israel in Egypt. It was typical of the hard bondage of the Egyptian sojourn. The unleavened bread had a similar significance for, in Deut. 16:3 it is called the "bread of affliction, for thou camest forth out of the land of Egypt in haste." It was bread of affliction when used in connection with the Passover. While the bitter herbs meant affliction of bondage to the Jews who remembered the severe servitude of Israel's sojourn in Egypt, it was not so indicated in any of the passages describing the institution and memorial of the feast. The hasty departure from their home of many years' duration seems to have been an affliction indeed, for many times did the people lament that departure and desired to return. The unleavened bread was symbolical of that hasty departure.

With Christ as the Passover Lamb the bitter herbs and unleavened bread as an accompaniment to the feast may also have a significance. He suffered more than the death of His cross. His life was one of hardship and grief. He suffered with men as well as for men, and His departure from this world was a hasty one. One night He was in the midst of His brethren and the next night He had departed from the world of affliction. His sojourn in the world was a brief one. At the age of thirty-three He was cut off from His life in the world. The bread of the Passover could well represent the affliction of Christ's life and His speedy departure from the world.

Israel could not eat the Passover without enacting in part the significance of the Passover lamb as a deliverer from bondage. Eat it "with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste" (Ex. 12:11). It is this hope of a deliverance that is offered to those who partake of Christ as the Passover of the soul. "He that believeth in him shall have everlasting life." He is in the truest sense the deliverer of His people, those who believe on Him. The continual remembrance of Him by the token of the new covenant is a reminder of that great truth. He is indeed the salvation that is offered to all men, but is the abiding power of salvation in the midst of His own people, the church.

Note.—The next issue will consist of a study of the relation between the Passover and the Communion of the Lord's Supper.

To be a strong hand in the dark to another in time of need, to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life.—Hugh Black.

MISSIONS

MISSIONARY FIELDS IN THE GREAT NORTHWEST

II. Observations of the Work in North Dakota

By A. L. Glick

North Dakota is chiefly a prairie state. That does not mean that it is all a tableland. There are large areas of very level plateaus, but there are also some very hilly and rolling districts. Trees are found growing along the various streams. Some of the soil, chiefly in the Red River Valley of the east, is a black gumbo; some is clay; some sandy loam; and much is very sandy and light. Many sections which were once settled and the land broken up have since been abandoned because the soil was too light, and the crops were destroyed year after year by blowing.

The Winter Bible School at Fairview Church, Near Minot, North Dakota

Settlers were first attracted to this territory when they were disappointed in their quest for gold in the far west. Having crossed the fertile plains they decided to return and make homes for themselves and their families. They found that the virgin soil when broken up and seeded was very fertile and their successes attracted other immigrants from the east and also from foreign countries, especially Scandanavia, Russia, and Germany.

From the years from about 1899 to 1903 some of our own Mennonite people from Ohio, Indiana, Pennsylvania, and Missouri settled in various places in the state. One family drove from Missouri with a team and wagon and settled first at Barlow and later at Kenmare. One group of a number of families was organized into a congregation and a minister ordained from among their number at Belleville, Pa., and they moved in a body, settling at Minot. This settlement is now known as the Fairview congregation.

Much of the state, especially the middle and western parts, is in arid and semiarid climates, requiring a good deal of patience, energy, and perseverance to get along. But our people have found that if they are not too far removed from good market towns, the agricultural industry has proved quite successful.

The Russian Mennonites, sometimes known as General Conference Mennonites, have a number of settlements in the state. The Old Order Amish settled in several places, probably the largest being at Grasslake, now known as Wolford, N. D where a number of them being dissatisfied with their church home, have organized into a congregation which is now called the Lakeview congregation.

The early settlers coming direct from the European countries, as well as those coming from Minnesota and other states, who took homesteads and made their homes in the eighties and nineties were generally religious. Some of them, particularly the Lutherans and Catholics, were ritualistic and formal, but nevertheless they were very religious. Others were more evangelical in their doctrines and made a good foundation for the later camp meeting type of people to work with. Consequently the country, as the towns, was well provided with church buildings. These buildings stand today in many places as sad reminders of what once was the religious condition of the state. Dissension, isolation, disappointments of various kinds, together with the breakdown of the American home in general and the incoming scourge of disrespect for authority in the home, church, and state, has brought about great changes in the community and church life of the people.

A Group of North Dakota Young People

A number of trends have been very evident in the recent history of the people of the state. Religiously there has been a trend toward the city from the country. With easier and faster means of travel the country and town have been brought closer together. Country church after country church has been boarded up. Many of the members lost interest in church activities, others placed their church membership with some town church, and many of the older and more faithful ones went to their reward.

Another trend has been toward a loosening up of standards of moral and social life. Dances, parties, and wild social life, unrestrained by churches and homes, have wrecked many lives, and killed the spiritual life of many communities. This condition has opened the doors to irreligious teachings of every order, and consequently we find Communism, Occultism, Atheism, and plain irreligion thriving everywhere.

Go into almost any little town and you will hear at the filling station, store, garage, tire shop, or almost anywhere you may chance to stop, vulgar talk of the rankest kind, cursing, swearing, and foulness without description. The conversation will most likely be about the dance or party of the night before or the plans for the next one. There is little regard for state law, still less for moral law. One's better nature recoils at such defiance of God and good. Surely we are in the last times, and as it was in the days of Noah so it is now. These people need the Gospel of the Lord Jesus, and whether they will accept or reject it, it is our duty as Christians to hold forth the Word of Life. Nothing else will save them.

The conditions described above are not altogether general. Happily there are communities and places where conditions are not so bad and where the Christian life is in evidence, but surely the Enemy has been making inroads and coming in like a flood, and it is for the standard bearers of the Lord to hold up a banner against him. How shall we do this? There are many opportunities if we look for them and do what we can. At different places our people have tried to launch a work by opening up Sunday schools in the schoolhouses, sometimes with gratifying success. In some places souls have been gathered in, as a direct result of such efforts, and, while some of them have gone back again into the world, others have lived lives of victory and have died a glorious death, safe in the arms of Jesus.

As an example of what might be done we cite the case of the Sunday school work done by the Fairview congregation at Minot in the small village of Logan. Five years ago a canvas was made of the village and the following information gathered:

Number of homes visited	20
Number of persons in the homes	76
Children (all ages)	34
Children over 2 years not in S S	27
Church members	27
Nonchurch members over 15	14
Presbyterians	9
Methodists	8
Lutherans	8
Mennonites	1
Latter Day Saints	1
Americans	51
Germans	10
Norwegians	7
Scottish	4
English	4

A Sunday school was opened in the village schoolhouse and has been carried on every summer since. The condition of the weather and roads have made it necessary to close the work sometimes for the winter months. Attendance varies, and, while the parents favor the Sunday school, it seems there are many distractions that keep children from attending regularly. The last two summers a series of meetings was held at the schoolhouse with good interest. Last summer there was one confession. The greatest interest was manifested in the Summer Bible School that was held there last summer. Workers from the Fairview congregation, with helpers from other places, took the Mennonite children from the Fairview congregation, which enlarged the group and added interest. Requests were made for another Bible school this summer. Arrangements have been made to bring the Logan children to the Fairview church for the school this time.

The Dakota-Montana conference maintains a Winter Bible school which helps much as an internal factor to build up the work, but there could be much more extensive work done outside the immediate circle of the established churches if there were more consecration and more interest in the work and support for it. There are four established congregations in the state. The one at Casselton was the most recently organized. This one is as yet without its own meetinghouse. The largest one is located at Wolford. The other two are at Minot and Kenmare. There as a call for preaching service from a few families located near Valley City. There might be an opportunity for some of our people to work among the Swedes who are now abandoning their religion and swinging as far away from ritualism as possible. They are reported as turning atheistic. Some of these foreigners have thrown their religion to the winds. Surely there must be a way to appeal to them and prove to them the liberty of the Gospel. If America is going to turn Pagan is it not a challenge to all Christians to shine as lights in the world?

PROSPECTING IN THE SOUTHWEST

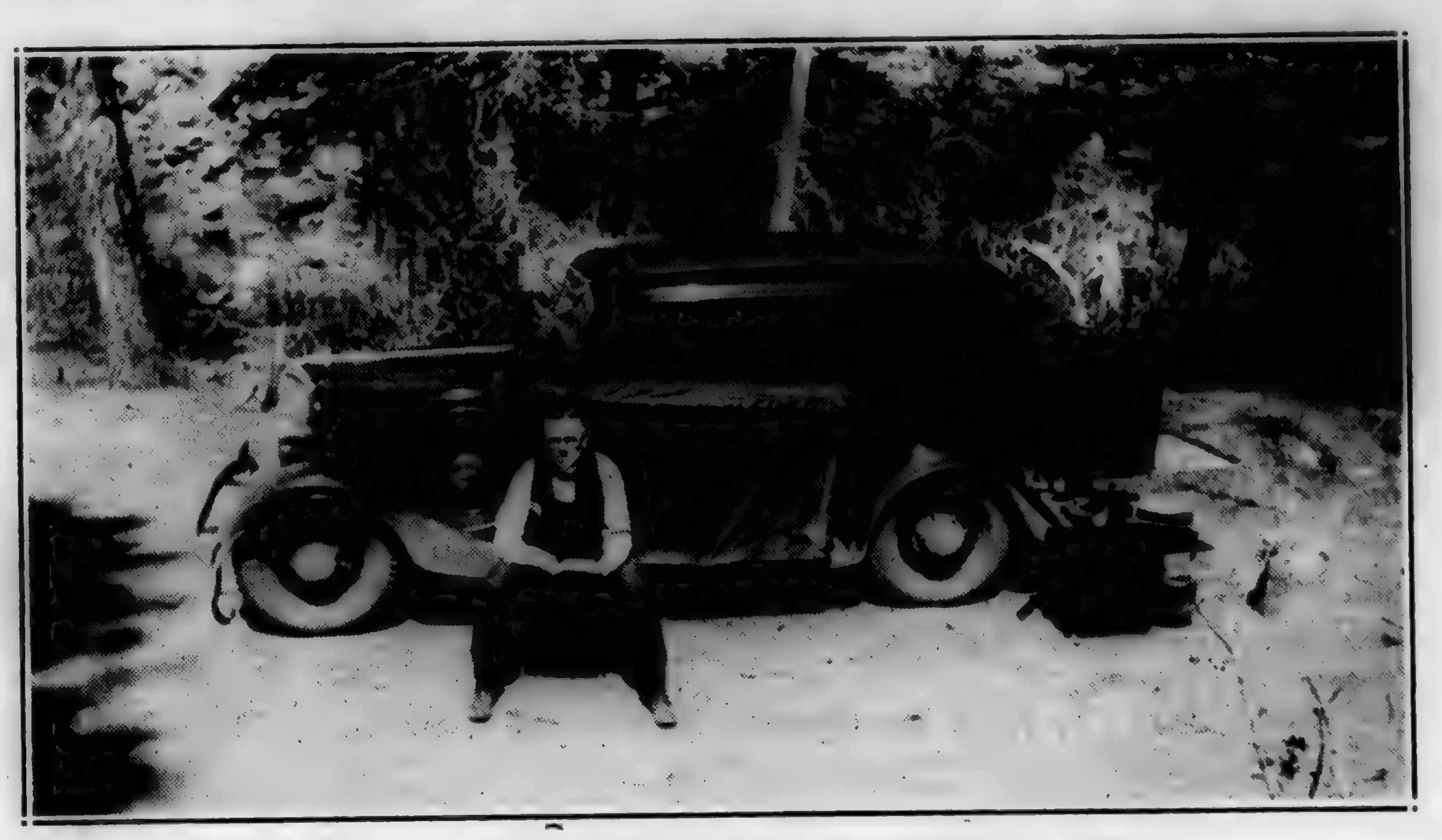
Our Trip to the Mexican Border

I. Introduction

By Wm. G. Detweiler

We are glad for this view of the Southwest, by Bro. Detweiler, at the same time that other writers are describing the work in the Northwest. Watch for the articles to follow, describing this interesting trip.

Those who are familiar with the history of the United States will recall how the gold-seekers and other adventurous wealth hunters sacrificed the comforts of home and risked everything in order to make their fortunes. Many of them gave their lives as a living sacrifice on the altar of selfish ambition in the effort to find the mammon of unrighteousness in the Southwest. In this series of articles requested of the writer for the Monitor there will be an account of another kind of prospecting in the Southwest, and of another kind of wealth found, for it is the story of prospecting for the King in an effort to find some of the gems lost from the King's crown. How the King will rejoice when these gems will have been recovered, for there is much joy in the presence of the angels of God because of one lost gem found!



Loaded and about Ready to Go—Bro. Hershey Reading

Early Interest in the Mexican

A number of years ago, there was some interest aroused in the Mexicans living within the borders of the United States. At that time (1920) the Mennonite Board of Missions and Charities sent the Brethren S. E. Allgyer and D. H. Bender to investigate the needs of the Mexicans in the Southwest and the possibilities of opening work among them. For some reason or other, nothing definite resulted from this trip.

More Recent Interest

However, within more recent years a new interest in the Mexican has become evident. The Mennonite Church began work among the Mexicans in Colorado, and a Mexican mission has been opened in the city of Chicago, where a Mexican brother conducts work with his people. In other sections work of a similar nature has been done among Spanish-speaking people also by our church. But there was a keen interest within the last two years that something should be done for the Mexicans of the Southwest. Here they are the most numerous, because of the proximity of this section to old Mexico.

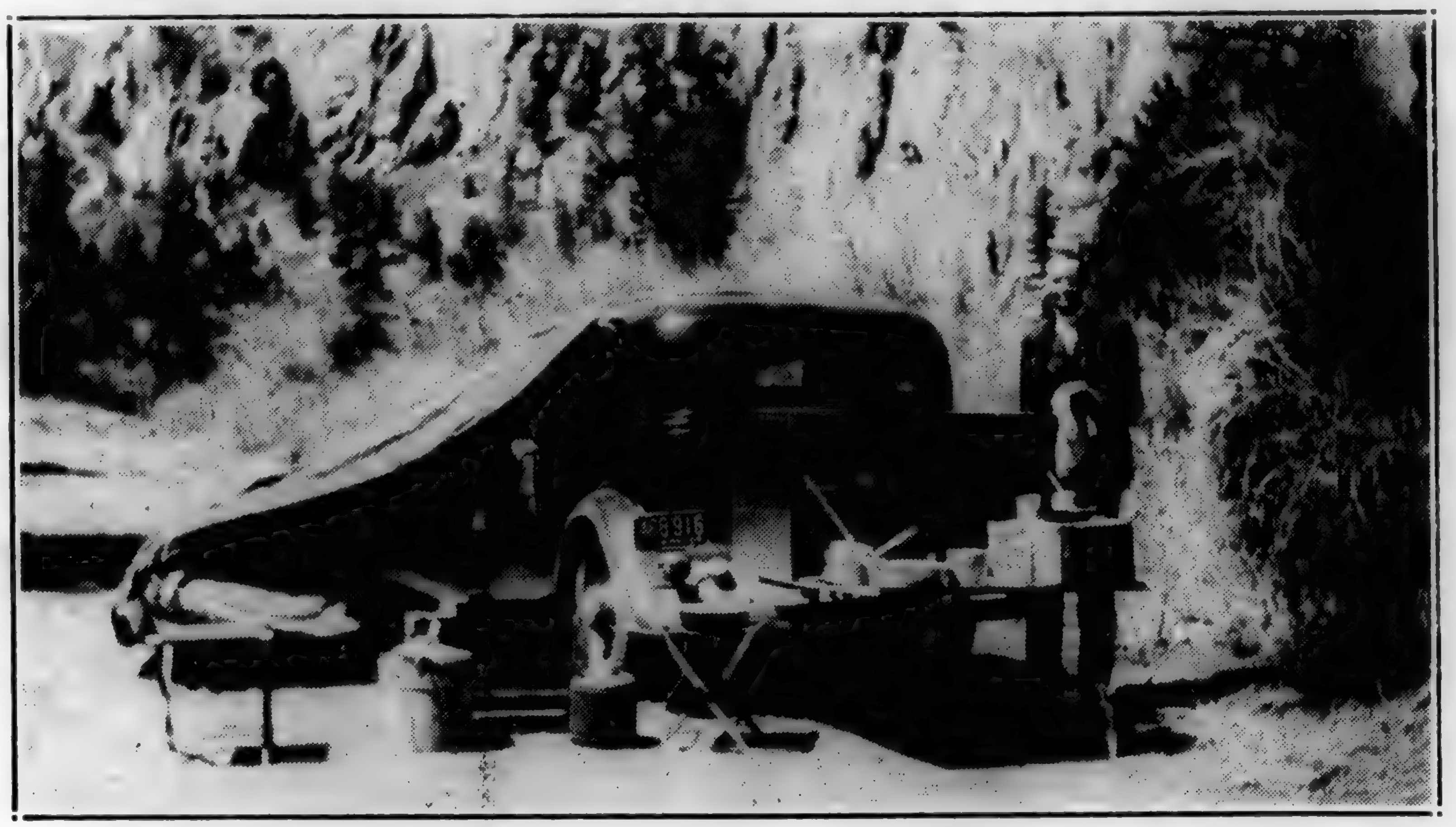
Brother T. K. Hershey, a missionary on furlough from the Argentine, seems to have been the leader in this new interest. Before going to South America he had been acquainted with the Mexicans living in the vicinity of La Junta, Colorado. Then, while on his last furlough, he had contacted the United States government in an effort to find the number of foreigners in our country. He found that there were 1,500,000 Mexicans in the United States. He became intensely interested in these folks. Most of these 1,500,000 Mexicans live in the States of Texas, New Mexico, Arizona, and California. After learning of the many Mexicans in these states, he made an appeal to the Mennonite Board of Missions and Charities in its annual session in June, 1935, at Hopedale, Illinois.

The Board showed its interest in the matter by asking Brother Hershey to make a trip of investigation in the Southwest in another effort to learn the actual Gospel needs of the Mexicans, and to report back to the Board the prospects of opening work among the Mexicans there. (It should be said, in passing, that Mexico is practically closed to foreign missionaries). The Board extended his furlough in order to allow him time to make the trip. He planned to make this investigation in the fall of 1935, but later postponed it until the spring of 1936. In the meantime the writer was asked by the Board to accompany him.

Preparation for the Trip

Considerable preparations were made for the trip. A brother in Eastern Pennsylvania provided Bro. Hershey with a 1934 V8 coach.

A brother in Indiana furnished a Johnson bed and sleeping tent, which folded up closely along the running board. A large box on the rear of the car served as both pantry and kitchenette. The back seat was removed, and a steamer trunk was erected; this served as a wardrobe. Add to all this a cooking stove, a five-gallon can in which we carried our washing water, a thermos jug for our drinking water, folding chairs, grips, boxes of tracts, Gospels, and Bibles; cooking utensils; canned goods; potatoes; a ham (given by a brother in Missouri); and other eatables; and you will realize that we were not only well equipped for the trip, but also that the car was well-nigh filled to comfortable capacity. The purpose of all this equipment was to make the trip at the least possible expense. I should add at this point, however, that because of the unusually cold spring in many sections of the Southwest, we were obliged to seek refuge many of the nights in sleeping cabins. But even then we were able to prepare our own meals, thereby saving much by way of expense. Bro. Hershey served as cook, and the writer as dishwasher.



The Sleeping Quarters and Kitchen—Bro. Detweiler Presiding as Dishwasher

Extent of the Trip

The writer left his home in Canton, Ohio, on March 9, 1936, going to Goshen, Indiana, where he left with Bro. Hershey the next morning. The following states were crossed: Indiana, Illinois, Missouri, Oklahoma, Texas, New Mexico, Arizona, California, Colorado, Kansas, and Iowa. The entire distance traveled was about 8500 miles, and the time consumed over five weeks. Besides these states named, we crossed into Mexico three times at two different points,—once from Brownsville, Texas, to Matamoros, and twice from El Paso, Texas, to Juarez. More will be said of these visits to old Mexico later.

Purpose of the Trip

While some things that may be said in these articles might lead some to conclude that the trip was one taken for pleasure at the expense of the Board, we wish to say that the real purpose was to study the actual Gospel needs of the Mexicans with a view of seeing what could be done in a definite way to supply those needs. On the other hand, no reasonable reader would expect those making the trip to close their eyes to the magnificent scenery of the Southwest (which would speedily have resulted in an accident), nor deliberately to choose not to enjoy the beauties of nature all about them.

Sources of Information

A word as to the method of procedure. As we traveled from town to town we kept our eyes open for an intelligent study of the Mexican problem. Three things we tried to learn upon entering a town of considerable size: the population of the town, the number of Mexicans, and what, if any, Protestant work was being carried on among the Mexicans. Sometimes we had some general leads which we could follow, being told before of some reliable source of information in the town to be investigated. I shall speak later of the help receive from the Interdenominational Council of Spanish-speaking work. Usually we consulted business men, oftentimes pastors and missionaries. We visited schools and institutions for the Mexicans. We attended some Mexican churches, and consulted the pastors and workers. Chamber of Commerce officials were able to help us considerably.

If, after entering a town, we found that there were comparatively few Mexicans in the town, and that at least one Protestant church was working among them, we felt that the town was not to be considered further seriously. We were looking for a district in which work could be begun without having the appearance of trying to cripple another work already begun. We wanted to do as Paul said, to recommend a district where Christ was not named, lest we should build upon another man's foundation. Sometimes we had difficulty in arriving at the actual needs of certain sections and cities, but usually we found at least a fair amount of co-operation given by other agencies and workers.

One illustration, that was outstanding to us, of having difficulty in arriving at the actual facts has to do with Roswell, New Mexico. A number of times our attention was called to the eastern New Mexico section centering around Roswell as a prospective field. We were endeavoring to secure information concerning that section as we had opportunity before we arrived there. In Albuquerque, New Mexico, we conferred with a Mexican Baptist preacher who occasionally visits and preaches in Roswell. He told us that the population of Roswell was 11,000, but that of this number there were only 200 Mexicans. According to this, Roswell would not be a good prospective field for our church to begin work, for with only 200 Mexicans, and at least one Protestant church already working there and having a membership of 90, we could not very seriously consider the field.

But after we arrived in Roswell, we were informed by the wife of the pastor of the Mexican Methodist church (the pastor was away at the time), that there were 6000 Mexicans in Roswell. Quite a contrast! A business man of the city informed us that there were 1200 Mexicans there. Who was right? On whose word could we depend? We went to the home of the pastor of the English Presbyterian church, who was also serving as probation officer of the Juvenile court, and in which capacity he had quite a few contacts with the Mexican people. He informed us that the Mexican population was between 600 and 1200. Finally we received from the Chamber of Commerce secretary the most reliable information: that out of the total population of 12,000 there were 600 Mexicans. This helps to throw light on the problem of getting correct information.

One big reason, it appears, for the discrepancies in the accounts of needs of various places was the jealousy existing between the denominations working these fields. One or two denominations we found especially guilty of knifing each other. For instance, when we were considering the northern part of New Mexico, with Santa Fe as a center, we were told by the leaders of the denomination which was doing work there that this section was well covered (which we found afterwards was not the case), but these same leaders recommended to us the eastern part of the state, saying in effect something like this, "Oh, you may find the———working there a little, but you need not bother with them, for their work does not amount to much."

A number of illustrations like this one could be given. But it must not be supposed that all the workers among the Mexicans are like these mentioned. I recall one young Mexican pastor especially who wished that we would come into his city and work. He said that when they have revival meetings in his church, members of another denomination attend, and then after the revival closes, these folks go after the converts and try to get them to join their church. This young minister felt that he could work with our church.

The reader may be tempted to conclude from this first article that the actual needs among the Mexicans in the Southwest are not really great. In successive articles we will show that there is a great need,—a need that ought to challenge the very best in the Mennonite Church. May the Lord increase our vision of the fields ripe unto harvest.

Canton, Ohio.

Merely reading the Bible is no use at all without we study it thoroughly and hunt it through as it were for some great truth.—D. L. Moody.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

WITNESSING UNDER PERSECUTION. —Acts 3:1-4:31; I Cor. 1:21-25

Lesson for July 12, 1936

Golden Text.—We ought to obey God rather than men.—Acts 5:29.

Acts 3:1-11. Continued interest can only be sustained by new stimuli. The interest in the gospel message by the apostles had been remarkable for days following the Day of Pentecost, but a new stimulus was required. For that reason the Lord timed this remarkable miracle by the hands of the apostles. The effect was two-fold: five thousand were added to the church, and a period of bitter antagonism against the church from those who had hardened themselves against the truth was ushered in. These persecutions have continued intermittently ever since and have been a source of great blessing to the church. The bitterest persecutions follow the times of the most effective testimony. Their benefits are these: The sincere at heart are separated from those mixed multitudes who would join the group for the loaves and fishes; it has prevented the growth of overweening pride at the success of the church among its members; it has driven the church upon its knees in prayer as these storms of persecution of cyclonic intensity have overswept the church; the church has always arisen purified and with new power after each such visitation.

Acts 3:12-26. The secret of effective testimony by Peter and Paul and the saints in all ages has been that they magnified the Christ. Peter could easily have taken the credit to himself (later we find the people so man-conscious that they wanted his shadow to fall upon them as he passed by in the hope of receiving benefits) but instead he gave all the honor to the Christ. He could have been harsh in his condemnation of the nation for the crucifixion of the Savior, but mercifully and properly attributed that action to their ignorance; he could have eased the way for those who would be saved by telling them that obedience was unnecessary, but instead insisted that repentance and attendance upon all things the Savior taught were necessary if the soul was not to be utterly destroyed from among the people; he could have talked of things that would come upon future generations, but instead told about the days when the folks then living could enjoy seasons of refreshing from the presence of the Lord by repentance and conversion. A model sermon.

Acts 4:1-22. None so blind as they who will not see. The kindred of the high priest were Sadducees and did not believe in the resurrection. The miracle of healing the impotent man in the name of Christ and the conclusions preached by Peter was a terrific blow against their theological position. A dead man has no power. If Christ had not risen, the mention of His name would have been as powerless as many another incantation. They couldn't deny the miracle, they couldn't deny the statements of Peter. Their only hope in holding their theological and ecclesiastical positions was by frightening the apostles into silence concerning the truth. But God be thanked, the apostles refused to be frightened into withholding the truths of God's grace from the people by any fear of personal injury. The Spirit of Christ had taken possession of the lives of the apostles.

Verses 23-31. The disciples had faith that the Creator of all things could and would accomplish all His purposes. He had caused the wrath of men to praise Him and had used wicked hands to crucify and slay the Lord and thus accomplish the world's redemption. If He would use the wrath of wicked men to complete the means of their redemption, surely He might use the wrath of men to aid the spread of the good news of that salvation to the entire world. With this confidence they came before Him in prayer. He met with them and gave them ample evidence that He would go before them with power if only they would follow Him in making the news of salvation known to a wicked world. He is just the same today.

I Cor. 1:21-25. The Jews required signs, the Greeks required wisdom. Christ is a sign to the Jew (Isa. 7:14) and wisdom to the Greek vs. 24. But the mighty miracles of faith, and the irrefutable logic of the scholar are not equal to the telling of the simple story of the cross told by common men in the language of everyday when empowered and used by the Holy Spirit. Happy they who can believe without the aid of miracles, and whose faith is not overthrown by the specious reasonings of the wise.

SOCIAL SERVICE IN THE EARLY CHURCH.—Acts 4:32-35; 6:3-7; 9:36-39; II Cor. 8:1-9; I John 3:13-18.

Lesson for July 19, 1936

Golden Text.—He said, It is more blessed to give than to receive.—Acts 20:35.

Acts 4:32-35. Individuals condemn this movement in the early church as a failure, and point to the time that the Apostle Paul had to take up offerings for the benefit of the saints in Jerusalem; and Socialists and Communists refer to this as showing that primitive Christianity approved of their economic theories. It seems to me that both groups have missed the truth. It seems to me that where the sacred writer speaks of a deed with approval that we are very unwise to condemn. During the severe persecutions that followed shortly after this period the Christians lost nearly all their worldly possessions. Those who had freely given as led by the Spirit during this period made much better use of their wealth than those who clung tenaciously to all their property until it was taken from them by force. There are times when the Spirit directs the believer to give his entire means to the cause of Christ. and he cannot withhold that giving without serious loss both to himself and to the Church. But to try to compel selfish and ungodly men by means of law to pool all their wealth and to make it common property is a different matter. It has never worked with benefit to all members of society. Only where men seek each other's good in the spirit of Christ can there be distribution to benefit of all.

Acts. 6:3-7. When the sons of Jacob were entertained in the house of Joseph, Benjamin received a double portion. It is natural even for good people to do more for their near kin than for others. Because of this, the widows of the Greek Jews were neglected in the daily ministrations. The Church wisely selected deacons from this same group of Greek Jews more so than from the native Jews to look after the neglected ones. It stopped wrong, removed a cause for complaint, and opened up new doors for service in the kingdom.

Acts 9:36-39. If you have the spirit of Christ you will want to help somebody. Where there is a will there is a way. Dorcas found a way with her lowly needle. Greatness does not consist in doing big things but in doing the little things of life extraordinarily well. Dorcas became an addict to the use of her needle for others; the household of Stephanus was addicted to the ministry to the saints. To what good deeds are you addicted? Or like the many are you addicted to profanity, lying, gossiping, the use of tobacco or strong drink? To be addicted to doing good will keep you from becoming or remaining addicted to that which is evil.

The more we live for others, the more we will be missed when we are no longer here. Would people want me back? Would they have a sense of real loss if I were to say, "Good-bye" today? Would the work I am doing today cause me to be kept in loving remembrance tomorrow? If so, I will not have lived in vain.

II Cor. 8:1-9. Not all poor people are openhearted, nor are all rich people selfish; but poverty often makes a man conscious of another's need when affluence would blind him to that condition. The Macedonians were poor, but they thought the Christians at Jerusalem were poorer, and were willing to share their little with those who had less. Not always the one who makes the longest face needs help the most. If the millions now on relief in the United States had the spirit of the Macedonian Christians they would insist on helping others rather than threatening revolution if the government will not go into debt that unborn children will still be paying off, if they cannot live better than they ever did in times of prosperity. Not only would husky men refuse charity but they would insist on being allowed to contribute to the necessity of the unfortunate. Where there is a will there is a way. There is no credit when I give under the stress of compulsion, there is some honor in giving under constraint; but all praise to those who give of their own accord cheerfully. II Cor. 9:7. There are many graces (vs. 7) and the grace of giving is not the least of them. Cultivate this grace until you abound in it.

I Jno. 3:13-18. He that withholdeth his goods the people shall curse him, but he that helps his brother in need proves his love and receives the commendation of men. He who will be a channel for the distribution of blessings to others is like a flowing fountain in contrast to the stagnant pool which ever receives but never gives. It is not what I say I will do; or what I urge that others should do for the relief of human need, but what I do that is the measure of my love to God and man.

CHRISTIANITY SPREAD BY PERSECUTION.—Acts 7:54-8:4; 11:19-21;26:9-11; I Pet. 4:12-19.

Lesson for July 26, 1936

Golden Text.—Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

Acts 7:54-8:4. The Children of Israel suffered much in the land of Egypt, but the more they were afflicted, the more they mulitiplied and grew. It is a law of all life, that the greatest and sturdiest growth is made under a certain degree of adverse circumstances. Quality and vitality rapidly deteriorate where there are no adversaries to overcome. This is true in the realm of plant and animal life, and much more so in the realm of the spiritual. Were there no sin to combat and no temptations to resist men would soon become as spineless morally as a jelly-fish is physically. Neither does the Lord want us, chameleon like, to take on the moral coloring of our environment. The Christian is conspicuously different from his fellows, and with unfailing persistence he presses towards the heights of moral and spiritual excellence. Neither Stephen nor the rest of the community of saints hesitated in the face of danger to proclaim the truth, and, like Israel of old, the more they were afflicted, the more they multiplied and grew. The soldier who turns his back and flees in the day of battle is no hero. Stephen and his fellow Christians were men of heroic mold. Those who fearlessly die for their Lord are the glory of the church and from intimations given in the Word will be accorded a special place of honor in His everlasting kingdom. Has love of life made us cravens; or has love of Christ cast out fear?

Acts 11:19-21. Pouring water upon a fire of oil but spreads the blaze. Such was the reaction of that first as well as later persecutions. The Christians were flaming firebrands which, like Samson's foxes, set aflame even the grainfield of the heathen. But Samson bent on mischief destroyed, these with a holy love saved wherever they went. But God always goes before. History records that at this time there had risen among the heathen a revulsion against the orgies of idolatry and that there were large groups of seekers groping for the light among the Gentiles. To such, the message of these fleeing Christians was a light as radiant as the beams of the noon-day sun. Thousands turned to that light; their lives became illuminated; and they in turn carried the light of the gospel to others. In Antioch alone, a city reputed more wicked than Rome itself, the church shortly had grown to a membership of one hundred thousand. So mightily grew the Word and prevailed.

Acts 26:9-11. When I think with myself I think wrong; but when I think with Christ I think right. There came a time when Paul had the mind of Christ: then only did he realize that the wisdom of this world is foolishness with God. Sincerity is an excellent attribute of character, without which it is impossible to rise to heavenly places in Christ Jesus; for sincerity is no proof that you are right. But God will lead the sincere soul to the right. Insincerity blinds the soul to the recognition of the truth even though it be brought to him on wings of light. When Paul tried to compel the Christians to blaspheme he himself became a blasphemer, and when he repented he obtained mercy only because he had done so ignorantly in his unbelief. If Christians attacked the citadels of Satan with the same degree of holy rage against evil that the forces of Satan with rage born of the pit exert against the kingdom of God we should presently see Satan as lightning fall from heaven. But today, alas, the church has sheathed her sword, and has turned the battlefield into a banquet hall, and has lost the power of her testimony by yielding to the desires of the flesh.

I Pet. 4:12-19. To suffer for our own wrong is our desert and our shame; but to suffer as a Christian is our glory and joy. But isn't it strange that a Christian should suffer? Not nearly as strange as that Christ suffered for us. And if Christ suffered for us to bring us to God, should we not enter into that fellowship of suffering to bring our fellowman to God. They who learn the joys of suffering for Him here, will realize the fulness of joy at the revelation of His glory.

If Job was saved by the skin of his teeth, it looks like vain boasting to me to hear men who will not suffer reproach for His name's sake to boast of their assurance of eternal salvation. Even the righteous needs to give diligence to make his calling and election sure.

PHILIP'S MISSIONARY LABORS. — Acts 8:5-40

Lesson for August 2, 1936

Golden Text.—Therefore they that were scattered abroad went every where preaching the word.—Acts 8:4.

Verses 5-25. According to the divine commission Samaria was the third of the ever widening circles that was to be brought to the knowledge of the gospel. First, Jerusalem, then Judea, then Samaria, and then the gospel waves started when the stone (Christ) fell into the sea of humanity were to continue on and on until they had lapped upon the shores of earth's most distant lands. It is not easy to go and preach the gospel to a people whom you have been taught to despise from your childhood, your vulgar and degraded neighbors. It is much easier to go far afield. And in the eyes of men there is more honor in the latter too. But it shows that the love of God has gripped your soul when you are willing to carry the gospel to those who have been a thorn in your side for years. Philip did just that, and almost the entire city turned to the Lord. Isn't it a fact that when the grace of God transforms my life, my neighbors will find it out and want it too? Some think that to have religion you must become sour and gloomy. The religion of Christ does not affect people that way; it brings great joy instead.

All people are by nature religious. When they do not have the knowledge of the truth they will follow the superstitions of the ungodly,—witchcraft, sorcery, necromancy, charms and incantations, and all and sundry counterfeits of true religion dished up for them by the enemy of souls. Those who allow themselves to be used to foist such things upon men are in the gall of bitterness and bond of iniquity. It is good for us to have no part nor lot in such matters, even as they have no part nor lot in the things of God.

Verse 26. It requires confidence in the wisdom of God to leave a field which is ripe for harvest and where many are turning to the Lord to go into a barren and practically uninhabited country under sealed orders. But Philip had learned to trust the wisdom of God, and was sure that whatever the Lord through His messenger bade him to do was the only proper thing to do. The Lord reveals the future to us step by step. When Philip had arrived at Gaza he was instructed as to what to do next. His arrival there had synchronized with the arrival of a soul so hungry for the truth that he read the sacred Word even while riding a springless chariot over a rough and rocky road. God does not leave such seekers in darkness. Philip was commanded to go and join himself to the chariot. Most men are so awed in the presence of the great that they wouldn't think of preaching the gospel to them, but Philip saw in this man just another salvation hungry soul and without taking time to prepare a sermon took the text the other man selected and preached Christ therefrom. If I can't find Christ throughout the entire Bible it is because I do not have Him in my life.

Verse 30. In the study of His Word we all need a guide. Some have taken upon themselves to lead others who do not understand whereof they affirm. They are blind leaders of the blind. Beware of them. Others with great swelling words making a show of superiority of knowledge entrap simple souls and bring them into error. Not so Philip. Speaking plainly and clearly, he soon convinced the eunuch that Jesus was the fulfillment of prophecy, the hope of the ages, the Savior of the world. Without hesitation he at once expressed belief and was willing to bow in allegiance to the King and to seal his faith with water baptism. If the Ethiopian was ready Philip was no less so. Only a simple confession was required but in that simple confession was found the central kernel of truth,—Jesus Christ is the Son of God. He that believeth on the Son hath life, he that believeth not on the Son hath not life. This is a truth that the simplest mind can grasp as well as that of the master scholar. Today we are too wise to speak of these simple doctrines, but learnedly argue ourselves into confusion of thought until few know what they believe. We would all be theological Einsteins with knowledge so profound that not over a dozen people in the world could comprehend the vastness of our knowledge, and lo, and behold, not know that we have plunged so deep into the realms of speculation that we ourselves no longer know whereof we speak. Think simply and clearly and you will be able to enlighten the understanding of others.

Lancaster, Pa.

THE TEACHER'S OBJECTIVE

By Burton J. Vincent

Young people who are asked to teach a Sunday school class either temporarily or permanently, often hesitate to do so. Why do they hesitate?

Perhaps the reason in some cases is nothing beyond a confused idea of the objective in teaching. With many the objective seems to be merely to present a certain group of lessons, to cover just so much ground in the outlined lesson material, and especially will those who are lacking in knowledge of the material hesitate.

But this idea of the objective in teaching is an old one. The new philosophy of education makes the pupil himself the objective. And this holds true in religious education as well as in general education. The results of teaching are now not to be looked for in the number of pages covered in the text, or even in the amount of material absorbed or memorized by the pupil. The results are in the changes that are going on in the personality of the pupil under the teaching processes.

This makes a distinct shift of emphasis in the work of teaching. If one can teach, making the personality of the pupil the objective instead of certain quantities of material threshed over, the work of teaching becomes fascinating. A young person may not thrill over the job of presenting lesson material as such, but he may thrill over an opportunity to deal with a pupil's personality in a way tending to change it consistently for the better.

Dr. G. H. Betts tells of a friend meeting an old teacher. The following conversation took place.

Said the friend. "How long have you been teaching this particular course?

"Twenty-five years."

"I suppose you become rather tired of repeating the same course year after year, do you not?"

"No, I cannot say that I get tired of it. I get a great thrill out of my teaching."

The friend replied, "I do not understand that. I can see how a teacher could get a thrill out of presenting a new course, but I should think that after the first few years, presenting the same course of study would become a bore to one."

"Oh," said the old teacher, but you are forgetting the pupils. I have an entirely new and fresh group before me every year. I teach them. I only use the lesson material as tools."

That expression about tools is significant. The carpenter uses the same tools, year after year. If his work consisted only of picking up those tools, using them aimlessly, and laying them down again, what a burden of monotony his work would be. But that is not the case. His mind is on the building, the cabinet, or whatever else he may be constructing. In his imagination he sees it standing complete, and he uses his tools only to make that image take shape in reality. It is the building that is ever before him, and his picking up this tool or that, is an almost unconscious act. That is why his using the same tools year after year does not become a bore to him. The tools are the incidental, although necessary means. The thing being constructed is the great objective.

A teacher cannot teach without lesson materials of some kind any more than a carpenter can build without tools. But he is a failure as a carpenter whose chief interest and joy are in his tools, no matter how wonderful they may be. So is the teacher whose chief concern is the materials he is supposed to teach.

Every great preacher, statesman, philanthropist, or other benefactor of mankind, was once a youth being taught by others. Perhaps there is one such person in the making in the class you are being asked to teach. Perhaps by helping to build a great and good personality is the only way you can make a very great contribution to the human good. Accept the task; keep your eyes on the objective; use the very best materials you can find, as tools; and watch the structure grow.
—The Evangelical Beacon.

"If we are alive let us prove it by faith that takes hold of promises, by hands that are strong to labor, by sympathy that longs to save the lost, by pity that sheds a tear with the sorrowing."

Half the world is on the wrong scent in the pursuit of happiness. They think it consists of having and getting, and being served by others. It consists in giving and serving others.—Henry Drummond.

SHADOWS

By Ethel Bellinger Hansen

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psa. 91:1).

Presaging a heavy downpour, big drops of rain blown by a strong east wind dashed against the window. Imagine my surprise upon crossing to the west window to discover that the entire western sky was bright. It is most unusual in Southern California to have rain during the summer months. For a short time the rain fell steadily. Throughout the duration of the storm the western sky was clear, and the sun shone for a portion of that time. One had only to turn from the shadows to see the shine.

Have you never had the experience of going shopping dressed for a hot day, only to be obliged to seek the sunny side of the street?

"The little fellow was shivering. His bare feet were blue with the cold. No need to inquire if his parents were poor: he wore only a pair of overalls and a thin shirt. Some one asked if he were not cold, and he replied that he only got cold when he stopped in the shadows."

Shine and shadow; both come from our loving Father's hand. How the enemy of our soul delights in having us stop in the shadows. Let us examine a few shadows under the microscope of God's blessed Book.

Trouble is perhaps one of the most ephemeral of these. Come out of the shadow. "Though I walk in the midst of trouble, Thou wilt revive me" (Psa. 138:7).

Fear has nearly paralyzed me at times. I stepped out of this shadow when I discovered that ". . . . perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (I John 4:18).

Doubt! If there is any place where Satan would rejoice to have a Christian linger it is in the shadow of doubt. How he rejoices when he can cause a Christian to doubt his salvation. Jesus says: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John 10:28).

Dark, but as transitory as any shadow which drifts across a Christian's path, is **temptation.** Step into the shine on this assurance: "The Lord knoweth how to deliver the Godly out of temptations . . . ." (II Peter 2:9). And ". . . . will with the temptation also make a way to escape . . . ." (I Cor. 10:13).

Does some **sorrow weigh** heavily? Take it to Him. He is waiting ". . . . to give . . . . the garment of praise for the spirit of heaviness . . . ." (Isa. 61:3).

Darkest of all shadows is **death**, and yet, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Psa. 23:4).

"Do not doubt, do not fear,
When the shadows appear,
Just remember that dark lonely shadows
Cannot hide God's dear face,
If we trust in His grace,
They are only shadows."

Are you stopping in the shadows? Or, abiding under the shadow?—Cleveland Gospel Herald.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

God's power and Satan's power are manifest to all who are willing to see. We ought to rejoice that the power of God is stronger than the power of Satan and that it is possible for man who is weaker than Satan to harness himself with the power of God and meet the power of Satan to a victorious ending. But human responsibility comes into play for every one who would be successful in the warfare of life. God places at our disposal the opportunity. If we use our opportunity we may go forth with the grace and power of God. If we refuse our opportunities, we shall be overcome by the power of darkness and go down to eternal ruin.

There is an application of these principles to the lessons of the following pages in the topics for our meetings this month. **"Incidents by the Red Sea"** demonstrate the power of God in behalf of those who trust and obey Him. **The Christian's Stewardship** shows the opportunities of the one who lays hold of God's gifts and uses them as a sacred trust to meet the ends of life with the approval of the Master. **"The Powers of Darkness"** are strong and terrible and are not to be trifled with. But the power of a Christian is stronger when he is right with God and uses the strength from above. **"Strong Drink is Raging"**—This is another manifestation of the power of darkness and must be met by the grace and power of God.

INCIDENTS BY THE RED SEA (Jr.)

Ex. 14:1-31

Topic for July 12

MOTTO

"The Lord is my strength and song."

MEDITATIONS ON THE TOPIC

I. **The Red Sea** is mostly known in Scripture as the sea across which Israel miraculously passed on dry ground at the time of the deliverance from Pharaoh and his hosts. The story clustering about this great deliverance has much to do with the subsequent life of the Israelitish nation. Often do their religious teachers call to their mind the experiences of God's mighty work in their behalf and thus inspire them to faithfulness. When Israel was punished for their unfaithfulness it was made the more severe on the strength of the fact that God had dealt mightily with them and left them the more without excuse since they had such vivid lessons of His power before them—(Josh. 24:5-7; Deut. 4:34; II Kings 17:7-18; Neh. 9:9-11, 18; Psa. 77:15-20; 114:1-3; 106:7-12; Isa. 63:11-14; Psa. 78:13; I Cor. 10:1-4; Rev. 15:3).

Upon the example of God's dealing with Israel in their experiences at the Sea and with Pharoah, God teaches to the Christian and to all men in all nations that He is God and that He is mighty to save and able to judge those who withstand His Word. We shall do well if we prove ourselves able to receive the great lessons which God has clustered about the wonderful incidents by the Red Sea. It is well to have these events historically correct in our minds so that when God draws the spiritual lessons throughout the Scriptures we may have a clear mind to grasp the likeness of the truth as it applies to other peoples and to ourselves.

II. **The Text.—Ex. 14:1-31.**—This gives the narrative of Israel departing from Pharoah, encamping by the sea, followed by Pharoah, delivered by the power of God, while their enemies were drowned in the sea.

III. **Suggestions for Junior Programs.**—Have the boys and girls learn the story of the Israelites in Egypt. How God increased them, how they became bondmen, and how God heard their cry and sent Moses to them to teach them and to lead them out according to His instruction. How Pharoah opposed them and was taught of God who the Lord God of Israel is, and why he should obey Him in letting the people go.

All this story leads up to the incidents by the Red Sea and the wonderful demonstration of power there for the salvation of Israel. As the details of the story are developed the second part of the outline for the Juniors' suggestive assignment will be unfolding. God's power and love will be set forth. The way Israel became partakers of the benefits and the way Pharaoh learned to his everlasting confusion the folly of fighting against God, will be brought out in the story but needs to be reviewed by some one who especially calls attention to these things. Then the song of triumph which follows the victory after crossing the Sea may well occupy a place on the program, impressing the boys and girls with the place which true gratitude and praise fill in our experiences.

OUTLINE STUDY

I. **The Camp of Israel by the Sea.**
  1. Directed to turn to the sea.—Ex. 14:2.
  2. Pharaoh to be misguided in his wicked designs.—Ex. 14:3, 4.

II. **Pharaoh's Pursuit of Israel.**
  1. Hardened.—Ex. 14:5-8.
  2. Overtook Israel.—Ex. 14:9.

III. **Israel's Cry.**
  1. Fear.—Ex. 14:10.
  2. Hard speeches against Moses.—Ex. 14:11, 12.

IV. **Moses' Assuring Answer.**
  1. Fear not.—Ex. 14:13.
  2. The Lord shall fight for you.—Ex. 14:14.

V. **God's Mighty Work.**
  1. Directing Moses and Israel.—Ex. 14:15-18.
  2. Darkening the Egyptians and enlightening Israel.—Ex. 14:19, 20.
  3. Making a path in the sea.—Ex. 14:21, 22.
  4. Troubling the Egyptians.—Ex. 14:23-25.
  5. Destroying the Egyptians.—Ex. 14:26-28.
  6. Saving Israel.—Ex. 14:29-31.
  7. The victory celebrated.—Ex. 15:1-21.

SUGGESTIVE ASSIGNMENTS

For Juniors.
  1. Text Word, **"Red Sea."**
  2. Israel's Wondrous Story.
    a. Why they were in Egypt.
    b. How God led them by Moses.
    c. The great signs before Pharaoh let them go.
    d. The wicked plan of Pharaoh.
    e. The deliverance God made.
  3. Lessons for Us from Israel's Story.
    a. Of God's power.
    b. Of God's love.
    c. Of obedience and faith.
    d. Of the folly of fighting against God.
    e. Of thanksgiving for salvation.

For Seniors.
  1. Lessons from Pharaoh's Overthrow.
  2. The Salvation of the Lord as Applied to Us.

PERSONAL THOUGHT

Can I follow God's way through the sea?

SEED THOUGHTS

History was born on the night when the children of Israel went out of Egypt.
—Bunsen.

"This month shall be to you the beginning of months" (Ex. 12:2).

Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old.—Art not thou it which hath dried the Sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away Isa. 51:9-11.

When Israel, of the Lord beloved,
  Out from the land of bondage came,
Her father's God before her moved,
  An awful guide in smoke and flame.
By day along the astonished lands,
  The cloudy pillar glided slow;
By night Arabia's crimsoned sands
  Returned the fiery column's glow.
—Sir Walter Scott.

I will sing unto the Lord, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.
The Lord is my strength and my song,
And he is become my salvation:
He is my God, and I will prepare him an habitation;
My father's God, and I will exalt him.
—Ex. 15:1, 2.

THE CHRISTIAN'S STEWARDSHIP

Luke 19:11-27; I Pet. 4:10

Topic for July 19

MOTTO

"Good stewards."

MEDITATIONS ON THE TOPIC

I. **Christian Stewardship** is an entrustment that belongs to a Christian. There are other kinds of stewardship in the world of a material and secular character. But to the Christian there is an entrustment of things that belong to those who alone are Christians and a responsibility for action peculiar to the character of a Christian.

In a sense the same entrustments which a Christian has are given to other men but because of their character they do not recognize them in the same sense as a Christian does. The acceptance of Christ as a Savior brings to the believer a seal of divine acceptance that makes him responsible as he otherwise could not be. This seal is the gift of the Holy Spirit which marks him as a child of God. This position places him in such a close relationship to Christ as a friend and brother that he becomes a representative for Christ to others. He is entrusted with certain powers and blessings in the spiritual life which he in turn is duty bound to minister to others. The Word of God which was his before becomes his in a peculiar sense by a new unfolding of its meaning. This in turn obligates him to serve the Lord in behalf of others according to that unfolding. God places each member in the body of Christ with a particular office, and such gifts of the Spirit as will fit for that particular position. This makes men stewards of the manifold grace of God and responsible for the faithful use of the same.

All the possessions of a Christian, both natural and spiritual, are recognized as the gift of God and are held in trust as unto Him. The Christian recognizes that redemption places him under obligation to Christ for all that he has and is and that his body, his possessions, his opportunities of life, and his spiritual blessings and powers are not his own, and therefore should be used as a steward uses the things of another which has been entrusted to him.

II. **The Text.—Luke 19:11-27.**—Christ in the parable of the pounds teaches the responsibility of a Christian toward Christ for the gifts for service which have been entrusted to him.

I Pet. 4:10, 11.—Here Peter shows that we serve as stewards of God's grace and are to serve one another for Christ according to the gift He has given to us.

III. **Suggestions for Junior Programs.**—The juniors should be made to realize that life and all that it has in it could not be theirs at all were it not that God had made it possible to possess it. Then enter into detail of the things which each one possesses as God's gifts, as suggested in the outline for the junior assignments. Let the juniors add from their own thinking such other gifts as they may think of. A list of spiritual blessings, such as the Bible, the Church, Christian teachers, parents, friends, etc., may be added. A wideawake discussion of these and what responsibilities rest upon us for having them may be conducted or given to some one to discuss first, after which an open discussion may be carried on. What will the Giver expect of us in the day of reckoning? This question may well have a place in the program and its Scriptural answer considered.

OUTLINE STUDY

I. What Stewardship Is.
1. Entrustment of another's property.—Matt. 25:14, 15; Luke 19:13.
2. A call to faithfulness.—I Cor. 4:2.

II. Entrustments to Christians.
1. The body and spirit.—I Cor. 6:19, 20.
2. Varied gifts.—I Pet. 4:10, 11.
3. The divine revelation.—I Cor. 4:1.
4. Our earthly home.—Psa. 24:1.
5. Our money and property.—Psa. 50:10; Hag. 2:8.
6. The family.—Gen. 33:5; Psa. 137:3.

III. Accountability for Entrustments.
1. For our life.—Rom. 14:12; 2:6.
2. For what has been committed.—Luke 12:48; Ezek. 33:7-9.
3. According to faithfulness.—Matt. 25:19-30.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Faithful."**
2. Trusts from God to Us.
   - a. Bodies.
   - b. Minds.
   - c. Eyes, ears, tongues, hands, feet.
   - d. Friends.
   - e. Money or property.
   - f. Position or influence.
3. Using God's Property Right.
   - a. Tell how to use each of the above trusts.
4. Giving an Account of Our Stewardship.

For Seniors.
1. A Christian Stewardship, What It Means.
2. Responsibility for Christian Stewardship of Talents.
3. The Christian's Use of Wealth.

PERSONAL THOUGHT

"I am thine and all that I have," may well be the thought of my heart for my life. May the Lord help me to work out life from such a point of view.

SEED THOUGHT

There is only one thing should concern us—
To find just the task that is ours;
And then having found it to do it
With all our God-given powers.—Sel.

It is not the profession of religion which creates the obligation for the performance of duty; for that existed before any profession was made. The profession of religion only **recognizes** the obligation.—Albert Barnes.

Man not only owes his services but himself to God.—Sel.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen them for the help of others.—John Ruskin.

Live, as it were, on trust. All that is in you, all that you are, is only loaned to you; make use of it according to the will of Him who lends it; but never regard it for a moment as your own.—Fenelon.

Ability involves responsibility. Power to its last particle is duty.—A. Maclaren.

THE POWERS OF DARKNESS.—Rev. 12; Col. 1:13; Eph. 6:10-13

Topic for July 26

MOTTO

"Let us put on the armour of light."

MEDITATIONS ON THE TOPIC

1. **The Powers of Darkness.**—The word darkness is used in a figurative sense to indicate evil. The apostle John speaks of a walk in darkness (I Jno. 1:6). He contrasts the character of love with the character of hate and calls love "light" and hatred "darkness" (I Jno. 2:8-11). This is in harmony with the figurative language of Jesus concerning Himself when He says, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (Jno. 8:12). Leading His thought from the natural to the spiritual, Jesus says, "If the light that is in thee be darkness, how great is that darkness" (Matt. 6:22, 23). Thinking of His disciples as representatives of the truth in their inner lives He calls them the light of the world and bids them to let their light so shine before men that they may see their good works and glorify the heavenly Father. Ignorance of God is compared to darkness and bears the fruit of unrighteousness, Eph. 4:18. Falsehood is darkness, while truth is light. Jno. 3:19. Works of darkness are unfruitful in that they bring forth evil, while light is fruitful in that it brings forth good. Eph. 5:8-14.

The powers of darkness are organized under a mighty prince. This prince is called the "prince of the power of the air" (Eph. 2:2). He is the spirit that works in the children of disobedience. He has various names, according to the phase of the works of his kingdom. He seems to have rule over many princes who are engaged in the various phases of the work of darkness as rulers (Eph. 6:12, "rulers of the darkness"). Eph. 6:10 indicates that the devil is at the foundation of all these forces. When we are saved we have a deliverance "from the power of darkness" (Col. 1:13). This is a deliverance not only from one phase of evil but from the very power of the whole domain. It would be folly to think that we could overcome one phase of this evil kingdom when other phases of evil are ruling us.—"Whosoever committeth sin is the servant of sin" (Jno. 8:34). It is folly to fight this powerful kingdom in the strength of the flesh and with the powers of man or human determination. We need the spiritual weapons provided from God to meet the issues of this power. II Cor. 10:3-6; Eph. 6:10-20.

II. **The Text.—Rev. 12.**—Under the sign of a great red dragon, the devil is represented as opposing the child of the sun-clad woman. Being cast down the victory is given to the saints, though the dragon continues to persecute the woman and her seed.

Col. 1:13.—We are given deliverance from the power of darkness and placed into the kingdom of God's Son.

Eph. 6:10-18. — Herein is revealed the source of victory over the forces of darkness.

III. **Suggestions for Junior Programs.**—Juniors need to have a Scriptural conception of the powers of darkness. Real living spirits are working together in a kingdom of evil. Some of these are fallen angels, some are living men and women in the world who have given themselves over to the devil. The disobedient are the victims in which this power is at work. Some are made slaves to evil works and passions and lusts. Some are made to lure the good into the ways of sin. Imaginations and falsehoods and hatreds and strifes of all kinds are wrought through this power in the world. Let the picture be made dark as is expedient for the junior mind to make them see the character of the kingdom of darkness and be forearmed against its wiles. Then lead them to contrast the kingdom of Christ and the way of entrance into it, so as to be safe from the power of darkness. Assign the points given in the outline for junior assignments with their Scriptures and let the juniors bring their thoughts on the same. Lead them to the understanding of the folly of thinking they are free when they are not delivered completely from the Wicked One.

OUTLINE STUDY

I. Kinds of Darkness.
1. Natural.—Gen. 1:2, 5; Acts 13:11.
2. Ignorance intellectually.—Eccl. 2:13, 14.
3. Ignorance spiritually.—Jno. 3:19.
4. Moral darkness.—Jno. 1:5, 6.
5. Judgments for sin.—Matt. 8:12; Jude 13.

II. The Powers of Darkness.
1. Satan and his allies.—Eph. 6:12; Rev. 12:9.
2. Human agents in whom Satan works.—Acts 13:10; Jno. 8:38, 41, 44; 13:2.
3. Opposing forces under Satan's leadership.—Rev. 13:4-9, 11, 12; Eph. 6:12.
4. Characteristics.—Jno. 8:44; Acts 13:10; II Cor. 4:4; II Thess. 2:9, 10; I Pet. 5:8; II Cor. 11:14, 15; Rev. 12:9.

III. Deliverance.
1. Through the Son of God.—I Jno. 3:8.
2. By regeneration.—I Jno. 5:18.
3. Through faith.—I Pet. 5:9.
4. By the Word and the blood.—Rev. 12:11; Matt. 4:4-11.
5. By use of the whole armor of God.—Eph. 6:10-20.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Darkness."**
2. The Kingdom of Darkness.
   - a. Satan is the prince.—Eph. 2:2; Jno. 12:31.
   - b. Works in the disobedient.—Eph. 2:2.
   - c. Blinds the minds of the unbelieving.—II Cor. 4:4.
   - d. Takes the place we give him.—Eph. 4:27.
   - e. Devours those who do not watch and pray.—I Pet. 4:8, 9.

For Seniors.

1. The Character of Satan and His Forces.
2. Our Defense against the Powers of Darkness.
3. Exposed Souls of Men to Satan's Power.

PERSONAL THOUGHT

In whose kingdom are we? If Christ is our King, we are under a powerful one who is able to keep us. If Satan is our king we are under a tyrant who will bring us to ruin unless we come to Christ the deliverer.

SEED THOUGHTS

My soul be on thy guard
  Ten thousand foes arise;
The hosts of sin are pressing hard
  To draw thee from the skies.

Oh, watch and fight and pray;
  The battle ne'er give o'er;
Renew it boldly every day,
  And help divine implore.

Ne'er think the victory won,
  Nor lay thine armor down;
Thy arduous work will not be done,
  'Til thou obtain thy crown.

Fight on, my soul, till death
  Shall bring thee to thy God,
He'll take thee at thy parting breath,
  To His divine abode.—Geo. Heath.

"STRONG DRINK IS RAGING."—Prov. 23:29-35; Isa. 5:11-17

Topic for August 2

MOTTO

"Be filled with the Spirit."

MEDITATIONS ON THE TOPIC

I. **Raging in Strong Drink.**—To be violently driven or agitated, like the sea raging under a strong wind, is the picture given by the word **rage.** Strong drink has this effect upon those who are under its influence—they are under a power over which they have no control and which drives them violently. When we see a man whose tongue is cursing and pouring out words under passion we think of him as raging. Strong drink may do just that for a person under its influence. The trouble which strong drink brings into a life and to those touched by it is such as to bring tears of sorrow and cries of grief and pain. When the brain is made crazy, and the individual sees with unnatural understanding, the base passions of his being are stirred so that he is liable to do some terrible crime before he is again normal. The appetite for strong drink is so compelling that it overpowers the good judgment of men and leads them to deeds of rashness to satisfy the burning thirst for strong drink. They will spend their last penny or pawn their needed clothing, or rob their wives and children of the comforts of life, that they may satisfy their craving for another drink. Covetous men use this depraved appetite to make money for themselves. They place the cursed bottle to their neighbor's lips and make him drunken that they may rob him of his substance, regardless of the shame and suffering this may bring upon others.

When we see the raging of drunken drivers of vehicles endangering their own and others' lives, we must say again, "strong drink is raging." Many a man has met death by the rage of such men, who have lost their judgment in the common business of life. But we must think of a still greater rage when we remember that the soul of the drunkard cannot enter the kingdom of God. And then we remember the doom of the lost whose anguish knows no end in the region of eternal torment, and again we must cry out in words of true alarm, "strong drink is raging!"

II. **The Text. — Prov. 23-35. — This** passage draws a picture of the effect of intoxicating drink.

Isa. 5:11-17.—This scripture reveals the desolating effect upon the nation whose manhood has become enslaved to strong drink.

III. **Suggestions for Junior Programs.**—It is very important that we impress the rising generation with the evils of strong drink. Just now when the loosening of the liquor laws are bearing fruit of disaster and woe in so many corners of our localities, and in many homes, it will not be so hard to impress the boys and girls with eyes and ears of the evils of strong drink and of how really "raging" it is. Take the points suggested in the outline and give the boys and girls the material to read that will help them with their part in the program. Where their **points can be re**inforced with Scripture give them the encouragement to read them and fix them in their memory.

We are not here to fight the "strong drink" evil with political propaganda. As Christians we ought to be on the same platform for temperance that we always were as Christians unless we were in the fight with "carnal weapons" before, in which case it is time for us to awake to Christian methods of warfare which "are not carnal, but mighty through God to the pulling down of strongholds."

In planning the part of the program for **making things safe** use that part of the outline which makes a practical course for Christians to safely follow with telling effect.

OUTLINE STUDY

I. The Rage of Strong Drink.

1. The rage of appetite.—Isa. 5:11; Prov. 23:35.
2. The rage of trouble.—Prov. 23:29, 30, 32.
3. The rage of perverted passion.—Prov. 23:33.
4. The rage of destroyed manhood.—Isa. 28:7, 8; Hos. 4:11.
5. The rage of destroying others.—Hab. 2:15; Joel 3:3.
6. The rage of poverty.—Prov. 23:20, 21.
7. The rage of banishment from God.—I Cor. 6:9, 10; Gal. 5:19, 20, 21.

II. Deliverance from Drink.

1. By becoming Christ's.—Gal. 5:22-25.
2. In His name and by His Spirit.—I Cor. 6:11.
3. Not by works of righteousness.—Tit. 3:5-7.
4. Walking in the light.—Eph. 5:1-15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Drunkard,"** etc.
2. The Evils of Strong Drink.
   a. To the body.
   b. To the mind.
   c. To the soul.
   d. To the home.
   e. To friends and neighbors.
3. Making Things Safe from the Drink Evil.
   a. Look not, touch not, taste not, handle not.
   b. Let the power of Christ rest upon you.
   c. Bring the message of Christ to others.
   d. Warn against the danger.

For Seniors.

1. The Strong Drink Evil.
2. The Christian Testimony in the Midst of the Evil.
3. The Christian Sphere of Labor for Temperance.

PERSONAL THOUGHT

Let us be intelligent of the evils of strong drink. Let us also be awake to our opportunity to safeguard, by Christian methods, our homes, our churches, our schools, by teaching, practice, and warning giving a good example of our convictions by consistent conduct wherever we go.

SEED THOUGHTS

Strong Drink—The Bar and the Door

A bar to heaven, a door to hell;
Whoever named it, named it well;
A bar to manliness and wealth,
A door to want and broken health;
A bar to honor, pride, and fame,
A door to sin, and grief, and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair;
A bar to honored, useful life,
A door to brawling, senseless strife;
A bar to all that's true and brave;
A door to every drunkard's grave;
A bar to joy that home imparts,
A door to tears and breaking hearts;
A bar to heaven, a door to hell;
Whoever named it, named it well.
—Curtis Johnson.

THEY SHALL BE AS WHITE AS SNOW

(Continued from page 194)

plans and said never a word. Even now, she thought bitterly, Miriam was at Lansing with Elbert and others. Sharon was as dull as a prison this morning, she thought.

"I can't make plans now for Thursday, because I planned in too much haste. If I had let things work out I'd be at Lansing now and might have a chance to scheme for Thursday." So ran her bitter, angry thoughts throughout the service, and even during her song, although it must be admitted she sang very well indeed.

"Well, one failure need not spoil one's life if it does spoil a day. I'll plan better next time," she thought cunningly.

Thursday night came! A lovely, midsummer night. The young moon hung poised delicately in the blue, blue, sky flecked with millions of stars, bespeaking a King of the universe, with power unlimited and knowledge undreamed. Thoughts of reverence flowed in Miriam's pure mind as she and Elbert drove the short distance to Sharon. The meeting was to be missionary in character, evangelical in purpose, holding forth the atoning blood of Christ. The speaker, a missionary, urgently pleaded with the people for higher daily living, showing how people who profess the name of Christ by words, deny Him by actions which are contrary to His teaching. He held forth the thought given by Ezekiel that the "Lord is our possession and our inheritance;" therefore an upright daily walk and sincere thoughts all turn Godward, following a cleansing by the crimson flow.

Then he had the sextet, Miriam, Elbert, and four other young people, sing at his request an arrangement of "Though Your Sins Be As Scarlet."

"Though your sins be as scarlet,
They shall be as white as snow;
Though they be red like crimson,
They shall be as wool.

"Hear the voice that entreats you:
Oh, return ye unto God!
He is of great compassion,
And of wondrous love.

"He'll forgive your transgressions,
And remember them no more;
'Look unto Me, ye people,'
Saith the Lord, your God."

They sang humbly, pleadingly, beautifully. Every heart was touched; some troubled by their sins, others praising God for the crimson flow which had cleansed them, all having deep desire to experience, to live, the words expressed by the song. Hearts hoped to glorify God by simply trusting that, however scarlet the sin, so even deeper the forgetfulness of God who "remembers them no more." Many prayers ascended to heaven for grace to do His will, and the beautiful service closed with prayerful, impressive solemnity.

Elbert and Miriam were quietly waiting until the crowd had thinned somewhat. Suddenly Paula confronted Miriam, her face pale with anger, "You did it on purpose. You know you did, making me believe you were taking my place Sunday. Choosing that song. You sang that song because you think you are better than I am; you think I should repent." Bitterly she rushed on, not knowing what she said.

"Paula, Paula, indeed we have never mistreated you;" Miriam pleaded with her. "Listen Paula you are attracting attention. Let us all pass out quietly, and go home," she urged. Which they did with as little confusion as possible. On the way home, however, Paula continued her abuse of Miriam freely too, too freely, until Elbert, goaded finally to desperation said,

"Paula, a guilty conscience makes cowards of us all. It is the coward who is abusive, not the Christian. The Christian takes abuse when he is made to, meekly and quietly."

Receiving no answer he went on, "I'm sorry to speak this way to you, but you know very well that Miriam had nothing whatever to do with changing the time or choosing the song. I do not think she should be unjustly blamed now or ever."

* * *

Many years had passed. A meeting at Sharon, very like the one held so many years before, was drawing to a close. The speakers were Elbert Smith and Miriam, his wife, missionaries to China, at home. At the close of a lovely song, "Though Your Sins Be as Scarlet," a woman arose to give a testimony, the light of a great salvation shining from her eyes. She gave God glory for victory in her daily life. Then she added:

"It was at a meeting like this years ago, during the singing of the beautiful song, "Though Your Sins Be as Scarlet," that I obtained a vivid and startling vision of sin in my life. I was a proud person and did not enjoy the revelation of myself to myself. But God giveth us the victory over sins of giving self the pre-eminence, and none but God can give it. Whereas then I desired the pre-eminence now He shall in all things have pre-eminence—in my life."

Softly then she quoted,

"Though your sins be as scarlet,
They shall be as white as snow."

"When God is my inheritance, selfishness can no longer rule my life."

It is easy to recognize our friend, Paula, of former days. The charm, the beauty, the irresistible and striking personality are all present, as in former days. Even more so, for to her natural beauty of person is added the rich grace the Spirit bestows. And shining from the windows of her soul is revealed a vastly richer character than in days of old when she thought only of pleasing herself.

Protection, Kans.

BEGINNING AT JERUSALEM

(Continued from page 199)

the major Christian effort, new opportunities will open to many multitudes of disciples who now feel that they can do nothing. Thousands of Christians may make daily contacts for Christ. The workman at our side, the milkman, baker, transients, guests, and neighbors—all need that we recommend Jesus Christ as a satisfying Savior from sin. The Holy Ghost will empower us for this very work.

As we follow God's order and win souls by our testimony in our home circle, our powers are increased by experience. We are then capable of entering other fields in Judea and Samaria and even foreign fields. God is not likely to send persons to fields abroad who have neglected to witness for the Master at home. Our efforts in other lands will be enhanced in so far as we have been faithful witnesses at home. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

"All around on every side,
Is the harvest field so very wide;
You need not cross the rolling waters to begin.
Here a word, there a deed,
For the Master intercede,
Pointing precious souls to Him
In this barren field of sin."

Markham, Ont.

PEACE ON EARTH

(Continued from page 205)

sive purposes yet they led to offensive action. In place of defensive policies the nations began to plan for the fruits of offensive maneuvers. Then came the besetting sin of militarism. The nations placed upon their subjects economic burdens in order to arm themselves to the teeth. Prosperity was hindered, and resources were used for destructive purposes rather than for constructive development. Propaganda poisoned public opinion. It was the press that continuously fanned the smoldering hatred in Eastern Europe until eventually the flame burst forth in all its fury. These difficulties were serious, so that in spite of all diplomatic attempts to maintain peace the nations were gradually driven into conflict. The foregoing statements reveal the fact that leading statesmen were confronted with exceedingly difficult problems in their attempts to maintain the status quo.

These causes of the World War were visible developments of ill-begotten motives and attitudes. The desire to seek, conquer, and control was prompted by the spirit of greed and selfishness. Hatred and revenge against Germany lurked in the heart of Poincare as he recalled his boyhood experiences in Lorraine. The first casualty of war is the crushing of truth. Propaganda accomplished this evil work by deceiving the public with misrepresentations. The propagation of lies and misrepresentations will never lead any nation into the path of peace. Therefore, since the fundamental cause of war originates in the human heart, it is there that we first must meet the problem of conflict.

Have statesmen in their attempts to maintain peace dealt with the fundamental cause of war? Have diplomats been cutting at the roots of the cause or have they merely been trimming off the twigs and branches? Different methods have been used to secure peaceful relationships. One of the methods used has been violent coercion. The history of violent coercion is written in blood across the centuries. However, nonviolent efforts have also been diligently employed by statesmen who desired to overcome human conflict. Frequently the normal processes of peaceful diplomacy have averted open disputes. Meditation has at times achieved satisfactory agreement between nations. Conciliation has offered impartial analyses of the alleged causes of disputes and made peaceful adjustments possible. Arbitration through a tribunal has been used to adjust difficulties. The most recent practical proposals for peace are the international police force, the plan of economic sanctions, the arms embargo plan, and disarmament. Undoubtedly all these methods have been conscientiously used or proposed in a sincere effort to avoid war. Some of these efforts have been more effective than others when put to actual use, but on the whole they have failed to prevent war. Recent examples are the failures of the League of Nations to prevent the Japanese attack on China and the Italian conquest of Ethiopia.

Why have these methods after all been doomed to failure in spite of the fact that they have been proposed by sincere and peace-loving statesmen? Statesmen cannot maintain peace by attempting to control or restrict outward conduct if the intents of the heart remain the same. For when human passions are subdued in one place they will break forth in another. The greed of imperialism, the evils of a false patriotism, the corruption of secret alliances, the superiority of militarists over civilian chancellors, and the deceitfulness of propaganda reveal plainly the all too human side of statesmen and their nations. What is in the hearts of statesmen who cry out such phrases as "A strong navy; a strong army; and powder dry!" or "Ruthless!" "Relentless!" "Remorseless!"?

Are we then helpless in the face of the evil passions of the human heart which have been at the root of all wars? No, there is a solution. It is "Peace on earth toward men of good will." Until within the hearts of national leaders and their peoples the vices of envy, prejudice, and hatred are replaced by good will, philanthropism, and altruism, wars will continue to threaten the human race. Tolstoy was drawing near to the solution when he advocated a return to the principles taught on the Sermon on the Mount. But the real problem is to get men whose hearts are such that they will be able to live the Sermon on the Mount. Men must first accept the Prince of Peace before they can live and proclaim His glorious righteousness and peace. Then will His reign spread from heart to heart, from state to state, from nation to nation, until peace will cover the earth like the sand covers the seashore and the waters cover the sea. Then and then only can mankind conquer the grave problems of human nature and live a life of love, good will, and peace.

Scottdale, Pa.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE DEATH OF GENERAL ALLENBY, THE LAND OF PALESTINE, AND ISRAEL

The powers that be are ordained of God.—**Rom. 13:1.**

Who are these that **fly** as a cloud, and as the doves to their windows? Surely the **isles** shall wait for me, and the **ships** of Tarshish **first**, to bring thy sons from afar, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath **glorified thee.** And the sons of **strangers** shall build up thy walls, and their **kings** shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the **forces of the Gentiles.**—Isa. 60:8-11.

The first-quoted passage declares the fact that God uses the "powers that be" in the fulfilment of His purposes and designs with nations. Consequently, England and General Allenby fall under this designation. The second passage from the Prophet Isaiah is only one of numerous Scriptures that foretell the "homecoming of the Jew," "the restoration of the City and Nation of Israel." In this passage we are told that forces will come from afar, that from a nation of coasts (isle), a rich nation, a nation that God has glorified. He adds that a Gentile nation will have something to do with the restoration of the city and people. It adds the striking intimation that in the delivery of the city they will fly like doves, and like the clouds. This links itself well with General Allenby's capture of Jerusalem.

Field Marshal Viscount Allenby, a noted British General during the World War, died and was buried amid the sadness of the nation. Some one has compared this General to Cyrus, of Old Testament times, and has given several comparisons:

> One thinks of Cyrus, an outstanding monarch of Old Testament times, and of certain parallels that can be drawn between Cyrus and Lord Allenby. Almost two centuries before Cyrus' birth, God gave Isaiah the prophecy: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will . . . open before him the two leaved gates; and the gates shall not be shut." When Cyrus came to the throne he made a royal proclamation to the Jews throughout his empire, declaring that God had charged him with the message: "Who is there among you of all his people? his God be with him, and let him go up to Jerusalem . . . and build the house of the Lord God of Israel." The press cable announcing Lord Allenby's death began with the words: "Death closed today the brilliant career of Field Marshal Viscount Allenby, conqueror of Jerusalem, who restored Christian sovereignty in the Holy Land after nearly seven centuries of Moslem domination."

The conquest of Jerusalem made possible the return of thousands of Jews to the **"Homeland."** The Bible is filled with prophecies that God, in His own time, will eventually restore His people Israel to the land; and now we can see the fulfilment of such prophecies—after a wait of two thousand years and more. The Field Marshal's victory made possible the Mandate for Palestine, given by the Allied Powers to Great Britain, in 1922, in order to give Britain the opportunity of making good the declaration to give the Jewish people a national home. Sir Herbert Samuel, a Jew, was appointed the First Commissioner of Palestine, with an appointment by King George V. It is worthy of note that the King shared Allenby's great desire to see Palestine freed from the heel of the Turk, and to have a better administration established. It is also of interest as world news that the father of General Allenby was a minister and cradled his son with the thought that God would some day liberate the city and people. Another factor leading to the freeing of the city, land, and people, was the interest of the great statesman, Arthur James Balfour, who in addressing a convention in Royal Albert Hall, London, said,

> For long I have been a convinced Zionist. But in my most sanguine moments I never foresaw, I never even conceived the possibility, that the great work of Palestinian reconstruction would happen so soon, or that indeed it was likely to happen in my own lifetime. This is one of the great and unexpected results of the world's struggle which has just come to an end.

The late Major Vivian Gilbert, who served with Allenby during the campaign in Palestine, wrote a book on "The Romance of the Last Crusade," which gives vivid pictures of the Field Marshal and the campaign from the standpoint of a young officer who believed the Bible and who saw evidences of its inspiration and historical accuracy that are convincing. Here is one of his descriptive passages:

> "The sun, like a great ball of fire, was rising in stately majesty behind the hills where Jerusalem is, as we set out from Latron over the parched white chalk road. . . . The country we were marching through now was a splendid incentive too; why, every hill and valley, road and stream was hallowed by sacred memories. Old Bible stories I had read as a boy at my mother's knee and almost forgotten came back with a new meaning. I realized the Bible was not only a beautifully written account of the lives and adventures of certain holy men, but a true history of events that had actually taken place on the very ground over which we were marching.
>
> "This influence of the country, where almost every day one came across a confirmation of holy writ, was affecting my men, too. I shall never forget, on going the rounds of my little camp one evening, coming across one of my gunners, a rather tough customer who had given me some trouble in the training camp at Grantham, on his knees beside his bivouac offering up his prayers under the luminous beauty of the stars."

Of Lord Allenby himself, Major Gilbert writes: "A commander-in-chief's work takes place before the attack; he makes his plans, which are carried out by the corps and divisional commanders, and he really has very little to do during the actual fighting—provided, of course, that everything goes well. Allenby's plans were usually entirely successful, so that he was free to be up in the firing line to encourage us during any particularly trying operation. His nickname in the army is 'the bull.' He is a tremendous fellow, over six feet tall, with a voice that corresponds. When he shakes hands his grip causes you to stretch your fingers for some little time afterward. When he smiles his approval it makes you feel rather proud. I do not imagine people often attempt to deceive him. He has a combination of those qualities men admire most in a leader: personal bravery, knowledge of his job, and a consideration for the man in the ranks."

The world has long known of Lord Allenby's consideration and respect for the peoples of the land he conquered, and his reverence for the Holy City. Wrote Major Gilbert: "We knew the advance on Jerusalem was to be a kind of encircling movement to avoid injury to the holy places. General Allenby had issued the strictest orders that no fighting of any kind was to take place in the Holy City itself; and it is rather interesting to know that, throughout the whole Palestine campaign, not a shot was fired by the British in Jerusalem, nor in any city or village held sacred by the three greatest religions in the world. Allenby's strategy forced the Turk to carry out his defensive fighting for Jerusalem on the hills some distance from the city, and, by leaving him a way of retreat, any damage that might have been caused was avoided."

The writer met a lady returning from Palestine, who in conversation with the superintendent of an orphanage near Jerusalem, containing 500 children, related a thrilling and faith-inspiring story. The evening before the capture of Jerusalem, the Turks ordered her, as well as all others, to leave the city, so that they might dynamite all large buildings. She could not sleep all night as she thought of her 500 children trundling along the highway with meager baggage, and little food. In her morning devotions, she merely opened the Bible, read where it declares that the Lord in passing over Jerusalem would defend it. She seemed to find momentary peace. A little later she heard a deadening roar, as she went outside she wondered, are they already destroying the city, so early in the morning? Her heart sank within her. On arriving in the open, she looked up, and there in the sky were the humming airplanes, which by their insignia, she knew to be British. Later, she found out that they were the "bombing planes", which were the main factor in the capture of the city. As she looked down the valley she saw a man, whom she later learned was General Allenby, riding on a white horse to the gates of the city. As he reached the gates, he dismounted, not wanting to ride into the city that the Lord Jesus Christ rode into on the foal of ass. In the name of God, and his majesty the King of England, he took over the city. This was the height of Allenby's ambition, and must have given him great satisfaction. However, for the nation of Israel, there will be a darker day; the clouds already seem to be gathering against them. But beyond the clouds are God, His promises, and a better day. "There shall come out of Zion the deliverer, who shall turn away ungodliness from Jacob." The General is dead, but God lives on.

STORY-TELLING STATISTICS, AND IS MARRIAGE ON THE SKIDS?

What therefore God hath joined together, let not man put asunder.—Jesus Christ.

Since the above-named editorial appeared, **"Story-telling Statistics,"** a couple of our interested readers, who also are personal friends, asked for the authority for the statements made as to the ratio of marriages and divorces. We are glad to be able to say, that we do not give figures without either personal investigation, or quotations from reliable authorities. In the case of ratio of marriages and divorces, we quoted the nationally known editor and writer, W. F. Bigelow, Editor of "Good Housekeeping." We referred the request to him for data upon which he based his calculation, accordingly we quote his letter, and the enclosed editorial:

C. F. Derstine, May 6, 1936.
22 South Cameron Street,
Kitchener, Ont.

My dear Mr. Derstine:

In June, 1932, I printed an editorial called, "Is Marriage on the Skids?" a copy of which is enclosed. In the second paragraph you will find how I arrived at the conclusion that one marriage of approximately one hundred forty marriages ends in divorce. The statement was not refuted at the time. I still think that it is correct, but if I am wrong I should like to have it pointed out to me just what the correct figures are. Certainly they are not the ones that the newspapers like to quote.

Sincerely yours, W. F. Bigelow.

This is the editorial to which Mr. Bigelow refers in his letter:

IS MARRIAGE ON THE SKIDS?

"Society has not quite adjusted itself to the fact that one marriage in six breaks up," wrote Lewis Gannett a short time ago, thus adding one more statistically misleading statement concerning divorce to the distressingly large number already in existence. Mr. Gannett evidently did no figuring of his own. He read the papers; scarcely a week passes that the same attack upon the stability of American marriages does not appear in print. The latest one previous to this writing was published April 13th, when the New York City papers found in Dr. Alfred Cahan's doctor's thesis, just issued by the Columbia University Press, authority for the assertion that "approximately eighteen percent of all American marriages, or more than one in every six, ends in divorce."

If these figures were true, the girl who goes to the altar in this traditional month of weddings should carry in her heart, instead of the happy confidence that it will be a success, the fear that her marriage will be a failure, and the father, whose part in the ceremony is a survival from the period when a daughter was given away, must wonder how soon he will get her back again. But, happily, the figures are not true. If one hundred banks were organized in a year, and eighteen banks failed in the same period, no one would say that one bank out of every six had closed its doors. The statisticians would proclaim that, of all the thousands of banks in the country, the failures were one for every six banks newly opened for business. Why not apply the same common-sense yardstick to marriages and divorces? Why not tell the truth about them, and say that of the 26,327,109 marriage unions recorded by the census in 1930, the contracts dissolved averaged one for every six new marriages? All divorces in 1930, then, equaled one to something over 140 of all marriages on record at the time the census was taken and added to that year. Surely this is nothing to get excited about—or to cast a shadow over any marriage altar.

But it is news. Rita S. Halle, in her illuminating article on Reno's divorce business in our April magazine, put it this way:

"Of course, a happy marriage has no news value; there are no reporters standing outside happy homes to get stories about them for their papers; no paper has found it worth while to call attention to the fact that even though there is one divorce out of every six marriages in any year, each year there are five marriages for every divorce added to the steadily increasing accumulation of permanent unions. In 1930, for instance, with 1,128,180 marriages and 191,630 divorces and 4333 annulments reported, the number of permanent homes back of the divorce statistics was increased by 932,217."

We call that good news, hopeful news. Of course, no one will deny that there are far too many divorces for any one to look upon the situation with complacency, but at the same time there is no justification for putting into the minds of young people the suggestion that since divorce is so prevalent they need not be at all concerned about resorting to it themselves—that, after all, the cards are more or less stacked against them. For the real situation is quite different. When it is realized that 280 husbands and wives stand by their vows for every two that break them, a divorce is seen in the light of what it really is, a confession of personal failure.

For success in marriage is no more a gift of the gods than is success in business. Both are achieved in the same way—by constant faithfulness to the job. Mary Roberts Rinehart says: "I have always claimed that we have built our marriage, that it was at the beginning merely a legal and religious contract, and that we have built it into something that could not be done by one person alone. . . . That marriage was built with great care. At the present day, at the end of thirty-six years, we both feel our marriage has been successful. . . . I have never believed that marriage could be made a success in any way but by careful building over a long period of time."

A lifetime isn't considered too long a period to attain success and wealth in business; why cancel a marriage contract at the first signs of storm? The statistics are on your side, not against you, June brides—and bridegrooms—and the brides and bridegrooms of any other month as well. You will be going with the crowd if you march straight on to happiness.

And may God go with you.

William Frederick Bigelow.

THE WORLD'S LARGEST PASSENGER SHIP—THE QUEEN MARY

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.—Daniel 12:4.

The above prophecy very strikingly connects itself with the launching of the world's large ocean-going passenger ship, the Queen Mary. The prophecy speaks about a sealed message, which undoubtedly refers to the lack of study and understanding of the word of prophecy. Even though the Bible is a veritable treasury of **"prophetic truth,"** it has largely been a closed book till lately. The prophet also refers to the time of the end (not the end) which evidently implies a period of time. During this **"time of the end"** the prophecy would be unsealed, open, clear, and to be understood. The cause for this opening and understanding would be the traveling to and fro, and the corresponding increase of knowledge. What a significant statement, and how true of our day! Travel and the increase of knowledge has no parallel in the ages of the past. The Queen Mary is only one of the great demonstrations of increased knowledge and travel all in one. She is the last word in engineering achievement. Her size is an indication of the increase of travel. Besides, she is but one of the great ocean liners of the day. This traveling to and fro over water is also being supplemented by dirigibles and planes in the air.

It is interesting to note the impressive figures, concerning this famous ship, collected by Robert Wiles:

She is 1,004 feet in length along the water line, a world's record and 1,018 feet in length over all; 118 feet wide, 135 feet high from keel to the top of her superstructure.

The gross tonnage of the vessel is 80,773. Her displacement is anticipated to be 77,500 tons, far greater than that of any other ship. When launched she exceeded in size all other ships in the world, her dead weight being 37,000 tons.

She is the only merchant ship ever christened by a queen of Great Britain.

Although, in each of her three types of accommodation, she has reached an apex of spaciousness, comfort and luxury, the designers and builders of the vessel emphasized that she is still essentially a ship, sturdily constructed to withstand greater stresses and strains than she is ever likely to encounter.

Air-conditioning will be used in the Queen Mary to a greater extent than ever before aboard ship. Three great rooms, the main restaurant, the largest room afloat, the main lounge, which will also be used as a cinema and legitimate theater, and the tourist class restaurant, will all be completely air-conditioned.

Much attention has been paid to ventilation, too, with fresh sea breezes brought by forced draft from the upper deck to all staterooms, where direction and quantity of fresh air are under the control of passengers. In cabin class, each stateroom gets separate supplies of warm and cold air, which the passengers can regulate to suit their individual wishes.

Electricity furnishes the motive power for the curious "Mechanical Molly," an automatic maid-of-all-work that can wash, rinse, polish and sterilize thousands of dishes an hour, without smashing even the most delicate china. Electricity also operates machines to slice bacon and bread, to toast bread, to make coffee, to burnish silver, to measure tea, to mix dough, to break ice, to cut butter, to burnish the bright metal on the ranges and ovens, to dress ducks, to divide dough into rolls, to grind coffee, to clarify fat, and to cut foods.

Almost 350 safety deposit boxes will be available for rent to passengers who wish to protect jewelry or other valuables.

Probably the largest order for linen supplies ever placed by a shipping concern, and conservatively valued at $200,000, the impressive list of 41 types of snow-white linen articles for the Queen Mary includes 500,000 sheets, pillow cases, napkins, table cloths, and towels.

When the exterior part of the hull was painted recently in the final sailing colors, over 70,000 gallons of paint in white, black and red were used.

There are 12 decks, the promenade deck being 750 feet long, equal to the overall length of the famous Mauretania.

The height of the forward funnel is 70 feet from the boat deck and 180 feet from the keel. The other two funnels decrease in height. Elliptical in shape, their greatest diameter is 36 feet and their circumference about 100 feet.

The Queen Mary is driven by a system of single reduction geared turbines operating four propellers. Oil fuel is used.

The ship contains 10,000 electrical fixtures and 30,000 electric lamps, ample to supply a town of 100,000 inhabitants.

The Queen Mary will comfortably house 2,075 passengers.

In the various kitchens there are 200,000 pieces of crockery, 100,000 items of tableware.

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and the changers of money sitting:
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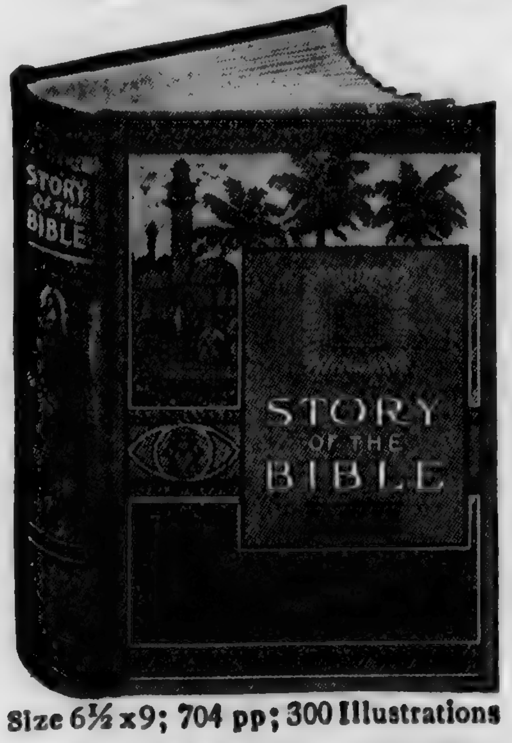

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A Monthly Magazine for the Home

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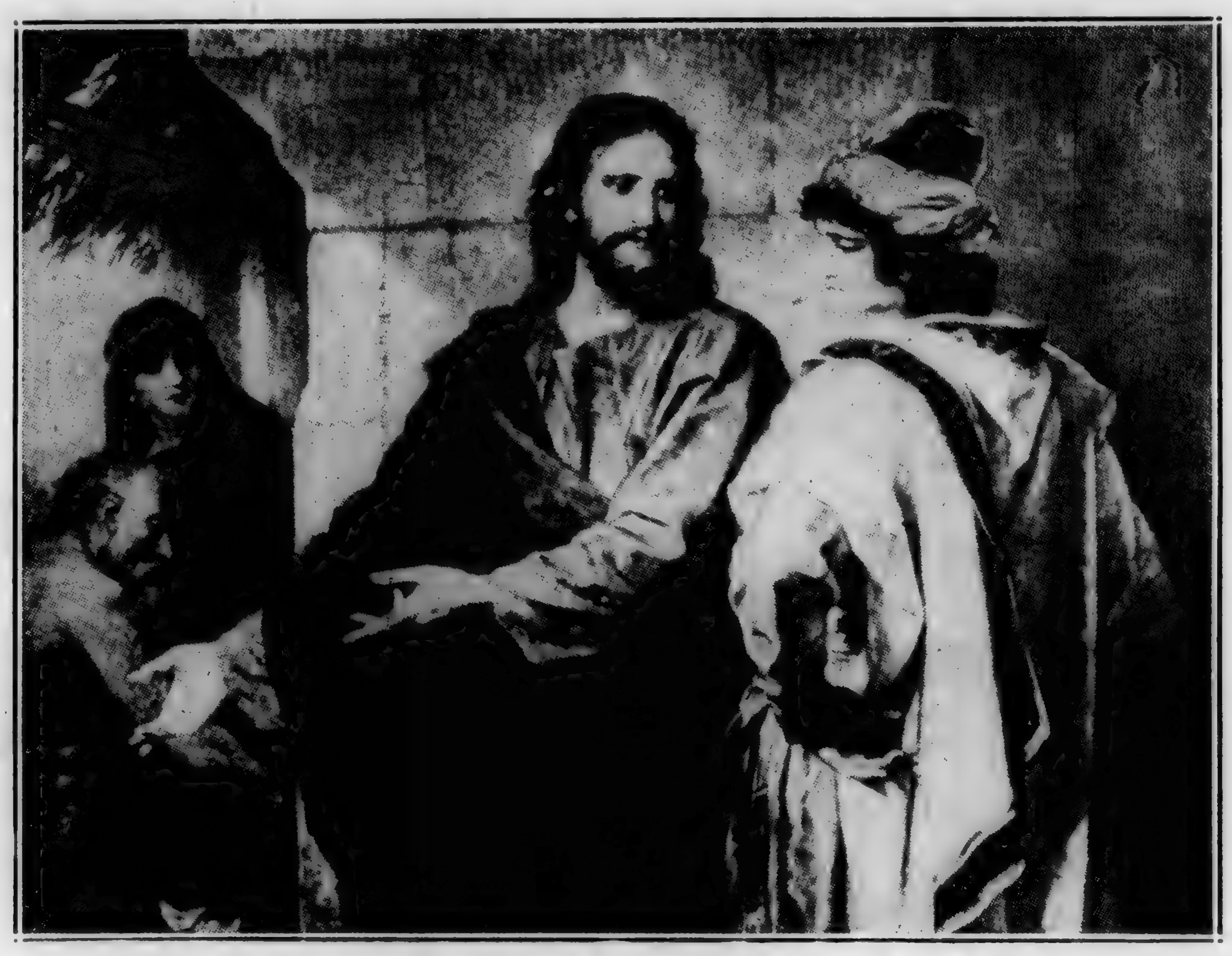

Christ and the Rich Young Ruler Who Made the Fateful Decision

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THE TEACHING ON THE WALL

Founded on Fact

By Opal Leonore Gibbs

YATA Chan! Yata Chan! Come into the shop, and watch it well, while I go out on a little errand."

It was Grandmother Seki who spoke, and she used that kind of voice which, when Yata Chan heard, he always minded. One has to come quickly when one hears such a voice. So Yata Chan stepped out of his old broken clogs onto the cold floor of the shop, while Grandmother clumped away up the windy road.

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It was a full hour, when Grandmother returned. She had an old wrapping cloth in her arms, and it was filled with something.

"What did you get, honorable Old One?" asked the boy.

"Look at the thousand holes in our paper doors and you may well guess what it is," laughed Grandmother. "I have been wishing for a long time to paper the doors, but even copper sens are as scarce as the fox god's blessings, so I went to the throwing-away-thing place to see what I could pick up. See, here is a piece of wrapping paper and a whole big book."

"Iya, the wrapping paper is too dirty," protested Yata Chan. "See how brown and ugly it is."

"Ah, it is true. My old eyes no longer notice things clearly. The book then—it is large and has hundreds of clean pages. I will make rice paste tomorrow, and when the school hours have reached their finish, you shall come home quickly and help me."

"Hai, hai," agreed Yata Chan, for though he hated work at home, Grandmother had used that particular tone again which he knew must be minded.

The next day the papering began. Grandmother cut out the pages with her big iron shears and rubbed rice paste over them with a bit of rag. The big broad doors formed at least half the walls, of their one room, so Yata Chan set to work as fast as possible. For, really, the only way to get a thing done is to begin and do it. Since he was all of nine years old and in the third year of school, he could of course read the Japanese characters, so he was careful to paste the pages on right side up.

At first the boy worked so rapidly that he never even glanced at the funny characters running up and down the pages like the tracks of little chickens in the snow. But a person's arms begin to ache after they have reached up high for a long time, so after a while he moved more slowly.

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"Nani!" exclaimed Grandmother, "what is it that you do?"

"I am looking at this story, Grandmother. Shall I read it with a big voice so you also can hear?" asked Yata Chan, grinning up into her face.

"Work first, play afterward," replied Grandmother wisely.

That night when all the doors were covered over with clean new pages from the book, Grandmother sat with her dark wrinkled hands over the tiny fire in the crock-stove, and said that Yata Chan might read with a big voice anywhere he liked. So he began where he had left off in the afternoon:

"'Jesus made answer, Truly, truly, to you I say it, if a person be not born anew, he shall never be able to see God's country.'"

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Yata Chan read on. And Grandmother, someway, could not forget the beautiful words. What if they were true?

The next night she asked the boy to read more of the book's pages. Of course the stories in them could not be made to fit very well together, but it did seem that every single page held a line or two that stuck in a person's mind like a flea in a cat's fur. "It's a wonderful teaching," Grandmother would say to herself, and there came into her heart a big wish that she might hear more of it.

The Father in Heaven saw this wish, and it came to pass in a few days that He sent the Bible-selling man to this country village. From one house to another he went, giving away tracts and trying to sell his little Gospels. Noon time came, and being very hungry, the Bible seller stepped into Grandmother Seki's little shop, intending to buy some good brown beancakes for his dinner. He had just handed over the few coppers for them, when he looked up, and such a look of astonishment spread over his tired face!

"Honorable Old One!" he cried in excitement, "do you know what paper it is you have pasted on your doors?"

"It is from a book I found at the thrown-away-thing place," replied Grandmother, "and since my grandson has read some of it to me, I have thought many deep thoughts about its teaching. Could you perhaps do some honorable explaining of it to me?"

Could he! Why, it was the very joy of his life to explain that Book! Forgetting all about his tiredness and his hunger, the Bible seller stepped out of his worn shoes and knelt on the matting floor.

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"Yes, and I can see that the sacred teaching is already being fastened to your heart."

"It is so," admitted Grandmother.

Then the Bible seller went on and told the old lady of the great loving God, and of His Son, Jesus, who came to be the Savior of our sinful hearts.

"And shall I indeed have life never ending, if I fasten my faith to this Jesus?" asked Grandmother eagerly.

"You shall, you shall," promised the Bible seller. "It is the word of the God of Heaven and He cannot lie."

"Then," decided Grandmother, "I will put

(Continued on page 237)

"SHALL SUPPLY ALL YOUR NEED"

How many the needs of those folk of yore,
Who were sad and weary, were sick and sore,
Who were hard and grasping, dishonest oft,
With their eyes earth-bound, and ne'er raised aloft;
But Jesus walked through the city street,
And He found no need that He could not meet.

The helpless and suff'ring about Him pressed,
And, in quick response to their piteous quest,
A word from His lips, a touch of His hand,
And joyfully well and whole they stand;
For Jesus Himself passed along that way,
And the need for healing was met that day.

And the mourners came, with their breaking heart,
As from closest and dearest they needs must part.
And Jesus mingled with theirs His tears,
But the sleeping dead His summons hears;
For Jesus through shadowed vale has passed,
And the need for comfort is met at last.

And the sinners bide, in their greed of gold,
Or in sins, perchance, men more shameful hold.
But He calls, and they rise, and following, find
They are freed from the lusts that like shackles bind;
For Jesus o'er Calvary's road has trod,
And man's need for pardon is met by God.

—Mary Brainerd Smith, in S. S. Times.

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The sunlight filtered through the leaves of the towering oaks by her path. Across the green rolling fields where her great-grandfather and her grandfather had followed the plow, she could see to the end of the valley where the old church still stood. Her great-grandfather had preached there on Sundays and had worked and harvested the fields in the week. Coming up to the orchard, beneath the great apple and cherry trees, many of which were now old and partly dying, Mary Ellen looked below to the house, and again it seemed like a childhood scene to which she had returned.

The hill on which she stood was steep like a cliff, rising so sharply that no one could climb directly from the house below, although it was quite near. To come up to the orchard and the truck patch that lay behind it, it had always been necessary to come by the lane around by the barn. As she stood there, taking in the beauty of the old place before her, Mary Ellen thought of her ancesters that had lived and worked here. It was as if time had turned back and Mary Ellen had come to visit her great-great-grandmother.

It all seemed so strange that she should be here at last after so many years. Since she was a child she had planned to come, and now it was six years since college days were over and she had first gone to New York. Six years, and yet it seemed ten. She had lived so intensely at her work, planning ambitiously, taking every opportunity to gain a literary reputation, that she had forgotten anything could be so peaceful and quiet as it was here under the cool shade of the trees.

As a child, Mary Ellen had been brought up on the Iowa farm, where her grandfather had settled when he and his father and the rest of the family had come to the West from the Pennsylvania homestead. Back in the East, Mary Ellen's great-great-grandmother had died several years before the decision was made to make the trip to Iowa. The pioneer spirit was in Jake Larner's blood. Having come across the ocean with his mother when only seventeen, he was not content to stay where they had settled when new lands were talked of. Others were talking of the greater opportunities in the West, and so in 1861, Jake Larner moved to Iowa with his sons and daughters, some of whom had already married.

And now, three-quarters of a century later, the child of a new generation had come back to see where her great-great-grandmother had lived with her son and her grandchildren. As a child, Mary Ellen had been told of the old home again and again, so that it seemed familiar now that she saw it for the first time. As she stood looking over the valley and the old home, she wished that she might have come here before. She had always said she would come the first time she came East. But Mary Ellen had forgotten that promise to herself in her eagerness to get to New York six years ago, and since that she had been too busy, and other things had seemed more important.

So many things might have been different if she had come then. Almost before high-school days were over, she had planned to write the story of her great-great-grandmother's life. As he had held her on his knee, her grandfather had told her of the courageous little woman. More than a century ago, in 1821, she had left her Swiss home with her young son, then only seventeen, to come to America with others of their own faith. Since the beginning of the Reformation, the Anabaptists had been persecuted almost without any relentment, so that many had left their homes to come to America. With her son almost grown, the widow had set out from the canton of Berne to cross the waters to a new home in Pennsylvania, where others had already found peace to worship God as the Spirit led them.

In the German settlement, among their own people, Sue Larner and her son, planning and working together, were drawn more closely together because they were so much alone. Always, the mother had tried to be both father and mother to her son. Even with the child in her arms, when she had realized that her husband was gone to the better land, she had grieved for her little son as much as for herself. He was never to know a father, and both were alone together.

To Mary Ellen, her great-great-grandmother had always been a symbol of courage and devotion. Although it might have been easier to have stayed in the old home in Switzerland, Sue Larner, young and vigorous, had sailed in the crude vessel of the period, to a strange country to give her son a religious freedom he would not have known otherwise. Living close to the boy, she had taught him to revere his God, and had seen him grow in spirit and finally ordained to the ministry in the little church at the end of the valley.

Hearing Sue Larner's story over again and again in her childhood, Mary Ellen had grown to see her as an ideal for courage and beauty of character. Since the time she had first carried away high-school literary honors, Mary Ellen had dreamed of writing the story in its romantic setting of a century past. After school hours and on Sunday afternoons, she had sat on the front steps with Joe Allen, talking about the great novel it would be. Joe, a neighbor's boy, was almost as enthusiastic about the story as Mary Ellen herself. Together they shared the distinction that comes to young people in a small high school when they are pointed out to the others of their English classes as shining examples.

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Founded on Fact

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And, in quick response to their piteous quest,
A word from His lips, a touch of His hand,
And joyfully well and whole they stand;
For Jesus Himself passed along that way,
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And the mourners came, with their breaking heart,
As from closest and dearest they needs must part.
And Jesus mingled with theirs His tears,..
But the sleeping dead His summons hears;
For Jesus through shadowed vale has passed,
And the need for comfort is met at last.

And the sinners bide, in their greed of gold,
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But He calls, and they rise, and following, find
They are freed from the lusts that like shackles bind;
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The hill on which she stood was steep like a cliff, rising so sharply that no one could climb directly from the house below, although it was quite near. To come up to the orchard and the truck patch that lay behind it, it had always been necessary to come by the lane around by the barn. As she stood there, taking in the beauty of the old place before her, Mary Ellen thought of her ancesters that had lived and worked here. It was as if time had turned back and Mary Ellen had come to visit her great-great-grandmother.

It all seemed so strange that she should be here at last after so many years. Since she was a child she had planned to come, and now it was six years since college days were over and she had first gone to New York. Six years, and yet it seemed ten. She had lived so intensely at her work, planning ambitiously, taking every opportunity to gain a literary reputation, that she had forgotten anything could be so peaceful and quiet as it was here under the cool shade of the trees.

As a child, Mary Ellen had been brought up on the Iowa farm, where her grandfather had settled when he and his father and the rest of the family had come to the West from the Pennsylvania homestead. Back in the East, Mary Ellen's great-great-grandmother had died several years before the decision was made to make the trip to Iowa. The pioneer spirit was in Jake Larner's blood. Having come across the ocean with his mother when only seventeen, he was not content to stay where they had settled when new lands were talked of. Others were talking of the greater opportunities in the West, and so in 1861, Jake Larner moved to Iowa with his sons and daughters, some of whom had already married.

And now, three-quarters of a century later, the child of a new generation had come back to see where her great-great-grandmother had lived with her son and her grandchildren. As a child, Mary Ellen had been told of the old home again and again, so that it seemed familiar now that she saw it for the first time. As she stood looking over the valley and the old home, she wished that she might have come here before. She had always said she would come the first time she came East. But Mary Ellen had forgotten that promise to herself in her eagerness to get to New York six years ago, and since that she had been too busy, and other things had seemed more important.

So many things might have been different if she had come then. Almost before high-school days were over, she had planned to write the story of her great-great-grandmother's life. As he had held her on his knee, her grandfather had told her of the courageous little woman. More than a century ago, in 1821, she had left her Swiss home with her young son, then only seventeen, to come to America with others of their own faith. Since the beginning of the Reformation, the Anabaptists had been persecuted almost without any relentment, so that many had left their homes to come to America. With her son almost grown, the widow had set out from the canton of Berne to cross the waters to a new home in Pennsylvania, where others had already found peace to worship God as the Spirit led them.

In the German settlement, among their own people, Sue Larner and her son, planning and working together, were drawn more closely together because they were so much alone. Always, the mother had tried to be both father and mother to her son. Even with the child in her arms, when she had realized that her husband was gone to the better land, she had grieved for her little son as much as for herself. He was never to know a father, and both were alone together.

To Mary Ellen, her great-great-grandmother had always been a symbol of courage and devotion. Although it might have been easier to have stayed in the old home in Switzerland, Sue Larner, young and vigorous, had sailed in the crude vessel of the period, to a strange country to give her son a religious freedom he would not have known otherwise. Living close to the boy, she had taught him to revere his God, and had seen him grow in spirit and finally ordained to the ministry in the little church at the end of the valley.

Hearing Sue Larner's story over again and again in her childhood, Mary Ellen had grown to see her as an ideal for courage and beauty of character. Since the time she had first carried away high-school literary honors, Mary Ellen had dreamed of writing the story in its romantic setting of a century past. After school hours and on Sunday afternoons, she had sat on the front steps with Joe Allen, talking about the great novel it would be. Joe, a neighbor's boy, was almost as enthusiastic about the story as Mary Ellen herself. Together they shared the distinction that comes to young people in a small high school when they are pointed out to the others of their English classes as shining examples.

To Mary Ellen, the manuscript that lay now almost finished in her suitcase in the spare bedroom back at the old house, was far from being the novel she had planned with Joe Allen. Only three weeks ago she had thought the novel almost done, and felt confident that it was good. Marion had said the publishers would take it at once, and she had believed him. Marion Halbert, who already had written three successful novels, had thought her writing quaint at first when she had read parts of the beginning novel to him. Then he had caught the romance of the characters and the "different" quality of the story, and was eager to have her go on with it. Under his influence the story had developed into something different than Mary Ellen had planned. Instead of it being the story of the great-great-grandmother, it had become that of a sophisticated Iowa girl, breaking away from her old environment on the farm to win success in the city. The simple characters that Mary Ellen had loved, had become merely the background for another novel of present-day youth.

Thinking now of Sue Larner, and her great strength and courage, Mary Ellen still wanted her first real literary effort to be her great-great-grandmother's story. From the chaos of thought in which the last weeks had plunged her, she had come to think of such things as life and death, courage and devotion. She had seen Marion Halbert die, and unable to help him in his pain, had seen him go out of life, young and ambitious, with no friend but herself to remain there by his hospital bed as death came on. Kneeling beside him, she had tremblingly murmured a prayer and had realized that she had almost forgotten how to pray. When the nurse sent her away from him, she had risen weak and trembling. It was not that she had loved Marion Halbert so much—she had suddenly become afraid of life and death. Her courage for life had gone from her. Death had seemed so far away, and now it had become a terrible realism; a thing which young ambitions could not resist when it called.

From the orchard, Mary Ellen took up her path again, which led now down to the narrow river. Almost a quarter of a mile up the stream she saw the old mill and started to walk toward it. Where the river passed nearer the house, her great-aunt Nat had been found on the logs floating down the current, and when called by her mother to come back, she had laughed and naughtily skipped from log to log to the opposite side of the river, so that her father had had to go by horseback down the road and across the bridge to get her.

Some time she must use that and many other incidents she was remembering in a story. But just now it seemed to Mary Ellen that she could never write anything again. Nor did she want to go back to the unfinished manuscript in her suitcase. Her old enthusiasm had gone from her. Even when packing she had taken the manuscript from the suitcase, thinking to leave it behind, but she had remembered she had promised Joe Allen he should read it, and had put it back again. But when she had given it to him, she was almost ashamed of what she had done with the story they had planned together just a few years before.

Both she and Marion Halbert had realized that her style, as she developed the plot, had taken on a quality of sophistication, much unlike the simplicity of her first chapters. Marion had suggested a change here and there, bits of clever conversation and a different turn of plot. His enthusiasm had thrilled Mary Ellen, ambitious for her first novel, into fusing many of his ideas into her work.

It was not until she had seen Marion Halbert helpless and afraid in the face of death, that she had found herself thinking of her work in a different way. The smartness and sophistication of her characters seemed unreal; nothing that she had written was life as she was finding it now.

Mary Ellen had met Marion Halbert almost a year before, and since then she had concentrated all her efforts upon gaining a wider literary reputation. For several years she had been busy helping to launch the Woman's Mirror safely on its way—a struggling new magazine of interest to business women. But now that it had a rapidly growing subscription list, they were able to add more stenographers to the staff, and Mary Ellen's work was much lighter. She had found time to begin writing her novel, and then one day she had met Marion Halbert at tea at the Royale Club. She saw him quite frequently after that, and he insisted that she go about more in social and literary circles, saying that she needed every contact to make a reputation for herself as a writer. Going about with Marion Halbert, Mary Ellen had a sense of already having attained that end, when she heard people whisper their names in passing.

But all of Marion Halbert's fame as a brilliant novelist had not brought comfort when death was near, nor had it made death any easier. It seemed to Mary Ellen that he had been more alone in the world than any one she had ever known, and realized at the same time that she was isolating herself from her people and her true friends in the same way that he had done. They had sent his body back to the little town in Ohio to be buried in the family grave lot beside an infant brother. There had been a large crowd at the funeral, but they were curious town people who held him in awe because he had been a writer in New York. But there were none beside his father and mother to shed tears, or to regret his death.

The loneliness that Mary Ellen had known after Marion Halbert had died was not for him, but for her home and her old friends. It had sent her home for the first time in three long years. The two weeks she was there seemed all too short. She saw that her parents were getting much older. Her father was harder of hearing; her mother had had several heart attacks.

It was no wonder, either, that she had almost forgotten Joe Allen, in being away so long. He came over often while she was there, had watched her, and knew there were things troubling her. Joe was browned from days on the tractor, and beaming with the same old smile. She had wondered how he could be so content on the farm when he had so wanted to have a chance for a career. He could have accomplished even more than she in those years if he could have stayed in New York, but after the one year there, he had come home to care for the farm while his father was sick and had stayed when he had died to look after the family. But Joe was undoubtedly happy. The only thing that could have made him happier in those five years, would have been to have Mary Ellen there.

In those two weeks at home, with Joe Allen coming over constantly, Mary Ellen knew that her old affection for him had not died, and now that she saw him again she wondered if perhaps life would not be happier and more complete here with him and her own people.

But she had her ambitions, and Joe had understood that when he came back from New York to the farm five years ago, so that he did not urge her to leave her work to come with him. But Joe had also learned since then that he found greater satisfaction doing his farm work and filling his place in the community life, than he ever could have attained anywhere else, where he would have had to struggle for the fame that might have been his. And Mary Ellen, as she talked to him of herself and of her work, was unconsciously telling him that she was unhappy. He did not know until she told him, why she had come home discouraged and uncertain of everything, but he knew that she had come lonely and sick of heart.

After Joe Allen had read the story Mary Ellen had written, he understood many more things. He saw two natures in its pages, and a struggle that revealed both the simplicity of expression that was the true Mary Ellen, and the sophistication that had come as a result of her ambitions. He talked to Mary Ellen frankly about her work, and though she had tried half-heartedly to defend herself,

BROKEN DREAMS

I do not hold my broken dreams,
And cling to them,
And weep,
Beseeching God to mend them now.
I give them back to Him
From whom they came.
And a secret joy
Lightens all my days,
And long sweet nights I dream
Of how it fares with them
In Heaven.

I fill my little day
With little tasks,
I give the best I have
To Him who asks.
Years that are full
More quickly pass.

Some day the stars will shine again,
The flowers bloom,
And all the winds blow sweet.
Some day,
In Heaven's golden dawning,
Will tender angels give them back to me,
My broken dreams,—
Unbroken then,
All loveliness,
Complete.

—Martha Snell Nickolson.

she had been defeated by his criticism. They had spent long hours discussing what she had done to her characters and in the end, Mary Ellen admitted to him, as she had already done to herself, that she had cheapened them. The beauty and courage of her great-great-grandmother and her descendants had been caricatured until they were no more than a queer people, almost religiously fanatical. She had lost the vision of the thing they had planned years before, and though Joe Allen had not said so, Mary Ellen knew it had been Marion Halbert's story more than her own.

"What you need is local color," Joe had said, remembering her old desire to visit the old Pennsylvania homestead. "Why don't you go there before you go back to New York? Spend a few days or a week there to get the setting and a feeling for your story. Then rewrite it and make it the real thing. You can do it, Mary Ellen."

At mention of going back to New York, Joe had noticed that Mary Ellen's face had almost fallen. A hope that he had almost forgotten in the three last years, welled up within him. But she was going back to the work that was waiting for her. If she could realize the love and happiness that would be hers there on the farm—that it was more important than the empty life back in New York with only personal ambitions fulfilled.

When she was on the train, and the conductor had shouted, "All aboard!" Joe had asked, "When are you coming back to stay?" And all day as she rode along, looking out over the wheat still uncut in the farm fields, she had asked herself the same question, wondering if she would not be more contented there.

The old mill where Jake Larner had sawed his logs years before was close by. Mary Ellen ran the last few rods, trying to shake off her thoughts and enjoy the scene about her. A hot breeze was blowing across the river, and clouds were piling up in the west. Perhaps it would rain before evening. It had been very hot, and the men in the fields were working fast to get the hay in before it would rain.

Going around the mill, Mary Ellen found a creaking old water wheel, still groaning away as it turned. Perhaps it was not the old wheel her great-grandfather had used, but again the scene had changed very little. Lifting the latchstring and going inside, she found old workbenches, and felt beneath her feet the soft springiness of sawdust that had piled up during the years.

But Mary Ellen wanted to follow the river path still farther. Beyond was the timber, and she knew her great-great-grandmother's grave would be somewhere near, where the edge of the wood had been.

The road was dusty, and the wind caught up clouds of dust at times and sent it whirling about her. But soon she would find the grave; it could not be much farther. She found it at last under two great oaks that shaded it. Beside the road, that had once been only a path to the timber, the grave had lain undisturbed these many years. Mary Ellen stooped to pull the grass away from the stone. On the darkened slab she read: Susan Larner, born 1783, died March 2, 1859. "O death, where is thy sting? O grave, where is thy victory?"

Death, that all pervading mystery, claimed the old as well as the young. Perhaps it would be easier to die if one was old, and life was done. But it must come to every one, and why should it be a thing to fear? "O grave, where is thy victory?" Could it be that life could be victorious over the grave?

With her hands, Mary Ellen pulled the weeds from the grave and the seed tops from the grass. She would come back again tomorrow with a scissors to cut it better. Perhaps she could find some flowers to plant over the grave.

Down the road she caught a glimpse of a small white house. It must be there that the Whitmans had lived when her grandfather was a child. Watching the clouds above her, and wondering whether she should turn back to the old stone house, she still went on, wanting to make her first day on the old place complete. Mary Ellen's father had said he thought old Ezra Whitman was still living. The old man had been a boy with her grandfather, and remembered a little about Sue Larner.

Hopefully, Mary Ellen went up the road to the little house. She remembered her father had said that the big old house that they had built in 1780 had burned down. The younger people had built a small house, with the times not so good.

Knocking at the front door, she was welcomed in by a young woman, beautiful even in her shabby house dress, who walked on tiptoes. Silently she pointed to the baby crib in a corner, and catching the meaning of her silence, Mary Ellen followed her into another room and finally into the kitchen, where the sweet odor of baking bread reminded her that it was nearing supper time.

Almost abashed before the friendly eyes of the young woman that greeted her, and thinking her real errand must sound foolish, Mary Ellen at once explained why she had come.

"Oh, grandfather will love to talk to you," Kate Whitman had said, and on the back porch they found the old man in his rocking chair. He sat there nodding sleepily, his white beard falling over his chest. The young Mrs. Whitman explained that he was somewhat hard of hearing, but when she told him who Mary Ellen was and that she had come to see him, he was at once eager to talk.

Yes, he remembered Sue Larner. They had called her "die Kleine grossmutter." He only remembered her as a little, old woman who gave the children peppermints out of her apron pocket. When she had died, it had made a great impression on him, since it was the first time he had known anyone to die. It had frightened him the more, because they had dressed her in white to bury her, and he had never seen her in any thing but grey and black. After she was buried, he dreaded to go by her grave by the timber road. Several times each day he had to take things to the men working in the timber, and each time, going and coming, he would hurry past, afraid of the little old lady in white, fearful that she might come to life and call him.

Death, death—Mary Ellen was thinking. It kept haunting her, reminding her of its reality. But the old man laughed at his childish fears. Mary Ellen thought that death could not be far off for him, and wondered how he could laugh, and remembered, "O death, where is thy sting?" As if in answer to the question, the old man said, "I'm old now, too. I'm ready to go whenever my Lord calls. If we live for Him here, He will provide for us in heaven."

As Mary Ellen was rising to go, Mrs. Whitman came through the kitchen door with her child who was rubbing his sleepy eyes. Still not awake, but opening his eyes and seeing Mary Ellen, the child suddenly put out his arms to her. Surprised and yet pleased, Mary Ellen took him and held him while he yawned and pulled at a ringlet of hair by her forehead, and pinched her cheek. Holding him so, Mary Ellen felt a sudden tenderness toward the child, his mother and the old grandfather. She could not have explained it, but there was a choking in her throat and tears in her eyes. Giving the baby back to his mother, she explained that she must go, it was going to rain and she must get back to the house.

Kate Whitman looked at the gathering clouds and nodded. "But come back again before you leave. We have some old furniture of your great-great-grandmother's you must see. They couldn't take everything West and grandfather's father bought some things."

Running along the road, Mary Ellen was quite sure she was to be caught in the rain before she would get back to the house. In another minute large drops fell in the roadside dust and on her head. The wind became stronger, and the rain fell faster. As it blew against her, and her hair was pushed back from her flushed face, Mary Ellen was glad to be out in the storm. She remembered times in her childhood when she had run out in the rain for her mother to help the little chickens in the poultry yard find shelter. Even when the chickens were safely in out of the rain, Mary Ellen had stayed out, reveling in the coolness, and loving the freshness of the rain.

Now she had stopped running. She no longer wanted to run in from the rain, but she suddenly wanted to be in it, and be part of it. It did not matter that the lightning flashed and the heavy thunder crashed over her. She was unafraid and newly alive. With the storm lashing at her, and beating against her, she felt the old worries and fears being washed away. She was beginning to feel a new courage. She had felt that it must come back, that there must be new things to live for when it came.

Here was the grave where she had been only an hour before. She came back to it with a gladness singing in her heart. There were the same words: Sue Larner . . . died March 2, 1859. "O death, where is thy sting? O grave, where is thy victory?" But now they began to have new meaning for her. To live as Sue Larner had lived, for God and her people, would help any one to defy death. Strong in the faith of her great-great-grandmother, and ready to live unselfishly for others, she, Mary Ellen, would find a new soul haven in life, and peace in death.

So it was, with the rain still lashing against her face and the thunder breaking over her, that Mary Ellen knelt by the old grave by the timber road, to thank God for the new courage and the hope that had come to her. What did it matter if she would resign her work in New York to other hands? There would be a fuller life in the little Iowa community. And what did it matter if the manuscript in her suitcase would never be published? Instead there would be a new story that Joe Allen would help to write on rainy days on the farm. None of the old vain ambitions would hold her any longer. A new, clean courage had come to Mary Ellen, and with the courageous spirit of her great-great-grandmother she was going to make life a new thing for those she loved.

Goshen, Indiana.

THE MENNONITES OF RUSSIA

III

By John Horsch

We have endeavored to point out impartially the regrettable attitude of most of the Mennonite leaders in Russia toward the movement which finally resulted in the organization of a new church, and to give in outline the history of this movement in its earliest, more or less chaotic, stages. Today it is generally realized that serious mistakes were made on both sides.

As already intimated, a religious awakening was in progress in the old Mennonite Church in Russia at the time of the rise of the new church. Among the prominent spiritual leaders were the previously mentioned bishop Johann Harder of Orloff (1811-1875), the minister Lenzmann of Gnadenfeld, Leonhard Sudermann of Berdjansk (later of Kansas), the distinguished evangelist and gifted poet Bernhard Harder (1832-1888), and others. The first foreign missionary of the old church was Heinrich Dirks who began his work in Sumatra in the Dutch East Indies in 1869 under the Holland Mennonite Mission Society. His home was at Gnadenfeld, where great annual mission meetings had been held for many years. The first foreign mission work of the new church dated from the year 1889.

Making Preparations for Leaving Russia

In 1870 the news reached the colonies that a new law was about to be enacted, making military service compulsory for all. Naturally this report caused great anxiety in the Mennonite colonies. In February, 1871, a Mennonite deputation was sent to St. Petersburg to petition the government for the continuance of military exemption in accordance with repeated solemn promises made by the Czars. The high officers who gave them audience did not hold out to them any hope for having their petition granted. Greatly disappointed with the results of their mission, the delegates returned home. The more conservative Mennonite leaders now felt that emigration was the only choice left them. It was largely through Cornelius Jansen of Berdjansk in South Russia (later of Beatrice, Nebr.) that the colonists' attention was directed to America as a land granting liberty of conscience to the Mennonites. Jansen had carried on a prolonged correspondence with John F. Funk of Elkhart, Indiana, and had received through him valuable information regarding inducements offered Mennonite colonists in this country.

In the summer of 1873 a delegation chosen by various Mennonite groups and the small Hutterite group in Russia visited America in search for land suitable for colonization They were accompanied in their travels in America by John F. Funk and Jacob Y. Schantz of Berlin (Kitchener), Ontario. The delegates of the Hutterite group soon after their arrival in this country, had an audience with President Grant on July 27, 1873. They were received by the President in a most friendly manner. The delegates returned home with favorable reports. In the following winter hundreds of families made preparations for emigration. They disposed of their farms at prices of half their value, and less.

Hindrances Laid in the Way of Prospective Emigrants, and Concessions Granted

The Russian government observed these developments with alarm. These colonists were Russia's best agriculturists who had made the Ukraine "the granary of Europe." Obviously their departure would mean a great shock to the country's economic prosperity. The authorities decided to place every hindrance possible in the way of prospective emigrants. Selling their land was made difficult and obtaining the needed passports very expensive. Cornelius Jansen, who was regarded as the first agitator, was expelled from Russia. When all such measures proved fruitless to stem the movement, the government decided to offer concessions.

General von Totleben, a man of genial nature and humble demeanor, who spoke German fluently, was sent into the colonies to dissuade the people from emigration and to ascertain on what conditions they would be willing to remain. At first he offered exemption from "combative" military service, but finally, on behalf of the Czar, he promised full exemption. In lieu of military service the young men of military age were to serve the state in forestry work under an administration that had no connection with the military organization. An arrangement of such nature was somewhat later actually effected and was placed largely under Mennonite management. This arrangement was unobjectionable from the viewpoint of the principle of nonresistance.

Emigration of Conservative Groups To America

Upon the promise of such an arrangement the majority of the Mennonites decided to stay in Russia. Many had already disposed of their property, however, and had made arrangements to leave the country. In particular the more conservative groups had made ready to emigrate after their petition for the prolongation of military exemption had been refused by the authorities. The whole constituency of nearly all the more conservative groups, such as the Kleine Gemeinde, the Krimmer Brüdergemeinde, the Alexanderwohl church, the Bergthal church, the congregation organized by Isaac Peters, and the Hutterian Brethren emigrated to America. (The church led by Isaac Peters is known today as the Conference of Defenceless Mennonites of North America. Their church paper is Der Evangelisationsbote.)

The first groups of emigrants left Russia in July, 1874. From this year onward until 1880 about 15,000 Mennonites emigrated from South Russia, the Volga region, Volhynia and Russian Poland to America, settling in Kansas, Nebraska, Minnesota, Dakota, and Manitoba.

Fanciful Interpretation of Prophecy

Before there was among the Mennonites of Russia any thought of emigration to America the curious idea of a migration in the opposite direction, namely to Central Asia, was entertained in a few small Russian Mennonite circles. The originators of this idea were two Protestant religious writers, Heinrich Jung-Stilling and Christoph Clöter, editor of "Der Brüderbote" (published in Germany). These men were of the opinion that according to prophecy (Isa. 26:20, 21 and Rev. 12:14) a definite place of refuge would be prepared for the true church in the time of tribulation which was to precede the coming of the Lord. Furthermore they entertained the fanciful view that this place of refuge was to be somewhere in Central Asia.

In a few Russian Mennonite circles the writings of these men created a marked interest. In consequence Claas Epp, a layman, of the district of Samara on the Volga river, wrote a book presenting some further strange "interpretations" of some of the prophecies of Daniel and Revelation. He asserted that the coming of the Lord would take place within a few years, and believed that the "open door" of Rev. 3:8-10 was a definite place located in Central Asia. Thither the true church should repair to prepare a further refuge for the persecuted believers in the coming hour of temptation.

Epp was a natural leader and an able speaker. He and his followers believed that no **Staatsdienst** (service to the state) of any description could be consistently rendered—clearly an unscriptural and unreasonable view which is vitally at variance with the teaching of the Mennonite fathers. Besides Epp's followers there were also others who entertained such views concerning the **Staatsdienst.** Delegates were sent to Turkestan, a Russian dominion in Central Asia, where universal military service was not yet in vogue, but no exemption was promised in case of war. Claas Epp and his followers formally declared their withdrawal from the Mennonite Church.

Following a Blind Leader

In the year when the above-mentioned plans of the government for forestry service materialized, the first group of Claas Epp's followers left on July 3, 1880, for a destination which was in fact unknown to them. The group consisted of ten families with eighteen wagons and forty horses. Having

(Continued on page 237)

CHRISTIAN MONITOR PULPIT

THE SPIRIT OF EVANGELISM

By J. N. Kaufman

TEXT: They that were scattered abroad went every where preaching the word.—Acts 8:4.

Of Jesus it was said, "A great prophet is risen up among us," "The common people heard Him gladly;" "Never man spake like this man;" "He spoke as one having authority, and not as the scribes." Jesus, Himself speaking, declared, "To the poor the gospel is preached." Later, when delivering final orders to His message bearers, Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." And still later He continued, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." In another place we read, in the words of our text, that the disciples "went every where preaching the word." The apostle Paul in his admonitions to his spiritual son, Timothy, said, "Do the work of an evangelist."

The above quotations from the Holy Scriptures give some idea of the enormous importance attached to the spoken testimony as a means of spreading the Gospel of Christ in a needy world. God did not leave Himself without witnesses. He called and personally trained a special group and then sent them forth to complete the vast task which He Himself had initiated, praying for them and for their successors, in His high-priestly prayer, "As thou has sent me into the world, even so have I sent them into the world." We have Christ's own statement as to the responsibility involved for He said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." Paul accepted this responsibility, for he says, "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20).

Men who have come into vital contact with God have undergone a great experience. The whole purpose and outlook of their lives have been changed. They have become, as Paul says, "a new creature." "Old things are passed away; behold, all things are become new." The individual personality has become merged with the personality of Christ, and hence, as Paul states, "Not I, but Christ liveth in me." It is a life "hid with Christ in God." What a transformation has been effected in the lives of men who have come into vital contact with God! Job saw the Lord and cried out, "I abhor myself, and repent in dust and ashes." Isaiah saw the Lord and cried, "Woe is me! for I am undone; because I am a man of unclean lips." Saul of Tarsus saw the Lord and, trembling and astonished, replied, "Lord, what wilt thou have me to do?" St. Augustine saw the Lord and in effect, cried out, "Oh! wretched man that I am!" John Bunyan saw the Lord and responded with his famous allegory. Radical changes such as these in an individual are bound to result in appropriate action, and, as some one has appropriately said, "It is not, therefore, a matter of indifferent choice whether we enter into a life of self-sacrificing service. It is a part of salvation itself." How different this condition from that of the Christian young man who told me how he slipped into a Hindu hotel in Calcutta where the rules excluded Christians, saying, with considerable satisfaction, "I remained in that hotel for ten days and they never found out that I was a Christian!"

"Our true and compelling motive lies in the very nature of the God to whom we have given our hearts." Christ is the expression to the world of the eternal self-giving of the Father. Coming into fellowship with Christ creates in us an overmastering impulse to tell others. We are constrained by the love of Christ, and by obedience to His last command. With Peter and John, testifying before the rulers of the people, "We cannot but speak the things which we have seen and heard." Let us bear in mind that the effectiveness of the evangelist's message depends solely on the completeness of his knowledge of God through personal experience in Christ. Jeremiah declared, "If I say I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain" (Jer. 20:9, R. V.). Paul says, "I am a debtor both to the Greeks, and to the Barbarians; . . . I am ready to preach the gospel to you that are at Rome also." No wonder the great apostle said, "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (I Cor. 9:16)!

As already intimated the great spiritual change in the soul begets conviction and conviction is the driving, irresistible force in the spreading of the gospel. Conviction brought Isaiah to the courts of royalty to warn of impending national disaster. Conviction drove Jeremiah to deliver his impassionate messages to his fellow countrymen. The voice of John the Baptist reverberated among the Judean hills in condemnation of the sins of the people of his day. The conviction and courage of Jesus finally brought Him to the cross.

The evangelist's message is as versatile as Christ Himself. It adapts itself to all sorts and conditions of men. It is a message of love and good will to the lowly follower of Christ as well as to those alienated from God. It speaks hope and salvation to the Samaritan woman; it speaks forgiveness to Mary Magdalene; it speaks revelation to the thoughtful Nicodemus; it speaks condemnation to the self-contained and self-righteous Pharisee; it speaks healing to the unfortunate paralytic and leper; it speaks acceptance to the penitent thief on the cross.

Bishop McDowell, speaking before the first national convention of Methodist men, said, "I would not cross the street to give India a new theology; India has more theology than it can understand. I would not cross the street to give China a new code of ethics; China has a vastly better ethical code than ethical life. I would not cross the street to give Japan a new religious literature, for Japan has a better religious literature than religious life. But I would go around the world again and yet again, if it pleased God, to tell India, and China, and Japan and the rest of the world,

"There is a fountain filled with blood,
  Drawn from Immanuel's veins;
And sinners plunged beneath that flood
  Lose all their guilty stains."

Personal salvation through Christ begets gratitude. Christ's final command confers authority. The needs of a lost world give direction. Thus God's messengers go forth with the good news, not in the sense of carrying on a profession, but with the true aim of bringing men and women into living touch with God through acceptance of Christ as their personal Savior. The destination is immaterial to the messenger, for the command is to "go into all the world," and the messenger exercises no choice as to location. Whether city or country, home lands or foreign, to the rich or the poor, the faithful messenger of God's truth goes "everywhere preaching the word." He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6) and the hosts, the unnumbered millions, of disciples brought to the Savior through the efforts of faithful evangelists are included in the throng of whom it is written, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. . . . They shall hunger no more, neither thirst any more; . . . and God shall wipe away all tears from their eyes."

Peoria, Ill.

Envy may justly be called "the gall of bitterness and bond of iniquity;" it is the most acid fruit that grows on the stock of sin, a fluid so subtle that nothing but the fire of divine love can purge it from the soul.—Hosea Ballou.

Editorials

Jottings

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever" (Psa. 125:1). What a wonderful promise to the trusting soul! When we think of the rich promises of God to those who trust Him, and of the joys and blessings of a life of trust we are not surprised that the poet has sung:

> "'Tis so sweet to trust in Jesus,
> Just to take Him at His Word;
> Just to rest upon His promise;
> Just to know, 'Thus saith the Lord.'"

* * * *

The greatest need of the modern world is a Savior from sin. Statesmen and theorists, educators and philosophers, conservatives and liberals, socialists and communists—all classes of people propound many remedies for the saving of society from the distress and turmoil of a strife-torn world. But all their panaceas fall short, because they do not reach the seat of the trouble. Worldly wisdom, reformation, readjustment, regimentation, collectivism, co-operation—all the present-day forces and movements, though often having good features about them, can never meet the need. "What the world needs is Jesus," the only Savior from sin. He can transform the hearts and lives of people so that hatred and strife, dissension and disloyalty, will disappear, and love and joy and peace will reign.

* * * *

Doing the duty that is nearest is one of the best ways of living a life of usefulness and helpfulness. Life today is complex. There are so many things which seem to demand attention that sometimes we hardly know what to do and what to leave undone. But when we remember that life is made up, not so much of large things, but of many little things which we must care for one at a time, we can often get along with our work in a surprisingly expeditious manner. As we do each duty that is nearest to us, dispatching it without fuss or loss of time, we soon find that both the little and the large tasks are accomplished, and we close our days with the consciousness that our lives have counted for something, and the Lord has blessed our efforts in His service. But we must always remember that the life that counts is the one that seeks first the kingdom of God and spends both moments and days to His honor and glory.

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"We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:11). We may well rejoice that through the atonement wrought by our Lord Jesus Christ on the cross, a reconciliation was effected between a holy God and sinful man. Some people teach that the atonement was limited to a certain number who are elected to be saved, but the Bible clearly teaches that Christ died for all, although the efficacy of His sacrificial death extends only to those who believe upon Him as their Savior and Lord. The nature and extent of the atonement has well been explained by William Evans: "The atonement is **sufficient** for all; but it is **efficient** for those who believe in Christ. The atonement itself, so far as it lays the basis for the redemptive dealing with all men is **unlimited**; the **application** of the atonement is limited to those who actually believe in Christ. He is the Savior of all men **potential** (I Tim. 1:15), of believers alone **effectually** (I Tim. 4:10). The atonement is limited only by man's unbelief." Let us rejoice in an all-inclusive atonement.

* * * *

"They took knowledge of them, that they had been with Jesus." This was the testimony of the Jewish authorities concerning Peter and John when they appeared before the Sanhedrin, after having been arrested because they preached Christ in the Temple at Jerusalem. When the men discovered the knowledge which the two disciples had of the Scriptures, and saw their boldness in proclaiming Christ as the Messiah, there was only one way in which they could account for it all, "they had been with Jesus." For three years they had been in the school of the greatest Teacher who ever lived, and their lives showed it. And so it will be in the case of every true follower of Jesus. People can tell if we have been with Him, learning from His Word and in the school of prayer, by the way we act and the words which we speak. The person who has been with Jesus simply will not speak the language of the world, for He will, like the disciples, testify for His Lord, and his actions will be according to the standards of the Word and not according to the course the world. If we have been walking in the heavenly sunlight of God's love, it naturally follows that this light will be reflected in our lives, and people can not help but take knowledge that we have been with Jesus.

Decisions

Every normal person is constantly called upon to make decisions. And while these decisions vary in nature and importance we can say without qualification that our lives are determined and molded by the decisions which we make. It is very important, then, that we should be careful in all our decisions. Even those which we consider as minor and unimportant may have more to do in shaping our lives than we think. Sometimes we may have to decide things on the spur of the moment, but as a rule hasty decisions should be avoided, and time should be taken to examine all the facts and issues involved and to consider them carefully and prayerfully.

By far the most important matter for decision that faces people is the acceptance or rejection of Christ as Savior and Lord. Upon it depends our highest usefulness in this life and our happiness in the life to come. But there many other important matters that come up for decision in every life. Just the fact that we are professing Christians will not keep us from doing things that may some time bring a harvest of regret in our lives. The law of the harvest is an inexorable one, both in nature and in the lives of people. If we make a hasty decision and embark upon a wrong or questionable course in life we will have to reap the consequences. And so, once more, we would say that it is of utmost importance that decisions be made prayerfully and with a definite seeking of the will of the Lord.

One of the matters for decision which will face many young people at this time of the year is that of which school to attend during the coming months. Young people will go to high school or college or university. Modern life is constituted so that we, to a large extent, take higher education for granted. And in itself it is not evil. It is merely an instrument, and a powerful one, that may be used for either good or evil. Many people have become spiritual wrecks because of their having acquired a higher education, while others have grown in spirituality and have become people of great usefulness in the service of the Lord.

The question at once arises, Why the difference? There may be, of course, a number of factors exerting their influences in one way or the other, but in general the answer is found in the kind of school that is attended and the character of the instructors. It is impossible for a person to attend a modernistic school and sit at the feet of teachers who are steeped in liberalism, atheism, or communism, and fail to be influenced by them to some extent, at least. But the sad record of many young people, when attending such institutions, is that they were influenced to such a degree that they lost out spiritually, forsook the church, and manifest little, if any, interest in the service of the Lord. Such spiritual tragedies to members of Mennonite homes have become so numerous that it is painful even to think of them. But facts are facts, and we must face them.

It was with the aim of saving our young people for Christ and the Church that our Mennonite Church schools were established. Here our young people may spend their school years in a Christian institution, in a wholesome environment, under the teaching and influence of Christian instructors who emphasize spiritual as well as educational values and ideals and who are sympathetic toward the doctrines and practices of the Mennonite Church. The advantage of this to our young people is so great that it needs no argument to sustain it.

Which school shall the young people in our homes attend this coming year? The issue must be faced and the decision made. Let us be sure to look at all that is involved, and then decide prayerfully and in harmony with what we believe to be the will of the Lord. And if there is any question, we recommend that our church schools be given the benefit of the doubt.

In this and the succeeding issue of the Monitor you will find a number of articles which deal on this particular question. Give them a careful reading. We believe they will help our readers to decide this question in the right way.

The Helpful Life

The true Christian life is always a helpful one. Jesus Himself was constantly going about doing good. He taught that we should love our neighbor as ourself. And we are all agreed that the helpful life is the right kind of life to live. However, the helpful life must be cultivated if it is to reach the degree of beneficence which God intends that it should. There are certain essentials that go to make up a helpful life that we should keep in mind.

First, the helpful life must necessarily be a thoughtful life. We must think "on the things of others," as the apostle tells us. And how much more helpful we could be if we would give more thought to the experiences and trials of others! Perhaps it is a sick person whom we thoughtlessly neglect to visit. It may be that some one is sad and lonely, and we fail to give the comfort and cheer that we could. Possibly some one is undergoing severe temptation, and we fail to pray for him. Maybe some distant friend would enjoy a letter from us, but we are too busy to do this act of kindness. And how much kinder we would be to others in the home or at our place of work, or in casual contacts, if we stopped to think that this is a way of helping others to see the beauty of the Christ life and of testifying for Him by our life! Yes, the helpful life is a thoughtful life.

Furthermore, the helpful life is a diligent life. It necessarily is a life of activity, for one can never be helpful in a large way unless he is busy. The helpful person is always going about doing deeds of kindness. The lazy person is never helpful. But the kindnesses and acts of helpfulness in the past, good though they may have been, will not suffice for the present. We must keep on in the good work, and must not be discouraged by seeming ingratitude even on the part of those whom we help. It will never do to lapse back into a life of selfishness, for such an attitude will blight the soul of the possessor and fail to ease the burdens of others.

Finally, the helpful life is a fruitful life. It can not fail to bring a rich reward to the one who practices it. The Scriptures teach this very plainly. We shall quote only two, but they are very definite and positive and should inspire us to go on living lives of constant helpfulness. "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

Our Mission Work in Central Provinces, India

This is the topic for our Young People's Meeting topic for August 16. We are glad for this opportunity of studying again the work of our oldest foreign mission. Nearly thirty-seven years have passed since missionary work was begun by our church in the Central Provinces. On March 24, 1899, Bro. J. A. Ressler and Bro. and Sister W. B. Page landed in India, and on November 22, of the same year, work was opened in the vicinity of Dhamtari, in the Central Provinces. The work was blessed of the Lord, and in a few years' time there was a church of three hundred members. Growth has continued, until now the official membership is given as 1380.

In the thirty-seven years of work done by our people for the lost of India many missionaries have given years of service. Five have given their lives upon the field. During this time also no doubt hundreds of faithful members of the Church have gone home to glory. It is a great work of bringing the Gospel to those who are in the clutches of a rigid system of heathenism, and we praise God for the many who have been freed from its bondage. But the possibilities for continued work are still as great as ever, if not even more so. The depressed classes of India are dissatisfied with Hinduism and have affirmed their intention of leaving this age-old religion. Now is the time of great opportunity for the Christian missionaries to present the claims of Christ, and we should join the missionaries in fervent prayer that many thousands of Indian people may turn to the only Savior.

The program under this title should be a very interesting one. Those with assignments should read "Building on the Rock" for historical material, and refer to the Annual Report from the India Mission in the Mission Supplement for July 2. A new book just off the press that gives much interesting historical material is "Life and Letters of Jacob Burkhard." It gives an intimate biography of the first Mennonite India Missionary to give his life on the field of service. We hope to print a review of it next month.

Christian Life

HOW WE MAY MORE EFFICIENTLY SAFEGUARD OUR YOUNG PEOPLE IN THEIR EDUCATIONAL PURSUITS

By Amos O. Hostetler

This subject recognizes the fact that some things have been done to safeguard our young people in their educational needs, but that what has been done does not meet the needs one hundred per cent. Again isn't that largely true of almost any work undertaken? There is always room for improvement. Now the question before us is quite evident. There is a need for us all to consider this matter carefully.

We are living in a day when education has become a vital factor in life. It is a requirement in practically every state in the union and in every country in some form or other. In some places the requirements are more stringent than in others. In our conference district the state of Indiana has so designed that it is now compulsory for our children to be in school from the ages of seven to sixteen. In the state of Michigan, if I am informed correctly, the requirement is from eight to fourteen. The state has seen it advisable not to allow people to live in ignorance and is making these requirements because this seems the best way of producing capable and well-behaved citizens.

Schools have been encouraged from the foundation of the nation. There was a time when it was thought sufficient to teach boys and girls to read, write, and cipher. Later other subjects were added, such as spelling, history, English, and now subjects on health, thinking, conduct, etc. The program in our public schools is becoming more complicated. It is through these additional requirements made by the states that problems are being created for our people in education. The subjects taught, however, cause less problems than do the extracurricular activities such as socials, hikes, athletics, physical education, plays, parties, entertainments, and many others.

We want to think on this subject from two viewpoints. First, from that of the regular school age group. Second, concerning that group which seeks education beyond that which the attendance law requires.

In the first place I do not feel that there are any here today or in any of our churches who do not want their children to learn and develop mentally. We are all agreed that an education is necessary. At present it seems that our state schools are the only available source for obtaining this desired education for our children who are of school age. If it were possible to have our own church schools for these small children that would probably be the most ideal, but such is not possible now. Therefore we continue to send our children to the public schools for their education. This does not mean that we must approve of everything that our school system is promoting at present. Yes, I think I am safe in saying that there is not one member in the Mennonite Church that is in sympathy with everything which is being done in the public schools of our land.

Most of the evils which we see in our school system today come to us not because of state requirements but through the leadership of teachers and school officials. How may we safeguard our children from these dangers in the school? We can't keep our children out of school. That would be making us violators of the law.

As Christian people we should see that education is not left until the age of seven arrives. Education should begin from the cradle. Yes, even before that. How was Timothy's life guarded? II Tim. 3:15, "And that from a child thou hast known the holy scriptures, which were able to make thee wise unto salvation through faith which is in Christ Jesus." I believe it is the Catholic who says, "Give me the child until he is six years old, and then you may have him."

Fathers and mothers, what causes so many problems for us? I am wondering whether it isn't because we are so slow to open our eyes to the opportunities before us. Shall we not take the Bible way of teaching our children? "And thou shalt teach them diligently unto thy children, and shalt talk to them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7). Let us begin before birth. The character of the child is in the making as soon as conception has taken place. The character of the parent is implanted into that life. How can it be otherwise? When our character and disposition is not good at this prenatal period the child in development has already been robbed of its best chance for Christian character. Who is responsible then? The child? NO. The parent? YES. There was no teaching done before birth, but the foundation was being laid. The first seven years before our children enter the public schools should be years spent in deep and earnest praying and teaching that we may make the first impressions on our children.

HE WASHED THEIR FEET

He washed their weary feet
  And made them pure and clean;
He gave them errands sweet,
  Those men of holy mien.

But one withstood his Lord,
  Refused the proffered deed
Till Jesus spake the word
  That led him to recede:

"If I thy feet wash not,
  Thou hast with me no part.
Thy soul shall bear a blot
  And sin shall fill thy heart."

"Wash not my feet alone,
  But hands and head and heart,
Then shall I be Thine own
  And glad to do my part."

Our body, mind, and soul
  To Thee doth daily cry
To cleanse and make us whole,
  And help us sin decry.

—William Millward.

Listen again, fathers and mothers. When I say we need to teach our children diligently I do not mean that it is necessary to conduct classes, as in school, nor that our teaching should be talking entirely. Do you know that children are the most observant of the human race? They like to do as they see others do. How often have you found that when you offered correction for a wrongdoing that your child made the remark, "I heard Uncle Frank say that," or. "Jim Smith does like that," or "That is the way papa does," or other similar expressions?

Dear parent, the loudest teaching you do and the most effective is what you exemplify, not what you express in speech. Children will soon forget what we say, but seldom forget what we do. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

Probably if this early part of education is taken care of properly the later education will be much simplified. In most instances our children are halfway or more through high school when they reach the age of seventeen. So this education has not been a matter of choice. Are our children responsible for this? No, they have not been consulted in the matter at all. Now Christian parent, let us not throw our child with the immature mind into this battle of life alone. Let us help our children through this period.

Second, we want to think of the group who continue their education or study beyond that of the compulsory age. This education becomes a matter of choice. As long as the Mennonite people remained a farming people it was not so necessary to secure a higher education. However, this condition has changed. We do not want to discuss here the need of an education but will confine our discussion to safeguarding those who seek the higher learning. Today we have our people in many different vocations of life: farming, bookkeeping, teaching, painting, manufacturing, office work, medicine, and what not. For some of these positions it becomes necessary to meet certain educational requirements.

We are glad that the church has seen it the part of wisdom to provide our young people with church schools. I am, however, sorry to know that there are such who seek their training in other schools when it is possible to secure the needed work in and under leadership of teachers who have the religious welfare of life at heart and who provide a Christian environment for the student group.

It does not seem practical to throw the responsibility of safeguarding youth in educational matters on to the school. This is only a means of safeguard. Every minister of the Gospel should be vitally interested in the young people, and when they seek an education they should feel perfectly free confidentially to ask advice and counsel in these matters. A great deal of good may result in teaching from the pulpit and otherwise the opportunities of securing and using an education for the Lord's work. In all our seeking of knowledge we should do it because we want to be more efficient in the work of the Lord.

Let us all observe this fact, that life in the teens and early twenties is full of ambition and a desire to exercise abilities. Unless this ambition is directed rightly it carries the individual away. These young people can not be denied the privilege of exercising their talent. This usefulness needs to be guided and preserved for Christ and the church.

To the ministerial staff of the church, to the parents of these Christian young people, and to others in leadership, it is for us to make provision in some useful way for this produced talent to be put to use, or these young people will find a way to put it to use. Let us not think that we are the only ones who can do things right. I sometimes think that is the education parents are giving to the present generation. If we give no opportunity for youth to serve now, who will do this work when we are no longer here? It may not be done just as you would have done it yourself, but, listen, Are you doing things just like your father and mother did? If not, why not? Are you in the wrong? Were they in the wrong? Certainly you wouldn't want to say that. Now let us put ourselves into the place of others, and recognize the usefulness and rights of others.

Again, we hear folks in the church talk of their authority. Personally I do not like that kind of education. It creates a rebelliousness. It is true that there is certain authority given to a certain office or work. But wouldn't it be better to exercise in that authority than to talk about it? It would leave a more desirable and impressive expression on life I am sure. The world exercises authority, but the work in the church should come through the love of Jesus and a willingness to do these things cheerfully rather than because of force. Probably more time should be spent in sincere teaching of the Word of Life by both precept and example among us; then the bishops would need to do less disciplining.

I have been seriously wondering whether it would not be much better to simply live before the world the true love of Jesus and exercise in forbearance one of another, putting on love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against which there is no need for exercise of authority, than to spend so much time in BACKBITING each other.

Dear Christian friends, I speak of these things out of love for the work of the Lord. The preparation and discussion of this subject has been a greater teacher to me than what I shall be able to make it to you. May we each be able to see ourselves in the light of God's Word. Is my attitude right in these different phases of work? Am I not to blame, as well as some one else, for conditions as they are? Maybe I am getting off my subject. Why am I making these statements? It is because most people are influenced by what they can see in the lives of others and not by the knowledge others have.

Next let me see what more can be done than has already been done to safeguard young people in educational pursuits? All of what we have already mentioned and in addition we can give a word for the Summer Bible Schools. These are being conducted in some of our churches. I feel that this is one of the profitable ways of counteracting the evil influences which come to youth in our public schools. For older ones Mission Study class, Bible reading to sick, singing to the sick, visits to jails and infirmaries, are all opportunities which will afford work for our young people.

Another safeguard we may offer is for parents to counsel with their ministers in matters of education. There is still another safeguard we do not want to lose sight of. We have teachers in our church schools who have made a special study along these lines and are perhaps in the best position to give good counsel in these matters.

I have in my possession a copy of a manuscript produced by the late Dean Oyer of Goshen College which was intended for publication after it had been read and received the approval of many church leaders, but Brother Oyer passed out of life before that took place. The paper was entitled, "Conserving Our Mennonite Young People." In my mind this is a wonderful treatise on the subject and would be profitable for discussion. We have men in our schools today who have just as keen and deep an interest in our young people now as was expressed by Bro. Oyer at that time.

Now, in conclusion, let us draw nigh to God and give all diligence to these vital matters. May this program of education be not entirely left in the hands of our schools. It isn't fair to the school, it isn't fair to the student, and it isn't fair to ourselves. Let us look into the future now and consider the outcome. May we awake to the fact that the challenge is before us. Are we equal to it?

Topeka, Ind.

BARNABAS — A GOOD MAN

By Edward Yoder

This article presents material that is of special interest in connection with our present Sunday-school lessons.

The **Acts of the Apostles** is manifestly not a complete record of the activities of all the apostles of the Lord Jesus Christ. The writer of the book had it not as his purpose evidently, to describe the labors of the apostolic college as such. Instead, he has traced for us in his inimitable style the important steps by which the Gospel of Christ started upon its mission of world-wide conquest.

After the opening chapter of **The Acts** only Peter, John, and James, of the Twelve, are mentioned by name. Nine other men, chosen and ordained by the Lord as apostles, were also on Pentecost filled of the Holy Spirit and endued with power from above. But they are not named again nor are we told anything of their further activities as witnesses of the Lord.

On the contrary Paul, with his missionary labors, though not himself one of the chosen Twelve and, as he speaks of himself, one born out of the due time, fills about three fifths of the whole book of **The Acts.** Paul was fortunate (from the standpoint of history) in having among his personal attendants and admirers one who was able to write history and whom the Holy Spirit inspired to set down the record of that marvelous expansion of the Christian missionary program and of its progress to the capital of the world. It was for this program that Paul had been especially commissioned by his Lord, and into the realizing of which he threw the seemingly boundless energy of his entire life.

Aside from the members of the immediate apostolic company there were others of the early followers of The Way who played important parts in this program of expansion. Outstanding among these was one man of singular character and personality who was strategically used of the Spirit at a number of points along the way while the infant church was getting started in the work of carrying out the great commission of her Lord. Barnabas, for so he was known among the brethren, seems to have been an especially lovable character, full of the Holy Spirit and of faith, generous, sympathetic, of quick insight, designated as a good man. Rarely has the sacred writer detailed the personal characteristics of any individual so fully as of this man. Aside from the Lord Jesus Himself, only one other individual in the New Testament is described by the phrase "a good man." Interestingly too this man had the same name, Joseph (of Arimethea, see Luke 23:50) and is so characterized by the same writer. Though overshadowed in the account in **The Acts** by other characters who were more aggressive in action and achieved more spectacular things, Barnabas was nonetheless a great Christian and a worthy man of God. He well deserves appreciative study for the part he took in the early spreading of the Gospel of the Lord Jesus.

Joses (or rather Joseph, according to the better attested reading in Acts 4:36) was not a native of Palestine. He was born on the island of Cyprus, and so had been a Hellenistic Jew, one from that vast population of the Jewish Diaspora scattered over the ancient world. Some time in the past his ancestors had taken up residence upon the island of his birth, perhaps induced by the opportunities for business or agriculture there. Cyprus was rich in mineral resources, in fact, deriving its name from the copper mined there in large quantities.

Joseph was a man of some means, for it is recorded that he owned a farm, which he disposed of under circumstances which were especially impressive. He was a Levite, a descendant of the priestly tribe in Israel, hence by family tradition closely associated with religious work and the divine service of Jehovah. As a Hellenist he was in a measure free from the deep religious prejudices which frequently characterized patriotic Jews of

Palestine, especially the ruling class at Jerusalem. From his wider contacts in Gentile surroundings Joseph felt a broader sympathy for men and their needs and had an open mind toward the new faith preached by the Apostles as well as toward the larger missionary implications of the Christian Gospel. Physically he was probably tall and statuesque in appearance, for the simple Lystrans, assuming he and Paul were deities, named him Zeus or Jupiter. Acts 14:12.

When and where Joseph embraced the new faith and joined the fellowship of the believers in Jerusalem we are not told. His inspiring presence was soon felt in a singular way by them all, and by the Apostles in a special way. Naturally enthusiastic and optimistic, he was generous and helpful with his kindly sympathy and goodly words of encouragement among his fellow believers. Such was the gracious influence and blessing of his presence in their company, that the Apostles bestowed upon him a special name in token of his helpfulness. They called him Barnabas, literally "Son of Prophecy," rendered in Weymouth's translation, "Son of Encouragement," as much as to say in a Bunyanese manner, "Brother Helpful." Love for the brethren and his own generous nature led him to sell his farm and, as some others were doing, hand the money to the Apostles for the common fund. This act of his and the way it was done must have been especially impressive to the company of the brethren. Though others were doing the same, Barnabas is the only individual case described by the sacred historian, with the exception of the hypocritical Ananias and Sapphira, with whom his generous, unselfish deed stands in the strongest possible contrast.

But difficult days of persecution were soon to come upon the infant church to disturb their happy fellowship. When after the death of the first martyr, Stephen, the young man Saul of Tarsus organized a campaign of extermination against those of The Way, his violence made a profound impression upon the minds of the believers. For years afterwards they shuddered and feared at the recollection of the man and even the mere sound of his name. Three years after his miraculous conversion on the Damascus road, Saul returned to Jerusalem and sought to enter into fellowship with those he had previously persecuted so bitterly. But they were all afraid of him, we are told. It was Barnabas, the good man, the friend in need, the man of faith, who came forward, took Saul by the hand and welcomed him, introducing him to the brethren and assuring them of the sincerity of his conversion. Whether Barnabas and Saul had been acquainted from earlier life cannot be known. While this is possible enough, Cyprus and Cilicia being not so distant from each other, yet we like to think that Barnabas befriended Saul in this lonely hour prompted by the unalloyed goodness of his soul and the love he felt for this man in whom he saw the marvelous work of divine grace that changed him from a violent enemy into a witness for the Gospel.

Years passed again, years in which we feel sure Barnabas was continuing his ministry of helpfulness and blessing. Meanwhile a number of his own countrymen, perhaps friends and acquaintances of his, who believed in the Lord, had been forced to leave Jerusalem because of Saul's fierce persecution. They traveled northward with some others through Phoenicia, preaching the new faith, and after laboring in Cyprus, finally settled down in the great city on the Orontes River, Antioch in Syria. They were active in witnessing and followed up to this time the accepted practice of preaching the Gospel only to Jews and proselytes.

The great pagan city in which they found themselves presented an urgent need in wider circles for such a message as these preachers had to give. They were themselves Hellenistic Jews from Cyprus and Cyrene, converted to the Christian faith, and therefore not so extremely aloof and scrupulous about making contacts with Gentiles. Gradually and unquestionably led by the Spirit, they began to preach the Gospel openly and directly to the heathen populace of the city. It was a courageous and well-nigh daring innovation for that time, yet entirely in accord with the last commission of Christ Himself, and the results that followed fully attested the new method of work, for large numbers of the Gentiles experienced the grace of God and were gathered into the fellowship of the church.

The tidings of the new venture at Antioch and its success was not long in reaching the ears of the church in Jerusalem. Whether to investigate this work or to encourage it, or both, the mother church sent out a representative to Antioch. Barnabas was the man they sent, perhaps because he was personally known to some of those preaching there. And he was especially well qualified for this important mission, for he was "a good man, and full of the Holy Ghost and of faith" (Acts 11:24). He was openminded and quick to recognize the working of the grace of God. He was delighted by the work as he found it at Antioch, and he promptly gave his hearty encouragement and blessing to the new element in the church. It was the signal for a great testimony and gathering of souls to the Lord.

More than this, Barnabas had the spiritual insight to see the strategic importance of this new method of preaching directly to the Gentile population. He must have caught a vision of the possibilities for the future promotion of the Gospel which this unique work at Antioch offered. And he also knew about the special commission that was laid by the Lord upon Saul at his conversion and again later, that he should be the special Apostle to the Gentiles, Acts 22:21; 26:17, 18. His thoughts therefore turned naturally to that zealous man whom, nearly ten years earlier, he had befriended in Jerusalem and helped to escape to Tarsus to save his life. He knew that here at Antioch was just the opportunity Saul needed and also that here was a work that required a man of Saul's ability and calling. He set out for Tarsus, hoping to find Saul again. And when he had found him he brought him to Antioch. After this, we are told, for a whole year they labored together there with great success. So effective and far-reaching were their labors in teaching the Gospel of Christ that in this place the believers were first designated as Christians.

While they were thus engaged, the prediction was made among them that a severe famine should soon come upon the world. The disciples at Antioch, we are told, began at once to put aside money, as each one could, to send relief to the brethren in Judea when the time of need should come. It is not hard to see behind this plan the same generous motive at work which once prompted Barnabas to sell a farm and contribute the proceeds for the support of the brethren in Jerusalem. And he knew at first-hand the conditions of poverty among the Judean brethren and what suffering would at once be their lot when scarcity came. He undoubtedly suggested the plan which the Christians at Antioch took up so eagerly. Besides, such a generous measure of relief would be a noble expression of Christian fellowship and brotherly love on their part toward the brethren of the older church. Saul too would give his every encouragement to the same project, for he was eager to make what amends he could to win the confidence of those whom he had at an earlier time persecuted so grievously. So we read that when the funds were ready and the time of distress had come the two leaders, Barnabas and Saul, were chosen to convey the gift and superintend the distribution of the relief to the brethren in Judea.

Not long after their return from the philanthropic mission to Judea the church in Antioch was directed of the Holy Spirit to apply the new method of preaching directly to the Gentiles in wider circles than at home. After fasting and praying and laying on hands, Barnabas and Saul were sent forth on their epoch-making mission. We can readily believe that it was the conviction and suggestion of these two leaders that brought such a burden upon the church, knowing as we do of the divine commission Saul had already received and the attitude of Barnabas toward such a project. They traveled first to Cyprus, where Barnabas was acquainted, and then into Asia Minor. As Luke records the story of their progress, Paul, who now consistently uses his Gentile name, became the hero of the mission and assumed the leadership of the party. Barnabas, though older and of more experience, was not jealous of his abler companion's position and recognition. From this point forward in **The Acts** the order of the two names, with one or two exceptions which can be accounted for, is uniformly Paul and Barnabas, instead of Barnabas and Paul, as before.

After the return from their mission the Judaistic party in the Church launched its dangerous attack against the basic feature of the new missionary program as carried on by Paul and Barnabas, that of receiving Gentile converts into the church on the basis of faith in Christ alone. A special council at Jerusalem was summoned to look into the issue that was involved. Barnabas here stood with Paul in recounting in detail all the things God had done through them on their new and wonderful mission. They satisfied the leaders at Jerusalem and many of the brethren that the new program was according to the will of God. The way was now fully open for further and more extensive work in the same direction.

Paul in his letter to the Galatians speaks of one occasion when Barnabas inclined to yield to the insistence of the Judaizers that Jewish believers refrain from fellowship at table with the Gentile converts at Antioch. The chronology of events is not clear at this point, but this may have happened earlier than the time of the council. Peter too wavered at the time and was rebuked by Paul for his inconsistency.

Not long after their return from the council Paul proposed to Barnabas that they should visit again the brethren in all the cities where they had preached before. When Barnabas expressed the wish to take along his nephew, John Mark, Paul flatly refused to consent, feeling that Mark's desertion at Perga on the previous mission disqualified him from further consideration for such important work. The description of their sharp dispute is no credit to either of the men. As a result they separated and set out in different directions. Paul's judgment of John Mark was doubtless too hasty. In extenuation of Barnabas' part in the dispute, one may note that Paul in after years recognized Mark and gave him ample credit for his usefulness. Also it has been pointed out that Paul, for all his great abilities in other directions, seemed unable to get along well personally with some of his associates, for he makes complaint at different times of being forsaken by this one or that one, of being practically alone and deserted. Hence, at least some of the blame for their unfortunate separation seems to attach to Paul, though we know the estrangement was only temporary. I Cor. 9:6; Col. 4:10. Barnabas then sets out with Mark again to his native island, and there is no further mention of this good man and his work in the book of **The Acts.**

Goshen, Indiana.

THE MENNONITES OF RUSSIA

(Continued from page 230)

braved great hardships they reached on October 18 of the same year a point in Turkestan where they were permitted to remain. Three other caravans followed. But not all these emigrants accepted all the peculiar views of Claas Epp. Though Turkestan had shortly before been incorporated in the Russian Empire, the government could not give the people adequate protection from lawless classes. They saw themselves compelled to undertake further long and very difficult wanderings in the wide regions of Central Asia. They suffered terribly from robberies by Turkoman tribesmen.

The Mennonites of Central Asia

In 1882 they finally settled at two places, namely at Aulie-Alta near Taschkend and Ak Metschetj in Chiwa, a khanate of Turkestan. At the latter place they have but a small tract of land. At Aulie-Ata the colony in 1918 numbered about two hundred families. Some of them returned to their former homes in Samara while others, through assistance given them from America, were enabled to come to the United States. Claas Epp died in 1913. He claimed to be a prophet and some of his views and assertions were based on supposed divine revelations. In his later years he gave unmistakable indications of serious mental disorder. Some of his assertions, if made by a responsible person, would have been glaring blasphemies. According to latest reports the Mennonites in Central Asia are, under Soviet rule, not faring better than the churches in South Russia.

The State of the Russian Mennonite Church About Twenty Years Ago

The Mennonite Church in Russia in the period immediately preceding the World War experienced a marked growth and prosperity. In 1883 all the Mennonite churches of Russia joined in an organization which was effected mainly for representing the Mennonites to the government, and scarcely concerned itself with questions of doctrine and practice. Missionary interest was on a steady increase. The support of the Mennonite Missionary Society in Amsterdam, both as regards workers and material means, came mainly from the congregations of Russia. The Brüdergemeinde carried on a successful mission work at Nalgonda in India. Educational facilities were well developed, and there were a number of benevolent institutions and hospitals. The Mennonite colonies in this period enjoyed great material prosperity, as indeed they had for about a half a century. Agriculture remained the principal occupation of the colonists, but there were also important industries of various kinds. Many mills and not a few large factories were established. The expense of housing and keeping about 500 Mennonite young men in the state forestry service, amounting to about 75,000 roubles ($37,500) annually, was met by the colonists. The Mennonite population of Russia at the beginning of the World War was about 100,000 (inclusive of children). The land owned by the Mennonites in Russia equalled the area of the former kingdom of Saxony, or the combined area of the states of Connecticut and Rhode Island.

Compromising the Principle of Nonresistance

At the beginning of the World War nationalistic feeling was at high tide in Russia, not excepting the German colonies. Nevertheless the colonists were soon suspected and accused of disloyalty. It was partly through the prevalent war psychosis that the Mennonites of some of the colonies took an attitude of compromise as concerns the principle of nonresistance, offering to serve in the army in ambulance and hospital work. In consequence many of the Mennonite men of military age were employed in such capacity; others were given work not under the military organization. In 1916 over 11,000 Mennonite men had been drafted for various kinds of "noncombatant" service. The cost of their maintenance (as formerly of those engaged in forestry work) had to be met by the colonies; in 1917 it amounted to nearly three million roubles ($1,500,000).

The "Liquidation Laws"

Agitation against the German colonists in Russia began in the second year of the war. In the same year the infamous "liquidation laws" were passed and published, which deprived the German colonists of the ownership of their land. Indeed they were ordered to leave the country. The Mennonite colonies presented to the government a petition pointing out that they were in fact of Netherland, or Dutch, extraction, but the government insisted that they were Germans, and refused their petition.

The Russian peasants, constituting the great mass of native Russians, were poor and had long entertained hopes that the government would find means and ways to increase their land holdings. There was an extended agitation for dividing the very large estates of the Russian landed proprietors and of the foreign colonists. Nevertheless the government hesitated to enforce to the full extent the actual banishment of the colonists and the liquidation of their land.

The End of the War for Russia

After the revolution of 1917 which marked the end of the Czar's government, Russia made peace with Germany and disbanded its army. The decrees demanding the banishment of the Germans and the liquidation of their property were now invalid. The Ukraine, comprising the largest Mennonite colonies, was declared independent of the Russian government, and was occupied by German and Austrian troops. While the Czarist government had in recent years persecuted the Mennonites, they were now given special protection. The Russian peasants were disappointed in their hope of a redistribution of the tillable land.

Scottdale, Pa.

THE TEACHING ON THE WALL

(Continued from page 226)

the trust of my heart in this Jesus. I will believe in Him.

The Bible seller bowed his head and offered up a prayer of full-hearted thanksgiving. When he was ready to leave, Grandmother bought all of the Gospels she could spare coppers for, and he gave her still more, along with the promise to come soon again with more of the precious teaching.

Today if you should journey to this particular village in Japan, and if you should stop at Grandmother Seki's shop to buy some of her bean cakes, you would receive the full number carefully wrapped in a big bamboo leaf, and on the top would be laid a little tract, telling in Japanese of the God of Heaven, and His gift of life never anding.

And if it were Sunday, you would find no one selling as at other shops, but instead you would be greeted by a shining-faced teacher, who is sent every week to Grandmother Seki's house from the missionary in the city beyond the mountain.

More than that, you would find a whole room packed full of children sitting on the floor, with Yata Chan looking very important at the front, and Grandmother looking very happy back by the kitchen door,—all of them listening with eyes and ears wide open to the perfectly wonderful stories the new teacher tells. Stories from the same holy Book whose pages are still pasted on the paper doors all around.—Selected from Christian Youth.

"One may have a low purpose in desiring a high place."

Educational

WHY GO TO A CHURCH SCHOOL?

By Milo Kauffman

This issue of the Monitor features a number of educational articles. Among them will be found productions from representatives of each of our three church schools. We believe these articles will be found especially helpful at this time of the year when many young people are considering the question of where to go to school during the coming school season. Articles of a similar nature will also appear next month.

"Why should I go to a church school when we have high schools, colleges, and universities so much nearer?" is a question asked by many young people. Sometimes it is cheaper, in dollars and cents, to go to some other school, and the person can be at home, or nearer home than when attending a denominational school. It is well to consider these things, but are they the only considerations, or even the primary ones? No doubt, there are times when attending public institutions is justifiable, but the advantages of a church school should be carefully considered.

Our church schools were not founded because the educational institutions in existence were too few in number. The purpose of the founders was not merely to increase the number of schools. They proceeded to found these institutions because they had a firm conviction that schools of a different type, schools with a different emphasis, were needed. They wanted to provide institutions of learning for our Mennonite young people where a high degree of development in Christian character could be reasonably expected, where a Biblical philosophy of life would be taught, where a simple, firm Christian faith would be implanted in lives, where the Word of God would be considered as final authority, where Christian teachers with conviction and Christian character would influence aright the youth of the church, where young people would catch a vision of service and be prepared for service, and yet, where wholesome, sound instruction of the highest type would be given in the arts and sciences. In other words, the visions of our fathers which caused them to face the difficulties and make the sacrifices necessary in the founding of these schools were schools that provided the best of intellectual development, plus the development of a firm Christian faith and a strong Christian character.

It is true that not all who have attended church schools have turned out to be a credit to these institutions, just as not all members of a church are a credit to the church. In all groups of people there are some whose lives end tragically. I am convinced that our church colleges have prevented many tragedies that would otherwise have occurred in the lives of young people. Most of our young people attending other colleges before the founding of our own were lost to the church. I wish to point out a few of the tragedies that have occurred with great frequency where young people attended modern high schools and colleges.

1. **The Tragedy of Shipwrecked Faith.** In a certain town a fine Christian young man graduated from high school with high honors. He was a worker in his church and well thought of by all the town. Every one thought the future held great possibilities for this boy. The mother took in washings to send her beloved son to college. The morning he left his mother presented him with a new Bible and urged him to read it faithfully. For some time he did so, in spite of the remarks and sneers of other students. At first he would not accept the atheistic teachings of his science teacher. Finally, however, the pressure became too great. He began to accept the false conclusions of science and to reject the Word of God, until his faith in God was completely destroyed. This is the story of many young people attending secular institutions of learning. Attending a church school founded upon the Word of God would have prevented this young man from making shipwreck of faith.

2. **The Tragedy of Shipwrecked Morals.** The boy mentioned above, after rejecting the Word of God and accepting false conclusions of science, at once felt himself losing out and slipping morally. Before the first year was over all standards were thrown down, and he was living an impure life. When, toward the latter part of the year, that mother wrote him that she would be at the college at a certain day to see him he became desperate. "What shall I do? Mother expects me to be the same pure boy I was when I left home. I dare not kiss her pure lips. I cannot let her know my condition, but I cannot hide it." This again is the tragedy that has come to hundreds, and hundreds are falling into the trap each year. A description of conditions as they actually exist in some of the public high schools and colleges would not be fit to appear in print.

3. **The Tragedy of Weakened and Abandoned Convictions.** A few years ago I spoke to a young man who was attending a modernistic institution of learning. He told me that he had just gone to one of his instructors and said about as follows: "When I left home I had faith in God, I believed in the atonement of Christ, I had a conviction that the Bible was the Word of God, I believed in heaven and hell. I had convictions on right and wrong. Now I don't know what I believe. I no longer have those strong convictions." That poor boy was miserable. One of the crimes of the modern high school is that it does weaken those convictions that the boys and girls received in their homes and Sunday schools. Thousands are experiencing it. It is very noticeable in our churches where a number of young people have attended the modern high school. Firm and definite convictions are essential to success in life, and that is just what modern education is destroying.

4. **The Tragedy of Wrong Appreciations.** Many have become so absorbed in materialistic philosophies that they have lost sight of the greater values of life. The intellectual side is developed at the expense of the spiritual. Social uplift is magnified above soul salvation. Instead of seeking first the kingdom of God, everything else is sought first. Lesser values are magnified and greater values overlooked. The result is unhappy, unsuccessful lives.

Thousands of young people have not escaped the above mentioned pitfalls, but have sunk deep into their mire. Other dangers of modern education might be mentioned, but these will suffice. It was to keep young people from such tragic ends that our church schools have been founded. In a large way they are accomplishing this end. Every effort should be put forth in an endeavor to more perfectly accomplish it.

The blessings of attending a church college that is faithfully seeking to do its duty to God, the church, and our young people are many. We will notice a few outstanding ones.

1. **The Privilege of Bible Study.** Many students in modern educational institutions lose out in the study of God's Word, and consequently lose out in their Christian lives. In our Church schools Bible study is emphasized.

2. **There Is Also the Advantage of a Christian Environment.** This is one thing that those who have attended the public school appreciate when they are privileged to attend one of our church schools. One cannot help being influenced by his environment.

3. **Teachers Influence Young People More Than the Subjects Studied Influence Them.** It certainly is a great advantage to any student to have teachers with a Scriptural viewpoint—teachers who can teach literature, science, history, and other subjects and show the harmony and relation of the Bible to these subjects. Only in a church school do they find such teachers.

4. **Acquaintance with, and interest in, the work of the Church.** Many young people have become interested in the work of their church and have seen the great work the church is doing when they attended one of their denominational institutions.

Summing it up we would say that the church school offers a balanced training, and not the warped training that is so often received in other schools. It helps one to see and take the right attitude toward his God, his fellow men, and himself. It prepares him to live the biggest life possible. It helps him have the right estimate of values.

Those contemplating going to high school or college should prayerfully consider attending the church school before registering elsewhere. It is worthy of your support and prayers.

Hesston, Kans.

"The value of a man's life lies in what he may become—not in what he has or does."

WHAT A YOUNG WOMAN FINDS AT SCHOOL

By Ruth Stoltzfus

Very recently, at the end of our last school term, in one of those meetings in which enthusiastic students tell why they love our school, one person arose again and said, "I'd like to tell you that one year of school life was not enough for me. I have been here two years and only find that after it is all over that I want to come back for more. I find so much here." My heart responded, of course, and almost prompted me to arise and say, "Ten years is not too much of school life, sometimes." How truly we want to spend more time in those situations which enlarge life and which satisfy that inner urge for constant growth.

There are surely certain things which the aspiring girl is whole-heartedly interested in finding. No one lives through life expecting to find—nothing; and neither today nor tomorrow will anyone do it. Equally true, no one expects to find everything, for neither yesterday nor today has anyone done it. But most of us like to be where life finds the most, and that not necessarily with the least effort. I believe our girls have found that life at school makes big contributions to their own individual interests, to their personal aspirations, and to the work of their lives.

I think I usually find that girls are thoroughly interested in people. After a big day in classes, committee meetings, and a number of recreational contacts a girl sat down in my room one evening and said, "I never knew until now that there were so many extremely different people. At home we are more alike." Certainly she was young and had come from a small community or her eyes were just opening to the differences in persons.

Not many years ago I read a sentence which I shall always remember, because it throbs with truthful meaning. It stated, "A girl who is intensely interested in people never loses her freshness and charm." Maybe those two words are not the ones which so accurately describe the thing which we mean but it is true at least, that individuals of the crowd keep our eyes open and often sparkling with interest, and if not with interest, with curiosity. And they do keep our sense of duty alive. There is absolutely no chance for personality to dry up if you live among people.

At school we find people,—a whole grand procession of them through the years. We always find those who challenge us to live our best because of their noble lives; we find the ones who call us to prayer; those who surprise us when their hearts are changed; those who ask our own inner nature to live true because they are constantly kind and confident comrades; and those who challenge us to keep the spirit of life full of love because they love everybody so sincerely.

There are girls who are like big sisters, and boys who are like big brothers. I've found those who make me walk straight, girls who make me talk seriously, and friends who make me think quietly. Every day we meet the ones who like fun and frolic, music and melody, books and bells, seriousness and studiousness, and work and true worth.

We find, too, those whom we do not understand even though we are always trying to; and then those whose lives, motives, and ideas are as readable as an open book. Sometimes we find cool personalities, almost frigid, and we wrap ourselves in blankets of warm friendliness before we go to meet them. We meet the few who need an encouraging hand back of their shoulder, because they fear to go on. We find those whose past is a fleeting expression and those whose memory is constantly a part of our lives.

And at school we find people of many ages. One girl was so old (?) that she could not tell me how old she was (until she figured it out) and on the same registration day I found a boy so young (?) that he did not know when his birthday occurred. But why speak of age—simply because many girls think that after they have been out of school for a year or two they are too old to go to school again. But there is nothing static about age. We are ten in one mood and forty in another. At school we are not so many different ages by teens and twenties, etc. but we are classmates, or maybe seniors, or friends of the same experience.

And so we could go on. Truly God made many of us—many kinds of us. How big the world gets when we live with many people!

I find, too, in most girls a generous spirit of helpfulness. Many of them keep an eye single to that moment or hour when there is a chance to do something for one or to live for another. "I live to serve," is the motto of their lives. It is the missionary spirit in everyday life. I have seen girls plan their own opportunity to help and then walk back and watch it come to meet them. They are just so eager to give to the needs of human life. In school life, as in many other places for living, we find conditions saturated with needs and suggestions for helpful people. From the girl who only gives a smile to a shy, retiring person, to the one who helps "grandma" of the alms-house to find the way to heaven, there are those who help. Someone with a knotty lesson problem, another with a homesick feeling, another with a question about her Christian life, and possibly another with a careless manner of life, are all challenges to the helpful spirit. There are so very many calls for help.

One of the greatest needs, for many girls, is a friend who is a leader. Many of us struggle along halfway disappointed in life until someone is interested enough to show us our possibilities, to place like a picture before our eyes the worth of our talents, to inspire us to do things, to help us make our visions and dreams come true, to tell us the truth about our failures, to give us real and ideal goals to attain. Leaders make deep impressions on young lives and many times the same young people will sacrifice much with great willingness to reach the utmost goal if they know that someone as a personal friend, in all sincerity, is expecting them to make the most of life. It has often been found that somehow our schools are filled with leaders. And particularly in our own church schools there are those who are sympathetic, understanding, tactful, and faithful in matters pertaining to careful living, to upright character, and to the training necessary in molding lives into vessels that are pleasing unto God. We find leaders in our matrons, our teachers, our experienced students, in our ministers, and in all those who love to guide our youth in finding their place in life.

And girls are always interested in things which have a homelike touch, in creations which are domestic, in surroundings which are cheerful and inviting, and in the spirit of love and common interest. Although dormitory life has its formalities because the family is so large, yet with surprising certainty there is always a spirit of unity and homelike interest among us. Just to walk to a room and find someone there makes a big difference. But the touches that girls put into their rooms and into their lives to make others feel at home would fill a book. Many students will long remember the welcome voice and the cheerful handshake of that one of the reception committee who met them first when they came to school. And that was just a beginning of the homelike atmosphere.

I find, too, that life at school is such a great balancing factor. It can easily be such because of its varied activities. And girls greatly desire to live with symmetrically designed qualities. Jesus gave us the true picture of the balanced life when by example He told us that it should be in wisdom, in stature, and in favor with God and man. I believe that all of our institutions try to maintain a balanced program of living for their students. There are studies and recitations for the give and take of knowledge; there are recreations, work, hard labor, and clean habits for health and physical welfare; the Bible is precious to our teachers and is diligently taught by word and example for spiritual need; and in living with many others there are social contacts and numerous guides to manner of life so that we may pleasingly and wholesomely meet the demands of individual persons and of groups.

One of the greatest forces which influences us so much in school is what I will call the quality of growing life. It always accompanies youth, but here there is such a concentrated form of it because there are so many enthusiastic, eager, energetic young men and women working and living together. It really seems contagious. It keeps life active.

GOD GAVE ME

God gave me a song to sing,
And bade me sing it;
God gave me a hope to bring,
And bade me bring it.

God gave me a life to live,
And bade me live it;
God gave me a smile to give,
And bade me give it.

God gave me a fellow man,
And bade me love him;
Why should I ignore His plan,
And soar above Him?
—Cecil Van Hoose in Verse Land.

I have a few times said that I felt as though I grew more the first year I spent in our own church school than any other year of my life. Whether that be true or not, at least I do know that it gave me a satisfactory outlook, a wholesome attitude, and a balanced foundation for life.

Harrisonburg, Va.

THE VALUE OF A CHRISTIAN EDUCATION

By Arline Yoder

What more tragic thing may be said of the Christian worker than that which the Apostle Peter observed? "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, **which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction**" (II Peter 3:15-16). What greater challenge has the youth of today than that from the pen of the Apostle Paul? "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." One naturally becomes educated through study. Every Christian desires more learning, more knowledge. It is difficult to determine just why some are so heartily opposed to higher education. They have seemingly high motives and ideals when it comes to obeying God's Holy Word, yet at the same time have somewhat of an inner sense of fear that education is contrary to the purpose of God. Thus they shrink from it, and it fills no place in their lives. But, there is nothing in the Bible that opposes the right kind of education, nor is there a limit as to how much, but there is much said in favor of it. Then, if the Bible puts no limit, why should we set one for faithful Christians who are minded to continue their studies and increase their knowledge?

Nor can we halt at the selfish cry of those who say, "Our youth are being educated away from us, we soon shall be no longer able to control them. Their ideas and general outlook on life, they say, are no longer ours—we cannot encourage the onrush of education!" But youth's endeavors are not stagnant. The issue is at stake—there must be a forward march in the battle to meet the problems as they present themselves in our immediate time as well as in the future. We are not living in the past.

Never before has the need for combating the evil and advancing the good been more acute than at this very hour. We are living in a day when the moral structure of society is being shaken to its foundations. Atheism and communism are sweeping through our so-called Christian land disrupting our churches and setting at naught the Christian principles which we hold dear. Shall we close our ears and eyes to its din and horror, remain aloof, and finally awake to find that it has made such inroads as are impossible to check? No, God forbid, we must be able to meet these forces on their own grounds. To fight the Christian warfare we must **know!** Let us study to show ourselves approved—workmen that need not to be ashamed.

How are we going to meet the challenge of the present-day system? The only way is through the seemingly slow process of training up Christian leaders in every walk of life. Christian leadership is not an accident. Men and women who are capable of such leadership in this day are the product of a thorough religious training and experience.

The Christian college is the best means for acquiring this needed education. The Christian college rightly equipped and endowed has the supreme call and the supreme opportunity of the hour. President Smith of Washington and Lee has defined it thus: "The Christian college is the manufactory which takes the finest raw material the church can furnish, multiplies its value a hundred-fold and returns it to the church in a life-giving stream of intelligent faith, trained power, and consecrated leadership."

"The distinctive functions of the Christian college then is to prepare Christian leaders who will lead; leaders professional and lay; leaders who know the truth as far as truth may be known, and who will proclaim and live their message in the church and society, seeking to bring up the intellectual level and the spiritual level of life, and to induce the Christian group and its members to fulfill in society that function which the great Founder of the Church had in mind when He said, 'Ye are the salt of the earth; ye are the light of the world.'"

To meet these ideals requires much preparation. If it is to be done successfully we must sit at the feet of the Master Teacher of all time and be taught by Him. He came to show us and to reveal to us the great spiritual resources back of Him. In some such way the Christian college of today must so relate its program to Christ that it may take all this field and show students how to relate their lives to His program and His ideals. The instructor must must know Christ personally or He cannot lead the student to organize his life around Christ. Youth must be taught to go back into the walks of life and demonstrate that Christianity is practical. An education that cannot be made a part of everyday living is worthless. Living is the greatest of arts. We are educated to live rightly and to help others do the same.

The student that attends a state institution exclusively, if he ignores the spiritual side of his life, misses the greatest blessing that may be realized in life. In a Christian institution where the spiritual life dominates, one cannot easily evade an enrichment which one will carry through life. Where may one find greater blessings than in the daily chapel hour, the prayer and devotional meetings, the early Sunday morning meeting of the Christian Worker's Band or the Foreign Volunteer Band, the Sunday afternoon jail services, or the various mission Sunday schools sponsored by the college? Self-education is the popular argument. "I may secure books and educate myself." Books are, after all, but a part of one's education. Live contacts with personalities and things are also essential. Living with real Christian fellow-students, whose ideals pull one upward is a vital part of a Christian education. Actually taking part in the various religious activities and working with the group carries with it a blessing that fails comprehension. It results in a broadening of one's view and outlook on life. We emerge from the cloister of our own narrow thinking, ideas, and views. We realize that the world is larger than the small sphere in which we live, that there are millions of other folks who have ideas that are just as good and possibly better than our own. We lose our self-centeredness and become absorbed in the personalities so superior to our own, and thus find a lasting enrichment that makes our own lives to a much larger extent what we wish them to be.

"Culture for Service" is the motto of one of our church schools. To be of service to the Master and our fellow men is the highest calling Christ has to offer. Is this service going to be haphazard and slovenly performed, or are we going to accept the challenge to study so as not to be ashamed? Christ demands our best. He can tolerate nothing less. He gave us His best.

Some **have** lost the right route in acquiring education—is that our argument against it? But was that the fault of Christian education or spiritual indifference and individual laxity? Would we see only the failures and refuse to see the countless others who have gone out as dynamic leaders, in the many lines of religious activity, upholding the standards of Christianity in such a way as only capable, experienced and trained leaders can do? Must we refuse to be enlightened and receive the enrichment that knowledge can bring just because another has failed? That would be burying the talents of great possibilities that God would unfold and enlarge for us if we would only let Him guide and enlighten through Christian institutions of learning with which He has blessed us. Christ will say, "I gave but you would not receive—I could not make of you the blessing which I desired to make." God expects us to do our part. He does not want us to sit with folded hands and expect Him to do everything for us.

We want to thank those of our church leaders who have seen the vision and the necessity of a Christian education in order to achieve to a fuller, more noble Christian life, and who have granted to us Christian young people the means of acquiring this knowledge, for we feel it is a high duty and privilege to study to show ourselves approved unto God, and to carry on more effectively the great purpose for which Christ so willingly gave His life. May we awaken to our great opportunities while it is yet day—for the night cometh when no man can work.

Robert Lee Stuart, President of Taylor University says, "We feel that our task is not primarily to advance science, but to use everything that has been wrought out in this field, under the direction of the Spirit of God, so that our task may be that of training students for a life worth-while. Our task is to demonstrate to this age that God's light has been shining, is shining, and will continue to shine until Jesus comes again."

West Liberty, Ohio.

WHAT HAPPENED TO SAUL ON THE ROAD TO DAMASCUS

By Anis Charles Haddad

This article supplements the Sunday-school lesson for August 9, "Saul Converted and Commissioned."

Centuries pass after the sojourn of Elisha in Damascus—centuries of wars and revolutions. Damascus has become a Roman city, but it is temporarily held by a rebel king of Arabia. It is a time of national disturbance, for the empire has been suddenly left without a head.

Christianity was as yet only three years old, and was growing very quietly in Jerusalem. Although those who had heard it preached at Pentecost had carried the news of it to their homes in many quarters; its public representatives had not yet left the city of its birth. In their upper rooms the brethren met to break bread and pray to their ascended Lord. It was a most beautiful spectacle. The new faith had alighted among them like an angel and was shedding purity on their souls from its wings and breathing over their humble gatherings the spirit of peace. Their love to each other was unbounded; they were filled with the inspiring sense of discovery; and as often as they met their invisible Lord was in their midst. It was like heaven upon earth!

It was a time, too, of grave anxiety and fear among the members of the little Christian Church. Saul of Tarsus, having dipped his hands in the blood of the first Christian martyr, and having well-nigh extinguished the Church of Christ in the Holy City, is on his way to Damascus, "breathing threatenings and slaughter against the disciples of the Lord," as we read in Acts 9.

Just on the Outskirts of "Kawkab," Where Saul Was Converted

Terrible were the scenes which ensued. He flew from synagogue to synagogue and from house to house, dragging forth men and women, who were then cast into prison and punished. Some appear to have been put to death, and, darkest trait of all, others were compelled to blaspheme the name of the Savior. The church at Jerusalem was broken in pieces and its members who escaped the rage of the persecutor were scattered over the neighboring provinces and countries.

It was the persecutor's hope utterly to exterminate Christianity. But little did he understand its genius. It thrives on persecution. As we see him start on this journey, which was to be so momentous, we naturally ask, "What was the state of his mind?" We are told that, as he was raging through strange cities in pursuit of his victims, he was exceedingly mad against them; and as he was setting out to Damascus he was still breathing out threatenings and slaughter.

From Jerusalem to Damascus was a long journey of over one hundred and sixty miles. With the slow means of locomotion then available it would occupy at least seven days. A considerable part of the distance lay across a desert, where there was nothing to distract the mind from its own reflection. The sight of Damascus shining out like a gem in the heart of the desert restored his spirit. Onward he pressed, and the sun of noonday from which all but the most impatient travelers in the East take refuge in a long siesta, looked down upon him, still urging forward his course towards the city gate.

The news of Saul's coming had evidently arrived at Damascus before him. The little flock of Christ was likely praying that, if it were possible, the progress of the "wolf" who was on his way to spoil the fold might be arrested. Nearer and nearer, however, he drew; he had reached the last stage of his journey and at the sight of the place which contained his victims his appetite grew keener for the prey. But the "Good Shepherd" had heard the cries of the trembling flock and went forth to face the "wolf" on their behalf. Suddenly at midday, as Saul and his company were riding forward beneath the blaze of the sun, a light which dimmed even that fierce glare, shone round about them, a shock vibrated through the atmosphere; and in a moment they found themselves prostrate upon the ground. The rest was for Saul alone; a voice sounded in his ears, "Saul, Saul, why persecutest thou me?" As he looked up and asked the radiant Figure that had spoken, "Who art thou Lord?" the answer was "I am Jesus whom thou art persecuting."

This one moment of Paul's life was perhaps longer than all his previous years. The glare of revelation was so intense that it might well have scorched the eye of reason and burned out life itself, as the external light dazzled the eyes of his body into blindness. When his companions recovered themselves and turned to their leader they discovered that he had lost his sight, and they had to take him by the hand and lead him into the city. What a change was there! Instead of the proud Pharisee riding through the streets of Damascus with the pomp of an inquisitor, a stricken man, trembling, groping, clinging to the hand of his guide, arrives at the house of entertainment amid the consternation of those who receive him, and, getting hastily to a room where he can ask to be left alone, sinks down there in the darkness.

Damascus is indeed the city of glamor and dream. But for a Gospel pilgrim, following Bible paths, all the romance of its secular history pales before the name of that great apostle, who began here his life work for our Savior. The choice of local traditions in Damascus is that relating to St. Paul. It is no wonder that as every traveler comes near Damascus that the question arises as to where took place that conversion which turned the fortunes of the world in a vision at noon, above the brightness of the sun, even the Syrian sun? We know only that it was on the "road to Damascus" and the expression seems to indicate that Damascus was in sight, perhaps we may say it came into view.

A tradition as old as the time of the Crusades locates the "Place of St. Paul's Conversion" about ten miles southwest of the city near a village called "Kawkab" that is, "The Bright Star." One sunny day we drove to that holy spot. The drive was indeed charming; it was first through luxuriant gardens and orchards. From a somber olive grove we emerged on the open plain, and soon found the line of the ancient road—the road along which Paul must have come. It crosses a low ridge which separates the valleys of Abana and Pharpar, rivers of Damascus; and on the top of the ridge is the scene of the conversion. There appeared to me to be much probability in the tradition. At this spot the visitor from the south obtains his first view of Damascus. On gaining it, Paul saw before him the city to which he was bound.

We look at the spot and recall the scene of his conversion. But the place where Saul fell to the earth and heard the voice, is not so important as the great and instant change that voice produced in the man. Had he been struck dead on the spot, the young Church of Christ would have been delivered from its bitterest foe; but his conversion gave it its greatest champion. The trembling question, "Lord what wilt thou have me to do?" was in his case, as in all others, the prelude to what the Lord had for him to do. In Jerusalem he had held the clothes of the men who had murdered Stephen, and he had then in his pocket documents to enable him to make further havoc. As to what became of those documents nothing is said; but I think he

(Continued on page 253)

MISSIONS

PROSPECTING IN THE SOUTHWEST

II. From Goshen, Indiana, to Matamora, Texas

By Wm. G. Detweiler

Brother Hershey and I left Goshen on the morning of March 10, 1936. We traveled south and west until we came to Oronogo, in southwestern Missouri, the afternoon of the next day. This was the first of the four Mennonite communities that we visited on the trip. We found here a small group of our faith who were eager to have more missionary information. Because of their isolation from the main Mennonite centers, they had never had any missionary from our South American Mission to visit them; and they could recall of only a few of the India missionaries visiting them. We had planned to stop with them for that evening, and then proceed southward the next morning, but because of a mistake in planning, and because of the call for missionary information, we agreed to stay for a service the following evening. The brotherhood appreciated very much Brother Hershey's message on the work done by our church in South America. The next morning (Friday) we left, passing through the extreme southeast of Kansas, through Oklahoma, and into big Texas. It was in Vinita, Oklahoma, I believe, that we saw the first Mexican on the trip.

In Dallas, Texas

Dallas we found to be a modern city, not unlike our northern cities. We went to the American Bible Society Store here for literature in Spanish. Mr. Morgan showed us great consideration and courtesy. He was glad to co-operate and give what information he could to help us to plan our work. We bought Spanish Bibles, tracts, Gospel portions, and Testaments. These we gave out or sold along the way as we had opportunity. Allow me to say here that as we traveled along we distributed thousands of tracts in both the English and Spanish languages. A number of times the command, "As ye go, preach," came to my mind. It may be that the tracts that were thrown out as we sped along may have done more permanent good than any sermon we preached. Mr. Morgan gave us the names of some men in other cities whom we could contact profitably in our quest for information.

It was in Dallas that we visited the first Mexican mission. In the evening we drove through the Mexican section of the city. We found a Mexican church, and fortunately the pastor was near at hand and was ready to tell us about the work, and about the needs of the city. We learned that there are about 10,000 Mexicans in Dallas. But we did not feel that Dallas would be the most needy field, as there are already nine missions and churches among the Mexicans there.

On to Tuleta

We left Dallas late in the evening, and being now in the warm Southland, we used our tent for the first time a short distance south of Dallas. The next morning found us on the way to San Antonio. But as I shall write about San Antonio in the next article, I shall pass this by now. One event stands out in my mind of the trip between San Antonio and Tuleta. It is a picture that I wish might be on the minds of all the readers. It is that of a Mexican village along a lonely road. We were made to wonder whether in this small village the Gospel had ever been known. And yet the Church in America goes on in ignorance of the many towns and villages that are without the Gospel.

We arrived in Tuleta in the evening. We went to the home of Bro. E. S. Hallman. The next day, Sunday, found both of us worshiping in an all-day meeting with the congregation at Tuleta. Monday we went to Falfurrias, one hundred miles south. After enjoying the hospitality of the brotherhood, we left in company with Bro. Hallman and Bro. Reist for the Rio Grande Valley and old Mexico. We were impressed with the beauties of this valley. And yet it is an example of the grace of God that He so richly blesses people who know not of Him, for in this section live many Mexicans who know not Jesus Christ. Here we saw many orange groves, smelled the fragrance of the orange blossoms, saw the banana trees, the palm trees by the hundreds, and the cactus by the thousands. Allow me to say in passing that this southern section of Texas we found to be the most promising for our church to enter in her proposed mission work. It is in this section, we feel, that the Church ought to open work. Here the Mexicans are found in greater numbers, are more open to the Gospel, and are more easily reached than in many other places that we visited. It is here, too, that we felt a permanent, stable Church could be more easily organized than in most or all of the other sections that we visited on the whole trip. But I must not anticipate too much, and shall let this for a later article.

In Matamoros, Mexico

Brownsville, Texas, is the southernmost city in the United States west of the Mississippi. It is a modern city with wide, clean, paved streets; its buildings are well kept and clean; all in all it reminds one of the beautiful cities of the north. But, in sharp contrast, Matamoros, across the Rio Grande, in old Mexico, has many narrow, unpaved, and dirty streets. Its houses are of a different style of architecture. Its markets are far from meeting with the sanitary regulations of our American markets. It would have been very interesting to have taken some pictures, but we were told that this was not allowed. We went through the market. It was very congested. How these Mexicans do long to serve the American tourists! Almost as soon as we were in Matamoros boys came running and jumped on the running board of the car while we were driving, wanting to show us around. When we stopped at the market they came. One opened the door, I believe. One wanted to blacken our shoes. But of course each one wanted a tip. But the saddest spectacle of the whole scene was that these people were very largely without the knowledge of the Gospel. What a wonderful opportunity it would have been for Bro. Hershey to preach to them in Spanish, to have distributed literature, etc., but we knew that in view of the apathetic attitude the Mexican government takes toward foreign Christian missionaries we had better be very careful lest we make ourselves liable to arrest and deportation. As I think of scenes like these, my heart longs for the time when Mexico as a nation shall again be opened to foreign missionaries, and when, I hope, our Church shall send its own representatives to that very benighted country. After all, is it not strange that we have forgotten so long our nearest neighbor to the South? Why is it, that we have not given our testimony to the Mexican while his land was open to receive the message? The many, many thousands in Mexico without the saving Gospel may rise up in the judgment and condemn us because we have not done that which the Lord had charged us to do. The fact that the open door in Mexico has been closed, (and the same is happening in other lands), ought to challenge us to enter all open doors. While we may not be able to enter Mexico with the Gospel, yet we can give the Mexican within our borders the Gospel, and let him take it to his fellow men within old Mexico.

Interview with Theodoro Saucedo

While in Matamoros we enquired for a Protestant Church. Finally we found a Presbyterian Church. The pastor of the church, Theodoro Saucedo, and his wife gave us a very warm reception. We found them warm friends of the cause of Christ. Their home was very humble. We remained with them for an hour or more, learned many things of interest, and had prayer together. They seemed very much encouraged because of our visit. The following are some facts of interest we learned regarding the present status of religion in Mexico. Some of these facts may not apply to Mexico as a whole, but at least to the province in which Matamoros is located.

1. New churches may not be built in Mexico.
2. The government owns the churches, but in at least some cases, the congregations have to take care of the upkeep of the buildings.
3. The party in power is a combination or fusion of Communists and Socialists.
4. The reason for the government bringing pressure to bear upon the churches is not that the government is opposed to religion, but because the Catholic priests were sending too much money out of the country or keeping it for themselves. The Protestant churches were likewise affected by the pressure upon the Catholics.
5. Because the foreign missionaries were barred from the country, foreign support of

the work very largely stopped. Hence the work has suffered financially. But the native church is beginning to rally to the support of the work.

6. Foreigners can do colportage work in Mexico.

7. Americans can come across the border and open and operate "drink joints" and gambling houses, but not churches.

8. Americans can also come across and preach temperance.

9. The Nazarene Church has several North American missionaries in the country, but this is because the missionaries took out naturalization papers.

10. Mr. Saucedo has to report every fifteen days to the government the number of baptisms and the number of marriages.

11. The Mexicans are not allowed to have prayer meetings in their homes, except for the immediate families.

12. What would happen if Bro. Hershey would preach in Mr. Saucedo's church? Hershey would be sent out of the country, and Saucedo put into jail.

13. When a new priest comes to a Catholic Church, the government must be notified.

We also learned that the Baptists and the Pentecostals are working in the city, but they work from house to house, and do not have church buildings. Mr. Saucedo has about one hundred members in his congregation, including some of the high officials of the city, but they are not very active because of politics.

After a little more driving around, including a visit to one of the old cemeteries, and a visit to the post-office, we left the city, crossing back into the United States, appreciating the homeland a little more, but wishing for the time when we might return to bring the Gospel to these needy people. "Pray ye therefore."

Canton, Ohio.

MISSIONARY FIELDS IN THE GREAT NORTHWEST

III. Minnesota and Wisconsin

By J. C. Gingerich

The Country.—These two states have much in common so far as climate, topography, and natural resources are concerned. There is much good agricultural territory and then there is also much wild, hilly, cutover land, and thousands of lakes and streams which attract each year many thousands of tourists who regard this country as an ideal vacation land because of its scenic beauty as well as the hunting and boating which it affords.

A few mornings ago just outside our bedroom window in the near edges of our garden, among the cabbage, stood a fine deer, looking things over. Apparently the house, windmill, and other things were new to him, for he forgot to eat the cabbage, but finally made his way out through the raspberries and disappeared in the woods to the north of our farmstead. One of our near neighbors counted fourteen deer in his alfalfa field one evening. These together with other game, wild fowl, and fish that abound in the lakes, and a variety of soil conditions suited to truck and dairy farming, and very cheap land, have attracted settlers from Europe and the middle west for years, and are now attracting many more from the drier sections of the west.

The Settlers.—These folks, many of them with very little of this world's goods make their appeal to us as a church because truly they are as sheep without a shepherd. Many become cold and indifferent. Many others still appreciate the better things and are anxious that their children may have better training and surroundings.

The Roads.—In recent years have come good all-weather roads and highways. This north country is literally crisscrossed with good roads. Some are put in by local township and county authorities, and some by the U. S. Indian Service. Many "car trails" have been constructed by C. C. C. workers for the convenience of fire wardens in the control of forest fires.

Popular Resorts.—With the advent of good roads many of the more accessible and desirable lake shores have their quota of summer cottages and tourists. Along with these have come the dance halls and beer parlors, which, with their "dance, dine, fish, and swim" slogans, infest nearly every beauty spot along the way. Their proprietors are making merchandise of the tourists and settlers alike. In the fall they hire a caretaker and pocket their ill-gotten gains and go to Florida, California, or elsewhere in the south to winter, only to appear again the next spring and again carry on their nefarious business.

The Tourist.—We do find people of sterling worth and good Christian character among the tourists, but for the most part tourists are out for a "time," and many, if they ever had any religious convictions, have left them at home with their old clothes, and now, intoxicated with the lure of the road, the pine-scented air, the rod and reel, the bathing suit, a supply of cigarettes, and the stuff that makes men and women babblers, contentious, lewd, and often penniless, they come to the lakes for a vacation.

The Churches.—Some of our Mennonite tourists who are accustomed to attending church services on Sunday have found the nearest church service to be forty miles away. Some of the larger and more popular resorts have a community church where anyone so inclined may attend. The fashionable community services do not appeal to the common folks, and besides this, if they would the accommodations would be entirely inadequate to serve the crowds, to say nothing of the inadequacy of "community preaching."

Will They Attend?—Yes, everywhere there are those who are tired of Sunday baseball, sick of the radio, disgusted with the bathing beach and the dance hall, and are looking for better things. In this latter class are the ones who appreciate and enlist our sympathy. The woods are full of children who are intelligent, and some of them do come to the services. We are also surprised at the number of parents who attend our services.

Meeting the Need.—In these two states there are three small Mennonite congregations, one near the Iowa line affiliated with the Iowa-Nebraska Conference. The other two belong to the Dakota-Montana Conference. The Wisconsin congregation has no resident pastor, but maintains a Sunday school at the home base near Sheldon and one about thirty miles north, near Exeland. The brethren have canvassed the communities around and are trying to do their bit for the Master. Those of us who have filled appointments at both these places always find a goodly number of orderly and eager listeners. Wisconsin is a part of God's moral vineyard that is a standing challenge to young Mennonite manhood and womanhood. Who will go for us? At Detroit Lakes, Minn., we have a growing congregation with two ministers. While one, with several workers, conducts Sunday school and preaching services each Sunday forenoon in a prairie section at a schoolhouse near Ulen, about 45 miles away, the other with the home workers maintains the church and Sunday school work at home, and fills Sunday afternoon appointments every two weeks at a schoolhouse in Maple Grove township, about 35 miles away. At Ulen there are at present four applicants for baptism.

Our Conviction.—It is our firm conviction, based on observation and personal contact with this work, that much more ought to be done in both these states. Our opportunity for Mission Sunday school and direct evangelistic work are practically unlimited. Are we going to stand by and look on while Russelites and others are out with "house-trailers" and canvassing the country in a thorough and systematic way with their anti-church, no-hell, anti-Christian teaching? A young man and wife with one of these outfits will come from Iowa or somewhere else and camp and live for weeks, sometimes months, at some convenient lake and roadside, and then with the car go about the neighborhood distributing tracts, selling literature, holding meetings, etc., as opportunity affords. These folks really furnish us an object lesson in efficiency, diligence, economy, and methods that ought to open our eyes. Why should not some of our larger Mennonite congregations, where there is much usable, conscientious, but more or less "sod-bound" material, that with a little training and encouragement would do splendid work for the Master, take the matter up and "come over into Macedonia" and help us?

Conclusion

1. The multitudes are here.
2. They need the Gospel that saves and gives hope.
3. The Master says, "GO!"
4. Heaven will bless the message faithfully given.
5. How will we answer the Lord of the harvest at the judgment if we fail to make an honest effort?

Detroit Lakes, Minn.

BIBLE STUDY

TABERNACLE STUDIES

LIII. The Relation of the Passover to the Communion

By the Bible Study Editor

That which Jesus Christ fulfilled and interpreted of the Old Testament types and teachings must be accepted as authentic and basic in our New Testament doctrine and practices. It is that which we accept with regard to the Old Testament sacrificial institutions and their teachings regarding atonement and all that is related to it as affecting our relationship to God. And what is basic in the sacrificial rites of the Tabernacle services is also true regarding those sacrifices which antedated those sacrifices. Both the altar of sacrifice and the Passover were instituted before the law. The promise convenant made to Abraham was not annulled by the law, and the sacrifices of the earlier periods were not made void by the law, but, rather they were confirmed by the law. The same may be said regarding the Passover. It was confirmed by the law and was also acknowledged by Jesus Christ. "With desire I have desired to eat this passover with you before I suffer" (Luke 22:15). All of the feasts observed under the law were observed also by Jesus. It was His mission to fulfill the law by observance as well as to fulfill it by accomplishing for men all that its institutions signified. None could charge Jesus with neglect of observing all that the law of Moses required of Israel. But He did not adhere to the practices of the traditions established by the Jews during the centuries following the days of Moses. But it was when Jesus said, "It is finished," that it could be said that all of its typical institutions were fulfilled as God intended, through His Son Jesus Christ.

We have already noted the particular things concerning the Passover in which Christ fulfilled all of its implications. The shadow of the Passover has passed away, and Christ has fully taken its place. "Christ our passover is sacrificed for us" (I Cor. 5:7). But in the passing of the great Jewish memorial, Christ who fulfilled it and made it void has instituted another memorial of even greater significance. The Jewish memorial was strictly national. The Christian memorial is general, for all mankind.

For All Men

Only those who were Hebrews by birth and who observed the circumcision as the mark of their paternal origin and faith were permitted to partake of the feast of the Passover. Ex. 12:48. It was at the time that the Greeks came to the Passover at Jerusalem and desired to see Jesus, that His soul was stirred and the sight of the cross came vividly before Him. His prayer to God was answered by the voice from heaven, and Jesus spake of His death, "And I, if I be lifted up from the earth, will draw all men unto me" (Jno. 12:32). There came forth from Egypt the children of Abraham and Isaac and Jacob, those who had kept the covenant of their forefathers and who had observed the directions of Moses regarding the Passover, besides there was a mixed multitude closely related to the Hebrews and who had observed their ordinances. In the new institution the privileges of redemption and relief from judgment lies in the provisions made for all men in believing in Him who is lifted up to draw all men unto Himself. After all, those who are drawn unto Jesus Christ, who was lifted up on the cross, become one family and kindred in their relation to God through His Son. There are no blood ties in the family of Christ. There are conditions of faith, but the family of God is united by the power of the Spirit who is their life. "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:13).

Jesus and the Passover Feast

Much has been spoken and written concerning the feast observed by Jesus and His disciples, concerning which Jesus said, "With desire I have desired to eat this passover with you before I suffer." Based on the various statements in the Scriptures men have offered proofs for their varying opinions. From the statements of all of the Scriptures it is evident that Jesus and His disciples had in mind both the Passover and the feast of unleavened bread. One of the Gospels states it thus, "Now the feast of unleavened bread drew nigh which is called the passover" (Luke 22:1). These two events, the Passover and the feast of unleavened bread, coincided. On the night of the eating of the Passover, at sunset, the feast of unleavened bread began. It was the first day of that feast. In the minds of the disciples there was no thought that they would not keep those seven days in the usual manner with their Lord. It was begun by them with the Lord in the usual manner, but it was continued under new conditions.

There was no preliminary feast connected with either the Passover or the feast of unleavened bread. It would have been out of order to begin the feast of unleavened bread before the slaying and eating of the Passover. "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover" (Matt. 26:17)? "I will keep the passover at thy house, with my disciples. . . . And they made ready the passover" (Matt. 26:18, 19). That Jesus and His disciples ate any other feast than the Passover, on the first day of unleavened bread is unexplainable by the Scriptures. The Master who ordered the law of the Passover and feast of unleavened bread, ate with His disciples what he called the Passover.

The supposition that Jesus and His disciples celebrated another than the Passover feast has led to the adoption of a variety of feasts that have been either substituted for or are used in connection with the Lord's Supper which He instituted for the disciples and for the church, after He had eaten the Passover with His disciples for the last time. It is as necessary that the Christian Church should maintain a proper observance of what Christ established for a memorial as for the Hebrews to have observed the ritual established for a memorial for them.

By what authority and to what purpose could Jesus and His disciples keep another feast before the feast of unleavened bread, which, if not observed by Jesus and the disciples, would have been inaugurated on the evening of His death? There was no other feast on this first month of the Hebrew religious calendar. The fourteenth day of the month was the set time of the Passover and the day for the slaying of it. The night of the fourteenth day was the time for eating the Passover and the beginning of the feast of unleavened bread. Consequently, Jesus and His disciples had prepared the Passover and ate it on the night of His betrayal and on the night of His giving the new memorial of the bread and the cup, the emblems of His body and blood which He offered for the sins of the world.

In the previous studies mention was made of the two days of this particular Passover season, resulting from the time of the new moon occurring so nearly between two days as not to distinguish which was the first day of the month and making possible the choice of the day for the Passover.

The Old and the New Memorial

"And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover" (Ex. 12:26, 27). The purpose of establishing the Passover was to bring to remembrance the occasion of the deliverance of the people Israel from their Egyptian bondage and the manner of their deliverance. How important it was that each year a lamb or goat was to be slain, and the blood struck on the doorposts, and flesh roasted and eaten with unleavened bread and bitter herbs, for all of those things brought to mind all of the details of that great deliverance from Egypt. All during those many years the same stories were told and the same picture of redemption was given and taught with unvarying and unembellished truth. Jesus had no other story to tell concerning that eventful history of Israel in Egypt. "With desire I have desired to eat this passover with you **before I suffer.**" The old must have its place of honor as a memorial for the last time, and the new must have its inauguration to follow the old without a break. The new was of greater import than the old, because of the greater importance of the sacrifice and the greater deliverance.

It would seem out of order for the Lord to have instituted the new memorial without having kept the old memorial. One purpose in observing the old with so great a desire would have been the opportunity of establishing the new with the same authority and importance as the old, and even with greater authority, for the new was intended to supercede the old memorial which had become so thoroughly fixed in the religious life of the Hebrews and was so widely known among the Gentiles. How could Jesus so definitely establish the new memorial, without at the same time observing the old? He passed from the old observance to the new in a most natural, methodical, and significant manner.

Luke 22, giving an account of both the Passover supper and the Lord's Supper tells of the words of Jesus, regarding the Passover, "I will not any more eat thereof, until it be fulfilled in the kingdom of God" (V. 16).

A cup is mentioned in Luke 22:17, 18, which Jesus took and gave thanks, and then gave it to the disciples to divide it among themselves, saying, "I will not drink of the fruit of the vine, until the kingdom of God shall come." This agrees with the traditional use of the cup at the Passover feast. It is said that the first cup was used upon the reading of the Psalm, either 113 or 114. The last cup was used at the close of the feast when one of the Psalms, 115-118 was read. It was in the hope of the coming Redeemer that the last prayer was offered and the last cup was divided among the guests of the Passover feast. Jesus did not share in this traditional cup of Israel's long expectation and of their still vain hope. His disciples drank of it and prayed for the coming Kingdom, not realizing that He sat in their midst.

Immediately after Jesus had given them the cup of the ancient hopes, and after partaking of the feast which His disciples had prepared in memory of a deliverance long ago effected by the gracious providence of God, and through which they prayed for a new deliverance and a new Deliverer, He introduced the emblems of a new memorial.

"He took bread, and gave thanks, and brake it, and gave unto them saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Luke 22:18, 19). Thus Jesus passed from the ending of the old to the establishing of the new memorial. It was natural, methodical, and significant. Forever after the eating of this Passover, the disciples could make use of the new without hesitation, without the doubt of disobedience to the old; and with the assurance that the new was a fulfilling of all that was implied in the old memorial and even a greater and better memorial. The old sacrifice was in the flesh and blood of the lamb, remembering the deliverance of a people in days long past. The new memorial of the broken bread and of another cup signifying another and better offering of blood, stood for a deliverance of individuals from a present judgment for sin. A new and present and constant redemption was at hand in the person of a new and living Redeemer.

There is no room left between the Passover and the new memorial for any other feast. The transition was direct and immediate. The first was ended; the second began.

The Lord's Supper

The name that is commonly attached to the new memorial instituted by our Lord is derived from the Apostle Paul's description of it in I Cor. 11:20. It is evident that in his day there had been a departure from the ordinance as established by the Lord. Whatever may have been the purpose or method of the Corinthian Church in their assembly and feasting, the Apostle reproved them for their error in the Spirit and method of observance of their feasting. The only feasting which he approved of was that which he called the Lord's Supper, and the only method of the observance was that which he had received of the Lord. The Lord's Supper was instituted on the same night in which He was betrayed, and Paul's description of it agrees with the record of the Gospel. I Cor. 11:23-26.

If the Corinthian Church had instituted a love feast other than that which Christ had given, the Apostle of the Gentile Church disapproved of it as not established by the Lord. If they had established a supper which approached somewhat the nature of the Passover, as having been the supper of Jesus and His disciples previous to His having given the new memorial, it likewise was disapproved of as a Christian ordinance. The breaking of the bread and partaking of the cup was all that belonged to the Christian practice of observing the Lord's Supper.

If, then, there was a Lord's Supper which pointed to the broken body and shed blood of Christ as a new memorial and a New Testament between God and man, it was associated only with the old memorial of the flesh and blood of the Passover which Jesus and His disciples undoubtedly observed, and which they had called the Passover, for a new memorial was not drawn from any traditional feast or custom of the Jews.

The Covenants Compared

According to the Jewish ordinances, the covenants of God stood in meats and drinks, in the actual flesh and blood of the sacrifices. These could not make the worshiper perfect, because they were required to be offered repeatedly, with the remembrance of sin; and they pointed as a shadow to the better Sacrifice that was to come. The Passover was a memorial of what God had done in passing over His people who had killed the lamb and had struck the blood on their doorposts. It was also a prophetical offering in that it looked to the redemption from sin through the blood of the Son of promise. The covenant element of this ordinance lay in the fact of their keeping the memorial as God had given it, to preserve the faith of God, their Deliverer, throughout all of their generations.

In the new covenant, there were somewhat similar elements. Instead of slaying beasts the Lord instituted breaking bread, for the breaking of the bread typified the breaking of the body of the Lord. 'This is my body which is broken for you." The cup is used significantly as the memorial of the shed blood. "This is my blood of the New Testament, which is shed for many for the remission of sins" (Matt. 26:28). The emblem of the body is used to represent the breaking of the body in order that the blood might be shed. The emblem of the cup is given to represent the blood that was poured out to make atonement for sin. Lev. 17:11. The bread contains no blood, for the blood was shed. The blood is separated from the flesh in atoning for sin, hence the cup is used separately from the bread. But both are used together as expressing the broken body and shed blood of Christ whose body was pierced and blood poured out to make atonement and bring about redemption, as was the case of the pascal lamb in Egypt. The flesh was on the inside of the house separated from the blood that was on the outside; yet both were required to make a complete covenant feast for the Lord and His people. The communion of the Lord's supper is purely a memorial of the Lamb that was slain,—body broken,—and whose blood was shed for the remission of sins. There is no new atonement made by partaking of the memorial emblems. As Israel had been redeemed from Egypt many years past, the passover feast could bring about no new deliverance. As Christ was once offered for sin the memorial cannot now take away sins. Men may commit sin by neglecting the ordinance of the Lord, but the sin can only be removed by appealing to the Lamb Who long ago shed His blood to atone for sin. The obedience to the ordinance establishes the heart and maintains the covenant relation between the Lord and His people by keeping and perpetuating the faith of Redemption through the broken body and shed blood of God's only Begotten Son.

The time of observance of the passover was indicated when it was instituted. It was an exact anniversary occasion coinciding with the time of Israel's departure from Egypt. There were times when it could not be so observed even by a people who were closely united geographically and nationally and a second month was provided for any who failed to observe it on the first month. The new covenant memorial was not limited as to time or place as was the Passover. To have so limited it would have been inconsistent with the grace of God under the dispensation of grace. As was the **whosoever** in the offer of salvation, so was the **whenever** implied in the **"as often as."** Jesus said, "This do in remembrance of me." There was no time or place indicated for this gracious memorial of God's love and salvation offered through the

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THE SUNDAY SCHOOL

NUGGETS OF TRUTH TO BE FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

SAUL CONVERTED AND COMMISSIONED.—Acts 9:1-31; 22:3-21; Gal. 1:11-17; I Tim. 1:12-17

Lesson for August 9, 1936

Golden Text.—I was not disobedient to the heavenly vision.—Acts 26:19.

Acts 9:1, 2. The most bitter enemy of truth is the man who thinks he is right. The very breath of the bigot savors of violent intolerance and his hands become stained with blood. But Saul could hardly be called a bigot. He was an honest man of strong convictions. Such men eventually find the truth, but the bigot does not.

Verses 3-19. The paths of life are as numerous as the pairs of feet that tread this old earth, yet there is but one Way. Of the making of books there is no end, yet in the words of Walter Scott, "There is but one Book." Christ is that Way and the Book is the guide to those who would walk thereon.

Verses 3-19. The light of nature is the sun, and the eye is the organ of perception; the light of heaven is brighter but to walk in that light requires spiritual illumination. God speaks with many voices to man, but only those whose ears long for the truth can understand. To all others it is but a meaningless sound. Before his conversion, there was no name that Saul hated like "Jesus of Nazareth;" after his conversion there was no name that he loved like that. Ananias was not one of the prominent men in the church, but he was a man to whom God could speak and whom God could use to bring the knowledge of salvation to the man who later became the greatest evangelist the church has ever had. Aside from this record, he would be one of that vast army,—the nameless soldiers who did their duty without questioning orders in the army of the King.

Acts 22:3-21. According to the words of Ananias God had appointed Saul four things,—to know His will, to see the Righteous One, to hear His voice, and to witness to the world the things made known to him. Some are to give their testimony near home among the kinsfolk, but others like Paul are sent far hence to the ends of the earth. To be truly successful I must be in the field He has appointed to me.

Gal. 1:11-17. There are many messages given to the world that are called the gospel which are not the gospel. Neither the past standing nor the present reputation of the messenger will keep the curse of God from falling upon those who pervert the true gospel by false interpretations usually made to please men. Only that which God reveals is truth. To make sure that he was right Paul compared the truths received by direct revelation with that which the other apostles received from the lips of the Master and found them both the same. Truth never contradicts itself, and is forever the same; but men's opinions are ever changing.

To ask others' opinions as to whether or not I am to do what the Lord wants me to do is an acknowledgment on my part that for the sake of myself or my friends I am willing to fail the Lord. There should never be a question about time or circumstance in heeding the Lord's will.

I Tim. 1:12-17. To be called of God to preach His Word is the greatest honor that God can confer upon the sons of men. Instead of rebelling at the call, and the shunning of duty may all who have been called thank God that He has counted them worthy, and make full proof of their ministry. The question is not so much whether I think myself fit for the work, but rather does the Lord see in me that faithfulness that merits appointment in His sight. He that is chief of sinners in his own sight can be used of God much more than he who thinks himself chief of saints.

There is a vast difference between sins of weakness and ignorance and presumptuous sins. If you want to obtain mercy never be guilty of the latter. The evidence that the grace of God is abounding in the heart is found in your faith and love to God and men. There were three reasons and purposes in the mind of God in having mercy upon Paul. He committed his sins in ignorance. God wanted Paul to tell the world of the saving grace in Christ Jesus, and He was going to use Paul as an example of longsuffering without failing, unto all the generations of the kingdom of God on earth.

SOWING AND REAPING.—(Temperance Lesson). Gal. 6:1-10

Lesson for August 16, 1936

Golden Text.—Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

Verse 1. As ye measure to others it shall be measured to you again. If, when my brother falls, I do not lift him, but kick him instead; the time will come when I will fall and there will be none to pity. Instead my would-be friends will likely say, "Ich ferguns der das." But if, when your brother falls, you feel as bad about it as though it had been yourself; and if you lovingly reach down and lift him up, the time will never come when there will be none to pity you and share your misfortunes. Spiritually minded persons are never glad when a brother falls into sin; but they always rejoice if they are privileged to strengthen the weak and to share their burdens. The law of Christ, summed up in the Golden Rule, is applicable here as well as elsewhere.

Verse 3. The more faults a man has the less charity he has for the failings of others. The mote-hunter is nearly always blind to the beam in his own eye. The devil has less trouble to deceive a man into a good opinion of himself than in anything else. Usually the devil does not have to bother in this matter, the man deceives himself.

Verse 4. If I would examine my own work with the same critical eye with which I prove that of others, I would have very little in which to glory. If I measured what I do by what I should do I at least would not glory that I do better than my erring brother.

Verse 5. Other people have enough burdens to bear without also carrying mine. Only parasites live off the labor and blood of others. Are you a parasite, or are you a man ready to bear more than your share of life's burdens?

Verse 6. From ancient times man has used either man or beast to bear his burdens. The care that the owner took in providing the needs of his servants, were they man or beast was always a good criterion by which to judge the man's goodness and kindness of heart. A good master supplies food in plenty; but a hard master uses the rod instead. If we take such good care of our horses and mules and oxen who pull our loads and plow our fields, why do we think that our servants in the church, the ministers, who impart to us their knowledge of all good things acquired only through long hours of unremitting study, don't need to be fed and clothed and housed but instead make them hunt their own food and apply only the rod when they fail in doing their best. The church that will not impart the necessities of life to its ministry which brings to them the Word of God robs itself of the better work the ministry could do if properly supported and proves itself in the class of husbandmen that would rather use the rod than supply provender.

Verses 7, 8. The most stupendous movements of human thought are in the realm of the subconscious. We would loudly deny it, but the fact that we spend billions for strong drink, tobacco and amusements; hundreds of millions for our schools and education; and only millions for the work of the Lord, proves that we care but little for our Lord's work. And we shall reap as we sow. The billions that we spend for narcotics and amusements will produce an immense harvest of broken bodies and blighted souls; the hundreds of millions that we spend for education will mean trained minds and bodies; and the little of the good seed that is sown produces the great good that it does, not because we sow so abundantly but because no word of His returns to Him void. Of that which brings the greatest returns we sow the least. Until we can get the people to think about matters of the soul as they would about politics or economics; until we can get them to think dry instead of their thirst; to think peace instead of war, to think purity instead of filth; until we can get people to have an abiding interest in the things worth-while, until we get to that stage in our thought life we will continue to sow to the flesh and reap corruption, social, political, economical, etc.

Verses 9, 10. The harvest resulting from sowing good deeds is always abundant, sometimes thirtyfold, sometimes sixtyfold, and sometimes an hundredfold, but always abundant. The Lord opens doors of opportunity to all to do good. If you would never labor in vain, then labor only for the Lord.

THE GOSPEL FOR ALL MEN.—Acts 10:1-11:18; Romans 1:13-17

Lesson for August 23, 1936

Golden Text.—For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

Acts 10:1, 2. Cornelius had not yet found God, but he was seeking after God. Good works do not save a man, but good works are a sign that you are seeking everlasting life. Rom. 2:7. In the sense that many are believers, Cornelius was also a believer. But if they are saved by bare believing, then Cornelius was saved before he ever sent for Peter. But the Scriptures are plain that Cornelius had not yet found the Savior; and we have reason to question the sufficiency of faith unaccompanied by works as the means of our salvation. This man did three things that were pleasing to the Lord and which finally brought salvation to him and his house;—he feared God, he prayed alway, and he was much given to helping the poor. If you are a seeker after God, you will manifest that fact in the same way.

Acts 10:9-16. Even honest men are slow to grasp new truth. The man who falls for every new fad in religion that comes along is not more intelligent than others, he is just more gullible. Such are ever learning and never coming to the knowledge of the truth. But the slow of heart to perceive all that the prophets have spoken, often need and will receive special enlightenment from the Lord. Having received it, the Lord knows that they will not soon deviate therefrom. The twelve were such men, and Paul was such a one. Are you? Better safe than silly. II Tim. 3:6.

Acts 10:34-43. Peter at last perceived that salvation was not given to persons because of the accident of birth, but to those of every race and nation who sought Him, to everyone who believed in Christ. Salvation is not for the favored few, but for the "Whosoever Wills."

Acts 11:1-4. The unusual is News, and travels fast. The word about what happened at Caesarea reached Jerusalem before Peter did. Don't do the unusual just to get in the news, but if the Lord leads you out into new ventures do not hesitate. If the Lord actually sends you, He will confirm your work to the convincing of the brethren.

Verses 5-10. When the fickle change it is because they are too unstable to hold to anything for long, but when a Peter changes there is a reason. I Pet. 3:15. God revealed this knowledge to Peter in successive steps: —He had told the disciples to preach the gospel to every creature before His ascension. Surely the gospel was not to be preached to those who would be rejected if they accepted it; 2, He gave Peter a vision which in the light of what followed could have but one interpretation; 3, the Spirit told him to go with the servants of Cornelius (vs. 12); and 4, He gave ample proof to Peter that He had accepted Cornelius and his friends. After these convincing proofs any other action on the part of Peter would have been withstanding God.

Verse 11. God is never late. The servants of Cornelius appeared at the gate at the very moment that the vision ceased. And they asked for Peter.

Verse 12. Do not depend too much on what you think are visions. They are probably hallucinations. Peter's common sense told him to take witnesses along to observe and judge with him this unusual happening. It was well that he did so. The witness of the seven set all doubts at rest.

Verses 13, 14. The visions and relations of God are specific and clear. Cornelius sought salvation. The angel told him how to attain to it.

Verses 15-17. The Spirit gives witness with our spirits that we are the sons of God.

Verse 18. It is a wonderful thing when the mind can grasp the thought that God is too great to limit His salvation as we limit our favors,—to our favorites. These people glorified God when they found that the blood had made atonement for all nations.

Verses Rom. 1: 13-17. The only way that I can pay the debt that I owe to God for His salvation is by passing the message on to others. The world owes me but little; I owe to the world, to give to it to the utmost limit of my powers, that which God has given me to dispense to the children of men, the gospel. And woe is me if I fail.

If I had a remedy for the physical ills of mankind, or the economic ills of the nations I would not be ashamed to blazon it to the world. Having persuaded the world to accept these remedies I would thenceforth be acclaimed the world's greatest benefactor. But in the gospel I have a remedy far transcending medicine or law. Shall I be ashamed of it? God forbid. But assured that it is the power of God unto salvation I will keep on telling it while I have my being.

BEGINNING OF WORLD MISSIONS.—Acts 11:19-26; 13:1-12

Lesson for August 30, 1936

Golden Text.—And he said unto them, Go ye into all the world and preach the gospel to every creature.—Mark 16:16.

Acts 11:19. I am today what I am because of what I have made myself in the past. Some of the brethren in the early church would never have been successful in preaching to the Gentiles even if they would have wanted to enter that field of activity; but most of them probably felt like Jonah when he was sent to preach to the Ninevites. I must love people if I would help them. These men of Cyprus and Cyrene had undergone experiences which finally made them anxious to help the heathen too.

Verses 20-21. I would not discourage a new venture in preaching the gospel. If the Lord sent the brother to a new field or gave him a new method to get the gospel to the masses, the Lord will be with him and bless the work abundantly; but if the new venture is just a notion or whim it will come to nothing. By forbidding him, he will always feel that his life was a failure due to ecclesiastical regulations; but by letting him try it even though against your advice, his failure may bring him to see reason.

Verses 22-26. Barnabas was one of the biggest men in the early church;—he could rejoice in work which he had not initiated, and seek the help of men better qualified than himself. It is not enough to believe, you must also turn to the Lord. It is not enough to believe and turn to the Lord; you must with purpose of heart cleave to the Lord. If Barnabas had believed that the Lord would never let a believer go but would hold him fast beyond possibility of separation would he have stressed the necessity of the believer holding fast or cleaving to the Lord? Barnabas did a bigger work by getting Paul started in laboring among the Gentiles than in any work he himself could have accomplished. A Christian is a person who has accepted Christ as King of his life, and who worships him as God. Am I a Christian?

Acts 13:1-3. Paul was not ordained at Antioch. His call to the apostleship was neither of nor by man, but he and Barnabas were here consecrated by the church to labor as evangelists among the Gentiles in the regions beyond. The Holy Spirit reveals Himself to those who earnestly seek to know His will. A praying church has an ever enlarging vision and field of labor.

Verse 4. Paul and Barnabas were sent forth by the Spirit; but the Spirit worked through the instrumentality of the church. Barnabas was a native of Cyprus. The first field to which the Spirit directed these men was to Barnabas's native land. Paul had already done much work in his native Tarsus. You are hardly fit to go to the regions beyond, until you have labored in the gospel for those at home.

Verses 6-8. Men of understanding are profoundly religious, but the fool says in his heart that there is no God. The false prophets pervert the right ways of the Lord. A sinner of that kind can do much harm. The trouble today is not that we don't have enough religion; it is that so many have followed the false to the neglect of the true. In America alone we have more than fifteen thousand superstitions, and few indeed are the persons who do not hold to some of them as tenaciously as they should to the truth.

Verses 9-12. Saul's name was not changed at the time of his conversion. But when he came into a community where they spoke another language he was given another name. My name in English is John, but in German it is Hans. He did not lose his Jewish name, but was **also** called Paul.

If we had Pauls today to judge the many Elymas's who are abroad in the land, instead of the blind leaders so much in evidence who like to say, "God bless you," to all and sundry "oxies" and promoters of the same we would see many imposters as blind physically as they and their deluded disciples are spiritually. Any one who would turn me from the faith of Jesus Christ is a child of the devil, and probably full of guile and villainy. The leaders of false religious movements almost universally practice deceit upon their poor followers, as is so evident in spurious healing movements, spiritualism, etc.

The preacher who makes a false claim, seeking thereby to magnify the Lord's grace in healing or answering prayer dishonors Him instead. And yet nearly every group has propagandists making claims that could not be substantiated by the facts.

TURNING TO THE GENTILES.—Acts 13:13-14:28

Lesson for September 6, 1936

Golden Text.—I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth.—Acts 13:47. See Isa. 49:6.

Before the crucifixion, Jesus plainly told the disciples that He was not sent but to the lost sheep of the house of Israel. A study of Isa. 49 brings out the fact that it was only after the resurrection that this knowledge of Christ as the world Savior was to be published to the ends of the earth. Any one who would circumscribe God's grace to any one nation has too small a conception of the marvelous grace of God.

Acts 13:13. Why did John Mark turn back? The sacred writer does not say. We only know that Paul was so disappointed with him that when he would have gone along on a later tour Paul would not trust to take him. But Barnabas gave the poor fellow another chance and he apparently made good.

Acts 13:14-43. This is Paul's first recorded sermon. In verse 27 the apostle avers that though the Scriptures were read every Sabbath that the Jewish people neither knew the Scriptures nor understood concerning the Messiah they foretold. But that in their blindness they fulfilled the prophecies which had plainly foretold His atoning death. By the resurrection of Christ He was declared to be the Son of God with power, and now the glad tidings can be published that through this Man is preached the forgiveness of sins.

Verses 44-52. The envy of the Jews when the multitude thronged the synagogue to hear Paul and Barnabas manifested itself in speaking against the teachings of those men. When the envy in my soul leads me to the point of contradicting and blaspheming the truth, I condemn myself as unworthy of everlasting life. But such envy does not stop at harsh criticism; it goes on to riot and expulsion. The Gentiles were glad for several things. I do not think that they were glad that the Jews rejected the Gospel against themselves, but they were glad that there was a message of salvation and a Savior for them and that there was somebody who cared enough to bring the message to them.

Acts 14:1-7. At Perga the envious Jews stirred up the elite against the gospel; at Iconium they added to this by disaffecting the Gentiles; at Lystra they incited the mob to stoning Paul. If there is any vice that perverts a man's judgment, and blinds his understanding, it is envy.

Whenever the gospel is preached there is division. Even signs and wonders will not convince the unbelieving.

Verses 8-10. Without faith it is impossible to please God, or to receive anything from God. The impotent man had faith. His strength did not come into his feet slowly as nature would supply it, but instantly.

Verses 11-18. Common sense is very uncommon, though each person thinks he has enough. If the Lycaonians had used common sense they would not have gone to the extreme of calling the apostles, gods; nor would they have gone to the other extreme of stoning them. Man boasts much of his reason. It often is conspicuous only by its absence.

Most men like adulation, but a godly man will not accept any praise that may detract from the glory due to the Savior. The multitude is fickle, and the story of Naboth is repeated again and again. After the setting up comes the casting down. It shows more sense to rend your clothes than to bedeck yourself with garlands when the multitude would worship you. The ox that was garlanded was presently slain. Profit by this example.

Verses 19-22. God controls the weather and takes care of His own. He could have kept Paul from being stoned but instead He kept him while being stoned. Paul glorified God more by his faithfulness under persecution than he could have if God would have kept him from persecution. Tribulation is the lot of the children of God and if we would enter the mansions of glory we must bear our share of them.

Verses 23-28. It was a fine thing for the apostles to preach the gospel; but it was necessary if the work was not to come to naught that the believers should be confirmed and that proper means should be taken for the continuance of shepherding the flock after they were gone, so that the individual believers would continue in the faith. To the church at Antioch the disciples came with the report of God's dealings with them in their work among the Gentiles; and the church was glad. Lancaster, Pa.

GIVING THE WORD OF GOD PRE-EMINENCE

By Margery Coffman

"In the beginning was the Word, and the Word was with God, and the Word was God." With these words the apostle John opens his Gospel, at once proclaiming his message as a message of the pre-eminence and omnipotence of the Word of God as he knew it in the person of our Lord Jesus Christ. Nowadays we find the term "eminent" used very frequently by the popular press, and the chief endeavor of man's life seems to be to gain eminence over and above his fellows. But to be eminent is not high enough for God, or for God's Word. He is not only important but of first importance,—not merely eminent but pre-eminent. "For the Lord thy God is a jealous God," and a God deserving first place in the lives of His people.

In the early days of our human race we find God's spoken word of very great value in directing the affairs of His creation. From the very beginning of time the phrase, "God said," has carried with it a weight of finality that denotes immediate attention. We have in the Bible the written record of what God has said for the advice and guidance of His people everywhere, as a loving father's letters to his children. When father is away and the mail arrives, see how all crowd near to see if there is a letter from him; how we stretch our necks to catch a glimpse of the well-known writing, and how attentively we listen to the words of the absent loved one! Father's letter gets first place above all others, and just so should the Word of God have pre-eminence in everything in His children's lives.

Granted that the Word of God has pre-eminence in the life of the Christian, let us discuss in what way that life is affected by the Word. The Christian is primarily one who follows and believes in Christ, accepting His vicarious sacrifice to save his soul. It is in the Bible that we are given the historical account of Christ's life and teaching. To follow Christ, one must know Him. To know Him one must become acquainted with the Bible either by actual, personal study or through the medium of another's teaching. To know Him is to love Him, and to love Him is to love and honor His divine Word.

It is an old simile, but none the less a good one, to liken life to a journey. This is tourist season, when road maps are much in evidence, for few motor trips are undertaken without first consulting a reliable road map. Life being a journey it behooves us to consult the most dependable Guide Book in circulation for that journey — God's own Word. It is to be regretted that we fail to consult it as eagerly and to trust it as fully as the average tourist does his road map. Jesus Himself tells us that not only is the Word a guide to life, but is life itself. "The words that I speak unto you, they are spirit and they are life." Certainly it is true that the life which has given God's Word its rightful position, is the life full of strength, a source of encouragement and inspiration to others. Life begets life, and the Word being life itself, creates new life in the one whose personality is dominated by the divine precepts of the Lord. As never before mankind is seeking everywhere for the springs of vital, energetic, powerful life—here it is! That longed-for power is yours for the taking, — "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money! come ye, buy and eat, yea, come, buy wine and milk without money and without price."

Arriving at this decision—that the Word is a potent source of life—one must admit that perhaps, as never before, the Bible is being accorded a very prominent part in the literature of the day. We find the Bible no longer only a book to be dusted off every cleaning day, and reverently replaced on the parlor table along with Grandmother's album and the basket of shells. We find Bibles everywhere and discussions of religions, God, Christ, the Bible, taking place in every conceivable organization. But very infrequently do we find these debates giving God's Word the position of pre-eminence that it ought to occupy. Rather we find for the most part that the tendency of modern popular discussion of matters Biblical is to place God's Word in a lower level than such divine work merits, choosing to criticize rather than to revere.

Thus a certain eminence is being accorded God's Word in modern thought, but not the pre-eminence we know it merits. It is considered important, as for example, the works of Milton and Shakespeare are considered valuable, but it is not of first importance. But just as persecution opened new avenues for the spread of the Gospel, so may this modern urge to discuss the divine Word open new hearts to receive the glad tidings of the Gospel message. It is with this aim in view that we turn our thoughts toward the main channels through which the Word comes to the majority of people.

The impulse today is that the ministry of the Gospel in the hands of professional preachers of the Word is no longer filling present needs. This idea is very easily accounted for. A vast number of modern ministers fail to give God's Word pre-eminence in their own personal lives, much less in their pulpits. Read the church announcements for next Sunday in your Saturday paper and you will find nine out of every ten churches are to be entertained by lectures on nearly every subject except that for which the human heart is hungering and thirsting in every corner of the globe. Everything comes from our pulpits except the heart-searching, soul-saving beauty of the Gospel of our Lord Jesus Christ. It is a pitiful picture but true nonetheless.

Where, then, must the hungry world turn to be fed? It is the happy task of the Sunday-school teacher to give to the receptive heart of childhood the wonderful stories, the beautiful lessons, the heavenly truths, of the Bible. It is their delightful privilege to open up the beauties of the Word of God to minds that are eager to accept them. But again we find only too often that the Sunday-school teacher fails in his task because the Word is not being made eminent in his own life; it forms only an incidental part of his Sunday-school class life. We hear the men's classes discussing politics and economics; the women's group discussing church teas; the young peoples' department making plans for a play; and the children's section all agog over arrangements for a picnic; and the closing bell rings before the Word of God is so much as mentioned.

But give us a Sunday-school teacher who gives God's Word pre-eminence in his own life—in his thought life, his daily, practical life, his social life, and we are sure that the prayer textbook will be used in the Sunday-school class.

Give the Word of God pre-eminence in your Sunday-school teaching. Make it your textbook, and use it as earnestly as your speller in red schoolhouse days. Yes, I am not sure but that even writing out parts of it five times each after four might not be a very useful exercise for us all!

When a student in any department of our colleges and schools desires prominence and efficiency in any particular line, he applies himself diligently to the study of that especial subject dealing with his chosen calling. Likewise must a Christian apply himself earnestly to acquire knowledge of the Word by a definite study of the Bible. Our public schools do not pretend to give training in religious matters. Our Sunday schools give but an hour or even less per week to the study of God's own Book. And although we do not wish to belittle the work of the Sunday school in spreading the Gospel, our teachers need training which they do not receive there. So we must give thanks to those far-seeing Christians who first conceived the idea of creating opportunity for such training as we find in the Bible courses of our church schools, Bible schools, young people's institutes and the like. I am sure that we cannot estimate the value of any one of these organizations in the training of our young people for active service. As our church gives the Word of God pre-eminence it must naturally follow that our church members will also give the Bible the place demanded by their Christian profession.

We train teachers to teach the Word. Now it is necessary to give them pupils to teach. It is here that our splendid summer Bible schools come to the fore. On the subject of summer Bible schools enthusiasm carries me away, so to be very cautious I will say just this—that, as the name implies, our schools aim to teach the Bible, thus giving the Word pre-eminence in a very real sense for at least three hours a day for two or three weeks, in the lives of the pupils and teachers of the school. I feel that the summer Bible schools are doing much to make the Bible a vital, living reality in the lives of our boys and girls—to take away the old feeling that the Bible is a book dry-as-dust, something to be endured if it had to be but by no means a source of enjoyment.

Familiarity of the Bible cannot fail to give the Book pre-eminence in life. The Psalmist found the Word of His God a sure guide and reliable counsel and he sang, "Thy Word is a lamp to my feet." He tried it for daily enjoyment and encouragement and cried out his delight, "How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth." He went to it to solve religious and personal problems of every kind and found enlightenment whenever he needed it, so that he said, "The entrance of thy words giveth light."

It is quite appropriate that a dissertation on giving the Word of God pre-eminence should both begin with and end with quotations from the divine Word. We began with the words of John; let us conclude with the prayer of the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law." When we feel intensely the wonder of the Word of God we will give it pre-eminence in our hearts and in our lives.

Vineland, Ont.

BIBLE STUDY (Continued from page 245)

death of His Son. The various times of observance of the Lord's Supper are matters of choice, rather than of divine command. Paul did not say "As often as ye meet, or assemble;" but, "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come."

The Fellowship of the Lord's Supper

As was the Passover so also is the communion of the Lord's Supper. The Passover was observed by the holy family of Israel, the chosen, called out, and separated ones who shared in the covenant of the fathers—Abraham, Isaac and Jacob. None who were not circumcised and in covenant relation with Israel could partake of the Passover. This Passover was the old testament in the blood of a lamb. If, then, the bread and cup constitute a New Testament covenant in the blood of Christ, only those who share in the covenant relations can share in the celebration. "Ye do shew the Lord's death till he come." This is the testimony of believers who have peace with God through His blood, and entertain the hope of glory when He comes. There is no element in the commemoration of this covenant which would permit an unbeliever to have fellowship in this testimony, for such an one has rejected the body and blood of Christ, and at His coming will be judged with everlasting punishment.

Believers are also restricted in their fellowship by reason of the nature of this covenant ordinance. Those who partake of the covenant of redemption should express no fellowship with those who feast for pleasure of the flesh and whose spiritual fellowship is contrary to or opposed to the Gospel and teachings of Jesus Christ. I Cor. 10. The believer cannot fellowship with the Lord and with the devil.

Among believers the same care needs to be exercised in expressing Christian testimony through the fellowship of the Lord's table. Eating and drinking unworthily invites a judgment instead of bringing a blessing. Instead of the communion bringing a blessing through participation in it, the blessing of faith and peace needs first to be possessed, and then the blessing of the testimony may be fully enjoyed. "Let a man **examine himself,** and so let him eat." This examination should consist in one proving his own faith and spiritual state to be in harmony with the testimony of the body and blood of Christ in covenant relations with God.

It is often stated that one should examine himself as to his peace with his fellow men. The text in Matthew 5 is used. "If thou bringest thy gift to the altar," etc. The communion table is not the altar to which gifts are brought. That altar is Christ Himself. He is the Forgiver of sins. The communion covenant is the celebration of forgiveness, and the forgiving one and forgiven one may both celebrate the redemption power of the body and blood of Christ.

The Lord's body is a unit of life and truth. Those who went out of Egypt by the old covenant walked in the light of God and by the Word of God. The fellowship of the church in her conception of the light and truth of Jesus Christ is the truest conception of the unity of that body of the Lord.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

From August 9 to September 6 we have five topics. In this list we have reached from one Junior Topic to the inclusion of the next. These are two out of six chosen during the year that discuss **incidents** that have taken place near some river or sea. It is a remarkable trait of the mind of people how often we remember events that have with them certain geographical situations. God has not failed to take advantage of this trait and has set some wonderful things in the Word, clustering around certain places with ancient settings of His dealings with mankind. The Creator of man knows best how to reach the mind of His creation and to tell to every generation the great purposes and ends of His creation and judgments and redemption. What we begin with the Juniors has much for deep pondering to the seniors. Give the juniors a good start on the road of life by a knowledge of these things and let those older get their fill of God's rich treasure store.

The Mission Topic of the Month is concerning our work in India. This will require some reading and investigation outside of the Scripture lesson chosen for the text of the evening. Begin early to prepare for this topic. Endeavor to give our mission work in India a fair show to be known by the audience through the talks, essays, or readings that are given. With a good view of the work, think of how this may be applied to the text of the evening and seek to lead the minds of those present devotionally to prayer and consecration to Him who was humbled and exalted that India might also have a share in the great salvation and be numbered among the glorified worshipers who surround the throne of God.

The Christian Professor is not always so keenly awake to the service and blessing of a life that is always ready with a testimony. We should like to have our young people impressed with their part in this great service which truly belongs to every Christian. There is not always a gift for making speeches or doing spectacular things, but there is always a way to pass along the testimony which God has given us.

We all need encouragement. Our young people need guidance that they may find the very best opportunities which are provided by the Lord through His people for their highest progress and joy. How glad we should be for the doors that open at the right time in every life if that life has entered the previous ones that will fit them to enter the later ones! Just as the potter's clay sometimes is marred in the making and has to be made over (Jer. 18), so many people miss the first opportunities that lead on to a God-chosen career and must yield themselves anew into the hands of Him who alone knows what opportunities are yet possible for the making of the best that is left in our life. Let us not neglect the gift of God that is in us.

INCIDENTS BY THE JORDAN RIVER (Jr.).—Josh. 3:1-16; II Kings 2:8, 14; 5:10, 14; Mark 1:5-9

Topic for August 9

MOTTO

"Arise, go over this Jordan."

MEDITATIONS ON THE TOPIC

I. **The Jordan River** is on the east side of the land of Israel. It was a stream known by Abraham and Lot (Gen. 13:11) and by their descendants, Jacob (Gen. 32:10) and Joseph with his brethren. Gen. 50:10. It became a very distinguished landmark at the time when Israel came into Canaan, because at that time, while its banks were at the flood, God wrought a miracle to hold back its waters till the people had passed over under the leadership of Joshua. There was considerable crossing back and forth because the land east of Jordan had become the heritage of the tribes of Gad and Reuben and the half tribe of Manasseh. Num. 32:32, 33. David crossed this river at the time that Absalom, his son, had stirred up a rebellion. II Sam. 17:22. After the rebellion was crushed by the death of Absalom, the people conducted the king back over Jordan. II Sam. 19:15.

Two notable crossings are recorded when Elijah and Elisha went over dry shod by the miraculous parting of the waters when smitten with Elijah's cloak. II Kings 2. Seemingly this was to reveal to Israel that the same God who had brought them into the land by His mighty hand was with His special messengers who were present in the days of their apostasy.

Naaman was taught that, not Israel's king, but Israel's God, who wrought by Elisha His prophet was the one who had power to heal his leprosy under the instrumentality of His prophet. And this was made the muddy Jordan as a healing stream above the clear streams of Syria. It is not in superior waters but in a God of blessing that we receive healing, if we submit ourselves to His chosen plan.

The waters of the famed Jordan were used of John the Baptist to baptize the multitudes of Judea and Jerusalem who came confessing their sins. These same waters were used to baptize the Son of God, to initiate Him into the work of His earthly ministry, for He had no sin. There is no hint that any virtue was attributed to the waters. It was only the convenience for the assembled people that brought about the use of Jordan's waters rather than the waters of any particular stream.

II. **The Text. Josh. 3:1-16.**—This describes the crossing of the Jordan by Israel when they entered Canaan.

II Kings 2:8, 14—describes the crossing of Elijah and Elisha by miraculous parting of the water.

II Kings 5:10, 14.—Naaman washes in the Jordan at Elisha's command.

Mark 1:5-9.—This tells of John's baptizing the people in the Jordan.

III. **Suggestions for Junior Programs.**—Secure a map of Palestine and show the position of the Jordan River. Locate Jericho and the possible place near where Israel as well as Elisha and Elijah crossed. Locate Samaria where Elisha lived when Naaman came to his house. We may not know certainly where Naaman crossed the Jordan and washed at the command of the Lord by Elisha. It is possible that John baptized Jesus nearer the place where Israel crossed than where Naaman went. Have some of the juniors give the various stories connected with the crossing of the Jordan, the baptism of Jesus, and the healing of Naaman.

In connection with these lessons for the junior we should impress the fact of the power of God and that there is nothing impossible with Him. And with this great truth impress also the fact that His blessings are available to those who submit themselves to His will in faith.

OUTLINE STUDY

I. Joshua and Israel Cross the Jordan.
1. God's command.—Josh. 1:1, 2.
2. Preparations commanded.—Josh. 1:10, 11; 3:1-6.
3. The work of God foretold.—Josh. 3:7-13.
4. The people pass over.—Josh. 3:14-17.

II. The Crossing of Elijah and Elisha.
1. Crossing miraculously eastward.—II Kings 2:1, 6-8.
2. Elisha crosses miraculously westward.—II Kings 2:13-15.

III. Naaman Washes in Jordan.
1. He sought healing of the king of Israel.—II Kings 5:1-7.
2. Elisha calls for Naaman.—II Kings 5:8, 9.
3. Elisha tells him by a messenger to wash in the Jordan.—II Kings 5:10.
4. Naaman persuaded, washes.—II Kings 5:11-14.
5. Returns to show gratitude.—II Kings 5:15-19.

IV. John Baptized in the Jordan.
1. The people of Judea and Jerusalem.—Mark 1:5; Matt. 3:5, 6.
2. Jesus is baptized there.—Mark 1:9; Matt. 3:13-17.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, "**Jordan.**"
2. Incidents by the Jordan.
   - a. The crossing of Israel.
   - b. The crossing of Elijah and Elisha.
   - c. The washing of Naaman.
   - d. Baptisms in the Jordan.
3. Lessons.
   - a. On the power of God.
   - b. On obedience to God.

For Seniors.
1. The Significance of Israel Crossing Jordan.
2. What the Crossing of Elijah and Elisha Accomplished.
3. Lessons on the Healing of Naaman.
4. The Message of the Baptism of Jesus.

PERSONAL THOUGHT

Let us work with God in the way of life, and let Him bless our way and use us in blessing others.

SEED THOUGHTS

Even the path of duty has difficulties and dangers, but no impossibilities.—W. H. C.

So where He leads me I can safely go,
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.—Sel.

The man who hath within
No guiding light,
Walks 'neath the blazing sun
As in the night.

Whom God illumines dwells
In undimmed day;
'Mid storm and night he treads
A clear, sure way.—T. C. Clrak.

I would not have the restless will
That hurries to and fro,
Seeking some great thing to do,
Or secret thing to know;
I would be treated as a child
And guided where to go.—Selected.

OUR MISSION WORK IN C. P., INDIA

Phil. 2:9-11; Matt. 24:14

Topic for August 16

MOTTO

"Grace . . . hath appeared to all men."

MEDITATIONS ON THE TOPIC

I. **Mennonite Mission in India.**—It ought to be a cause for thankfulness that we have a definite place of work in the great and needy field of India. This place where some of our own brethren and sisters have gone from our home congregations and are at work with heart and brain and hand to further the knowledge of the Gospel among the people there. As we think of the task before our workers there and know the need of Divine guidance, as well as much earnest consecrated thought and work, it is imperative that the church in the homeland support them with earnest intercessory prayer, to the end that the best methods may be used and that there may be no waste of energies that would fail to further the great task.

It is helpful to study the various forms of activity in which the Mission is engaged, as may be seen by the Outline Study, that we may more fully understand what our missionaries are doing. It is encouraging to note that there is an emphasis on that phase of work that would prepare not only men and women in the homeland to evangelize those in foreign lands, but that the people among their own native peoples are being trained to think in terms of reaching their own unevangelized brethren. We would be overwhelmed if we expected to reach the unreached of the world by the slow process of sending foreign blood among them and expecting the message only to be preached by these to those millions in foreign lands. But if we can use our own to help plant the seed in foreign lands like India, which in due time shall spring up and scatter the same from India to their own and others, we shall have beheld the workings of the divine plan.

II. **The Text.—Phil. 2:9-11.**—Jesus is destined to be recognized by every man and woman and created being in heaven and earth and under the earth. How glorious if of these who do so there will be redeemed souls at that time because we have passed on the message of Jesus to them in the day of grace!

Matt. 24:14.—It is Jesus' prophecy that the Gospel of the Kingdom shall be preached in all the world before the end. It becomes us to speed the day by bringing the message to all.

III. **Suggestions for Junior Programs.**—Work on this subject will necessarily have to be planned ahead sufficiently to gather the material that will make the meeting profitable to all. We are dependent on the material which our missionaries furnish for the descriptions asked for in the Suggestive Assignments for the juniors. But it will be worth while to get this out. By looking up back numbers in the various periodicals and Mission Board reports much has already been written. If you have accessible a returned missionary, he or she may be able to help get out some of these things, yet we want to be careful not to overload our missionaries with tasks that may be done by our own efforts if attention is given to what has already been prepared in writing for our benefit.

OUTLINE STUDY

I. **Mission Stations.***
1. Sundarganj (Dhamtari).
2. Medical Station (Dhamtari).
3. Balodgahan.
4. Shantipur.
5. Sankra.
6. Ghatula.
7. Mohadi.
8. Dondi.

II. **Kinds of Work.**
1. Medical.
2. Schools.
3. Charitable institutions.
4. Evangelistic.
5. Church and Sunday school.
6. Industrial.

***Note.**—See latest Annual Mission Board Report of the American Mennonite Mission, Dhamtari, C. P., India.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Jesus."**
2. Prepare the Following:
   a. Attending Church in India.
   b. A Day at the Hospital at Dhamtari.
   c. A Sunday School in India.
   d. A Service in a Village.
   e. In the Leper Asylum.
   f. A Peep into the Boys' Orphanage.
   g. A Peep into the Girls' Orphanage.
   h. A Native Christian Home.

For Seniors.
1. Using a Map, give a general description of the field of work.
2. As time permits let different phases of the Mission Work be prepared and given in the meeting.

PERSONAL THOUGHT

I have a personal responsibility for the work of our missions. Have I found out what it is in my power to do to forward this work?

SEED THOUGHTS

Your business is to obey your marching orders,—"Preach the Gospel to every creature."—Wellington.

In simple trust like theirs who heard,
Beside the Syrian Sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.—Whittier.

Nobody else can do the job that God's marked out for you.—Laurence Dunbar.

Not mine to mount the courts where seraphs sing,
Or glad archangels soar on outstretched wing;
Not mine in union with celestial choirs
To sound heaven's trump, or strike the gentle wires;
Not mine to stand enrolled at crystal gates,
Where Michael thunders or Uriel waits.
But lesser worlds a father's kindness know;
Be mine some simple service here below—
To weep with those who weep, their joys to share,
Their pain to solace, or their burdens bear;
Some widow in her agony to meet;
Some exile in his new-found home to greet;
To serve some child of Thine, and so serve Thee,—
Lo, here am I! To such a work send me!
—E. E. Hale.

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was worn and weary and sad,
And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.
—From Forward.

THE CHRISTIAN'S TESTIMONY.—I

Pet. 3:8-16

Topic for August 23

MOTTO

"Tell how great things the Lord hath done for thee."

MEDITATIONS ON THE TOPIC

I. **Testifying for the Lord.**—It were as unnatural for one to fail to testify for Christ as it were for the water to refuse to reflect the sunshine, or the flowers to refuse to show their freshness at the falling showers. We cannot have the peace of God within us from the faith that we have exercised toward the redemption in Christ, without that peace and joy being written in our countenance and reflected in our outward words and deeds. The words we speak, our social relations with those about us, our business dealings, our topics of conversation, our delights, our pains and sorrows—all reflect the fact that we are either a Christian or that we are not.

But there are conditions that come into the experience of every one in which the testimony may be tried because of the friction which the flesh feels with an ungodly world. Under such circumstances we may not be surprised that some very sincere persons will for the time being act inconsistent with their profession because of weakness. But such weakness cannot long be allowed to prevail without such a shock to the spiritual life that it causes death to the spiritual life. Such believers who recoil to a positive testimony under the first shock, will, if they recover by repentance, become stronger and brighter in their testimony and make a positive progress in spiritual things.

The harder the test of those who are always ready to give a reason for the hope that is in them with meekness and fear, the brighter their testimony and the greater the glory of God in their hearts, and the more fruitful their testimony becomes in the winning of souls for the Master.

II. **The Text.—I Pet. 3:8-16.**—The Christian is known by his "contrary" life. Contrary to the dictates of the carnal mind, but after the pattern of the Savior. And he is ready to testify to the hope and its reasons.

III. **Suggestions for Junior Programs.**—The topic can be readily adapted to the junior meeting. The practical side of testimony can be brought out and emphasized especially among the juniors who have accepted Christ as their Saviour. All the boys and girls can see the inconsistency of being ashamed of one so true and so good as Jesus is. Most of them can see that there is a reproach from the worldly people against those who are loyal to Jesus, but if we can impress how the Lord is pleased to own those who bear reproach for His name and how much more glory there is in life for us to have the blessing of Christ than to have the praise of men we shall gain our point.

The Suggestive Assignments will, if used and developed, bring out the points in which we may shine for Jesus and thus bear testimony to the world that we believe on Him and love Him.

OUTLINE STUDY

I. **A Testimony Is Important.**
1. Confessing Christ before men.—Matt. 10:32; Mark 8:38.
2. Confessing faith in Christ as Lord.—Rom. 10:9, 10.
3. An evidence of God's indwelling.—I Jno. 4:15.

II. Ways of Testifying.

1. In song.—Eph. 5:19; Psa. 26, 6, 7.
2. In answer to those who ask.—I Pet. 3:15.
3. In proclaiming the Word.—Acts 5:20, 21.
4. Heart to heart talks.—Mal. 3:16.
5. By a chaste life.—I Pet. 3:1, 2; Matt. 5:13-16.
6. By obedience to the Word.—Rom. 16: 19; 1:8.
7. By unity with the people of God.—Phil. 1:27.
8. By receiving Christian Baptism and keeping the ordinances.—Acts 2:41-43.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Testimony."**
2. Shining for Jesus.
   - a. By confessing Him.
   - b. By doing His commandments.
   - c. By keeping His Word.
   - d. By standing with His people.
   - e. By working in His service.
   - f. Living a Christian life.

For Seniors.

1. The Importance of Christian Testimony.
2. Opportunities for Christian Testimony.
3. Ways of Testifying.

PERSONAL THOUGHT

I would be true to Jesus and shine for Him everywhere and always.

SEED THOUGHTS

Now just a word for Jesus;
Your dearest Friend so true,
Come cheer our hearts and tell us
What He has done for you.

Now just a word for Jesus;
A cross it cannot be
To say, "I love my Savior
Who gave His life for me."
—F. J. Crosby.

Jesus bids us shine with a clear, pure light.
Like a little candle burning in the night;
In the world is darkness; so we shine,
You in your corner and I in mine.

Jesus bids us shine then for all around,
Many kinds of darkness in the world are found;
Sin and want and sorrow; so we must shine.
You in your corner and I in mine.
—Anna B. Warner.

I will praise my dear Redeemer,
His triumphant power I'll tell,
How the victory He giveth
Over sin and death and hell.—P. P. Bliss.

Go with the name of Jesus to the dying,
And speak the name in all its living power;
Why should thy fainting heart grow chill and weary?
Canst thou not watch with me one little hour?—Mrs. Pennefather.

OPPORTUNITIES OF OUR YOUNG PEOPLE.—Rev. 3:7-13; Prov. 8

Topic for August 30

MOTTO

"Neglect not the gift that is in thee."

MEDITATIONS ON THE TOPIC

I. **Our Young People.**—Have you ever stopped to ponder how much of life's activity is devoted to the service of the young that they may have the best opportunity to make good in life? This is true in both animals as well as in humankind. It is true among those who do not have a spiritual outlook as well as those who have. But if we stop and sift things down to the spiritual, we find that every church of whatever denomination has some vision of how their youth are to develop into the kind of manhood and womanhood which is ideal. Then coming on to our own church organization, we may well consider, that, as a denomination, there has been much time and thought given to the subject and as a result our young people have a large opportunity along the lines in which they ought to develop and serve, if they will use it.

The Church is God's great home and training school for all His people of all ages. He gives the great task to the Church to feed and direct the work of her members. The home of Christian parents is the great helper in this grand service. The Church labors to strengthen the home and to become such a helper to those who have young that the very best service may be rendered and the young may have the highest opportunity. To this end we have the Church engaging in the activities, not only of preaching, but of teaching the Word in the Sunday school, and in Bible schools of various kinds. The Church has also taken hold of the educational activities that they may be safeguarded to the welfare of spiritual things in the youth. The Publishing House is making continual effort to provide the kind of literature that will meet the needs of growing youth. More and more it is evident that as the youth grows there are places of service awaiting them into which they may enter and help to forward the great task which God has left to the Church to perform.

II. **The Text.—Rev. 3:7-13.**—This passage speaks of the "open door" given to the Church in Philadelphia. It is suggestive of the opportunity that comes to every life who is willing to respond to the plan of God.

Prov. 8.—Here wisdom is personified as a great one offering the very best to all who will hear.

III. **Suggestions for Junior Programs.**—Glance over the suggestive assignments for juniors and consider the things in which youth needs opportunity and how these opportunities are at their disposal. These suggestions may be restated in just the ways that will make them most suited to the ones to whom they are assigned. Growth has a large place in the desires of youth. They may well place before them the very best attainments and show the possibility for them to reach toward these ends when they use the opportunities before them.

OUTLINE STUDY

I. The Open Door for Youth.

1. The door for growing.—I Pet. 2:2; Heb. 6:1, 2.
2. The door for sowing.—Eccl. 11:1-6; Gal. 6:7-9.
3. The door of preparation for service.—II Tim. 1:5, 6; Heb. 6:11, 12; Heb. 12:1, 2; II Tim. 2:15.
4. The door for choosing.—Heb. 11:24-26; Prov. 8:32-36.
5. The door for service.—I Tim. 4:12; Prov. 20:29; I Jno. 2:13, 14.
6. The door of the high calling of God.—Phil. 3:13-16.
7. The inheritance of the incorruptible possession.—I Pet. 1:3, 4.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text Word, **"Door."**
2. Opportunities for Us.
   - a. To grow in body and mind.
   - b. To grow in wisdom.
   - c. To grow in spiritual understanding.
   - d. To learn to work.
   - e. To know the Bible.
   - f. To choose the way of good men.
3. How These Opportunities Come.
   - a. In our homes.
   - b. Through our church and Sunday school.
   - c. Through good teachers and preachers.
   - d. Through good papers and books.
   - e. Through good schools.

For Seniors

1. The Activities in the Church Provided Expressly for Youth.
2. The Resources in Each Youth as Opportunities.

PERSONAL THOUGHT

Let us use our opportunities to make the most of God's gifts entrusted to us.

SEED THOUGHTS

"I will guide thee with mine eye"—a glance, not a blow—a look of directing love that at once heartens to duty, and tells duty. We must be very near Him to catch that look, and very much in sympathy with Him to understand it; but when we do, we must be swift to obey.—Selected.

The sure way to miss success is to miss the opportunity.—Selected.

Many do with opportunities as children do at the seashore; they fill their little hands with sand, and then let the grains fall through one by one, till all are gone.—T. Jones.

INCIDENTS BY THE EUPHRATES RIVER (Jr.).—Psa. 137

Topic for September 6

MOTTO

"Let us lift up our heart with our hands unto God in the heavens."

MEDITATIONS ON THE TOPIC

I. **The Euphrates River** was first mentioned in connection with the garden of Eden. Gen. 2:14. It was one of the four prongs of the river that went out of Eden. Euphrates is mentioned in the history of Israel as being the eastern boundary of the country that was included in the kingdom of Israel. Gen. 15:18; Deut. 1:7. It is perhaps most distinguished as being in the land of the captivity of Israel, and the dwelling of the nation which did much against the land of Israel. Thus it becomes a symbol of the enemy who like a great river, Euphrates, overflows its banks and destroys the land of Israel. Isa. 8:7, 8. It is also used in the sense of having an enemy **bound up in it** which when loosed would destroy the third part of men—A great scourge let loose upon the earth to punish men for their wickedness against God. Rev. 9:14-21. Again it is used as a symbol when its **waters are dried up** to open the way for great kings of the east, and as the **harbor for unclean spirits** which will stir up the inhabitants of the whole world to go to the battle of the great day of God Almighty. Rev. 16:12-16. Babylon, the city of the Euphrates, becomes a type of the wicked city or power that reigns over the kings of the earth and fills the earth with its wickedness (Rev. 14:8; 18:1-3), and which shall be utterly destroyed. Rev. 18:21; Cf. Jer. 51: 49, 64.

Thus in thinking of the Euphrates we think of a river which at the first was blessed as being the home of the first man in the Garden of Eden where he was surrounded with all manner of blessedness; and at last being the place where man has developed into such great wickedness against God that God has destined him to utter ruin.

II. **The Text.—Psa. 137.**—This is a psalm of the captivity of Israel. It was for those who had their hearts on Jerusalem and felt too sad to sing of Zion by the rivers of Babylon.

III. **Suggestions for Junior Programs.**—The boys and girls may well spend the time in a study of the home in the Garden and the events connected with it and the tragedy of the Jewish nation being carried captive to Babylon, which was on the Euphrates. The Motto suggests the attitude the people in captivity should take that they might be delivered and have the blessing of God again. It was taken from Lamentations 3:41 and suggests what a transgressor should do when he realizes that the troubles that have come into his experience are due to himself in departing from God's law.

This is appropriate as a motto and a central truth in all the lessons connected with the study of incidents by the Euphrates. The sinking of the book is a prophetic object lesson against Babylon, while the girdle is an object lesson to teach Israel how their pride of nationality will be marred by their stay in Babylon. These may be vividly impressed on the minds of the juniors by some one who can study out the lesson.

OUTLINE STUDY

I. The First Home of Man.
1. God planted a garden.—Gen. 2:8, 9.
2. God watered it by a river.—Gen. 2:10-14.
3. God placed the man in it.—Gen. 2:15-17.
4. After sin God banished man from it.—Gen. 4:22-24.

II. The Captives of Israel by the Euphrates.
1. They could not sing.—Psa. 137:1-4.
2. They could still serve God.—Dan. 1:3-20.
3. But they could not be in their own country.—Jer. 52:28-30.

III. Seraiah Sinks a Book in the River Euphrates.—Jer. 51:59-64.

IV. Jeremiah Hides a Girdle in a Hole by the Euphrates.—Jer. 13:1-11.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, "Babylon."
2. Tell the Stories of Incidents by the Euphrates.
   a. The home in the garden of Eden.
   b. The captives by the river Euphrates.
   c. The sinking of a book.
   d. The spoiled girdle.

For Seniors.
1. The Great Lessons Taught to Men by the Euphrates.

PERSONAAL THOUGHT

Do I know the lessons of God from the great river? May God give us understanding that our life may escape the evils connected with the punishments of the people of Israel and the Babylonians.

SEED THOUGHTS

Along the banks where Babel's current flows,
Our captive band in deep despondence stray'd,
While Zion's fall in sad remembrance rose,
Her friends, her children mingled with the dead.

The tuneless harp that once with joy we strung,
Where praise employed, and mirth inspired the lay,
In mournful silence on the willows hung,
And growing grief prolonged the tedious day.

The barb'rous tyrants to increase the woe,
With taunting smiles a song of Zion claim,
Bid sacred strains in streams melodious flow,
While they blaspheme the great Jehovah's name.—Selected.

"Religion means a deep, close, personal relation to God—or it means nothing."

WHAT HAPPENED TO SAUL

(Continued from page 241)

never delivered them, except to the flames.

I could not resist the belief that I there stood upon the very scene of the miracle. But be this as it may, the features of the landscape are the same as Paul saw. On the left rises Hermon in all its majesty, a spotless pyramid of snow. The long range of Anti-Lebanon, grey and bleak, stretches eastward to the horizon. The broad plain is in front, with its many-tinted foliage. All around are little villages embowered in blooming orchards. Away in the distance are the bright buildings of the city. The same figures too, give life to the landscape. Long strings of camels are bearing the wheat of Bashan. We see Bedouins from the desert armed with daggers, peasants in the fields driving their yokes of oxen with sharp goads—goads which illustrated if they did not suggest, the words of the Lord, "It is hard for thee to kick against the goads."

The same cloudless sky is here: and the same sun, pouring down from a flood of light on city, plain and mountain. "At midday suddenly a great light shone from heaven," and the greatness of that light those only can know who have seen and felt a Syrian sun shining in its strength, and who remember that the light which shone on Paul was "above the brightness of the sun" (Acts 26:13).

That was a fierce light, indeed, for we now looking on the spot are wearing colored glasses. Paul saw the vision, heard the voice and was so blinded by the light that he had to be led to the house of Judas, where Ananias found him.

Saul went on into Damascus a blind man. He went to the house of Judas in the Street called Straight; and there Ananias, a follower of Jesus, came and healed him. So Paul received his sight and was baptized. One of the greatest enemies of Christianity had become one of the greatest of all Christians.

This miracle of mercy and of power made Damascus "holy ground." It exalted it to an honored place by the side of Bethlehem and Nazareth, Jerusalem and Hermon. The Son of God was there, if not in the flesh, in glory and in power, appearing to Paul as unto "one born out of due time" (I Cor. 15:8). In Damascus the great missionary of the Gentiles first preached the Gospel. Acts 9:19, 29.

There is no doubt that there were many synagogues here, for Paul when he went to the high priest "desired of him letters to Damascus to the synagogues." During the residence of Paul here, he preached Christ in the synagogue that He is the Son of God, and "confounded the Jews which dwelt at Damascus, proving that this is very Christ."

There he first experienced the bitterness of the persecution he had himself been instrumental in kindling. He became the object of special hatred to his infuriated countrymen. His labors in the city roused the indignation of the Jews and the success of his evangelistic work in Arabia excited the suspicions and fears of the rulers, so that the "governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: and through the window in a basket was I let down by the wall, and escaped his hands" (II Cor. 11:32, 33).

The great Damascus has witnessed many a proud pomp. Its whole history has been a gorgeous pageant, but it has had no moment since its foundation, far back in time, comparable with the one in which a blind and trembling Jew staggered in through its south gate; no longer a cruel fanatic and a persecutor of the brethren but a broken-hearted penitent laying his life in the hands of Jesus Christ.

As at Bethlehem and Nazareth there is one idea that outweighs all else. It was here that Paul was turned to the faith of Christ, and from this city he went forth to preach and teach and labor and die, "knowing nothing among men, save Jesus Christ, and him crucified."

Tradition has localized every event in Paul's story—the scene of his conversion, the "Street called Straight," the house of Judas, the spot where the angel appeared to Ananias, the window in the city wall—all are pointed out. They all have an intense interest for the Christian. They rouse him to a sense of reality of great events, and of the power of great principles and truths, which he is only too apt to forget. And on the old wall I have seen many a projecting chamber, and many a latticed window from which a friendly hand could let down a fugitive.

Jerusalem, Palestine.

A LITTLE STORY FROM REAL LIFE

A colporteur of the American Bible Society found a man past forty years of age living alone in a miserable little shack near the railroad tracks in a mid-western city who said to him: "Clear out if all you've got to do is peddle Bibles. I never saw one and I don't need one."

"By the looks of things you haven't gotten very far without the Bible," said the colporteur. "Why not give it a try?" This friendly and completely disarming answer permitted the colporteur to tell him about God and to read from the New Testament. Finally the man said: "Mister, that there Book sure sounds good to me. I'll take back what I said and if your price ain't too high I'll buy it." When told it could be had for five cents he insisted on paying ten.

Two weeks later the colporteur decided to make another call on this man and was gladly received. They sat and talked about the teachings of Jesus, for the man had faithfully read his Testament. He told the colporteur that he had made up his mind "to get a steady job, cut out the booze, and live like a human ort to live." He thanked the colporteur for calling and said that in twenty years no one had taken any interest in helping him to be a better man.—American Bible Society.

Sin will stop your praying, or praying will stop your sinning, if your prayers are any more than the bead-counting of a pagan or bondage to a superstitious routine. The man who, to use a telephone expression, gets heaven every day lives above the world.—Selected.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

CHURCH MEMBERSHIP FORGES STEADILY AHEAD

Upon this rock I will build my church, and the gates of hell shall not prevail against it.—Matt. 16:18.

There are men who say that the Church is declining, that ultimately the doors will be closed. Sometimes the wish is father of the thought. However statistics, despite the detractors, show that the Church is forging steadily ahead. We would not ask the reader to suppose that mere membership in the visible Church is proof positive of membership in the Church militant and invisible. Nevertheless, it is heartening to read the latest statistics, the work of Dr. George L. Kieffer, President of the Association of Statisticians of American Religious Bodies. The Editor feels that the work is worth perusal, as well as filing. Note his introduction:

The religious bodies of the United States in 1935 more than held their own. In fact, a total membership of 62,678,177 reported by more than 156 Religious Bodies out of a possible 225 replies, indicates that the 208 religious bodies with 244,090 ministers and 245,005 churches are not defeated, are not declining, and have not lost their place as a part of American life. The fact of the matter is, a gain of 670,801 reported in total membership is at a per cent rate of gain of 1.08, and a gain of 538,800 in thirteen-years-and-over members or adults is at a per cent rate of gain of the population of 0.71. The 1.66 average yearly per cent gain for nine years in the instance of the total membership and of 1.63 average yearly per cent gain for nine years in thirteen-years-and-over membership, when compared with the rate of gain of population for the same period of 1.00 per cent, is also in excess.

The average yearly per cent gain is on the basis of accumulation since the last U. S. Census of Religious Bodies in 1926. It is indeed sincerely hoped that Congress will value religion sufficiently to appropriate the comparatively modest amount which will make possible the "U. S. Census of Religious Bodies: 1936," when a decennial comparability will again be possible. Hence the statistics herewith submitted can not be accounted as complete but only as indicative, as the authority is not at hand to secure reports from everyone, nor are these statistics gathered in the same manner as are those of the United States Census Bureau. These are submitted by the statisticians of the various religious bodies in total for those religious bodies. The United States Census Bureau in its various religious censuses—1906, 1916, and 1926—has gone to the individual congregational units and then in the Census Bureau has cumulated the replies.

Religious Bodies and Groups Over 50,000 Membership in United States

Roman Catholics	20,609,302
Baptists (19 bodies)	10,191,697
Methodists (19 bodies)	9,067,561
Lutherans (17 bodies plus)	4,568,300
Jewish Congregations	4,081,242
Presbyterians (9 bodies)	2,681,265
Protestant Episcopal Church	1,897,136
Disciples of Christ	1,608,752
Congregational and Christian	1,012,953
Eastern, Orthodox (9 bodies)	998,087
Evangelical and Reformed	920,589
Latter-Day Saints (2 bodies)	764,714
Churches of Christ	433,714
United Brethren (3 bodies)	427,765
Reformed (3 bodies)	284,625
Salvation Army	259,101
Intl. Ch. of Four-Square Gospel	252,380
Evangelical (2 bodies)	248,817
Church of Christ, Scientist	202,098
Church of God in Christ	200,470
Brethren (Dunkers) (4 bodies)	191,541
Adventists (5 bodies)	190,118
Assemblies of God	170,413
Polish Natl. Catholic Church	150,000
Church of the Nazarene	127,649
Mennonites (17 bodies plus)	112,554
Eastern, Separate (2 bodies)	107,675
Friends (4 bodies)	107,444
Church of God (Anderson, Ind.)	82,529
Unitarians	60,574
Federated Churches	59,977
Scandinavian Ev. (3 bodies)	54,852
Universalists	51,091
Totals, Over 50,000	62,176,985
Totals, Under 50,000	501,192
Grand Total	62,678,177
U. S. Population (July 1, 1935)	127,521,000
Per Cent. of Population Churched	49.15
	1935

STATISTICS OF THE MENNONITE CHURCHES

Strengthen the things which remain, that are ready to die.—Jesus Christ to the Sardis Church.

We are glad to report the statistics which directly interest the Mennonite Church, with several comments and suggestions. The following figures tell their own story, and we may well ask ourselves the question, "What part did I have in telling the story?" Another question, Does the story read well?

	*	**
Mennonite Church	47,253	1,190
Mennonite: Old Order Amish	8,500	d72
Mennonite: Conservative Amish	2,281	244
Mennonite: Defenseless (2 groups)	2,559	d141
Defenseless Mennonites	1,500	
Conf. of Defenseless Mennonites	1,059	
Mennonite: Old Order (Wisler)	1,587	11
Mennonite: Reformed	1,200	
Mennonite: General Conference	25,561	450
Mennonite: Brethren of N. America	8,150	1,050
Mennonite: Church of God in Christ	2,100	150
Mennonite: Brethren in Christ	7,600	
Mennonite: Krimmer Brethren	1,680	d180
Mennonite: Central Conference	3,157	d43
Mennonite: Hutterites, Stauffers, Kleine Gemeinde, Weavers, Unaffiliated	926	d24

*Total Membership 1935

**Gains and Losses

In the first place, the Mennonite Church has had more divisions than the average Church, about the same number as the Lutheran and Methodist Churches. On the surface the story does not read well, the picture does not look good. However, there are some redeeming factors, which we ought not lose sight of. First, the Mennonite Church is among the older churches, having a continued history of some four hundred years. In that period of time some differences of opinions and various points of emphasis are liable to occur. Second, differences in the Mennonite Church were sometimes caused by racial considerations, such as national and language questions. Third, some of these churches are more or less alike, and ought to be under the same Conference affiliation. Fourth, churches which take a strong stand on religious questions, which believe in having strong convictions, and making such convictions a matter of conscience are bound to have differences. In other words the more liberal, the less conviction, and less divisions. Fifth, the Mennonite Church does not believe in a pope, nor in a powerful ecclesiastical system, which accounts for some of the divisions, being more loosely organized. Sixth, there are in reality only three kinds of Mennonites, they fall under the following divisions: Liberal, Conservative, and Ultraconservative.

Since making the above statement, we would like to add a few more remarks. According to statistics, taking the average, the greatest losses over the years come from taking extreme attitudes. Sometimes, it is caused by Liberalism, taking **from the Scriptures**, or by Ultraconservatism, which **adds to the Scriptures**. In these two extreme attitudes we find the same lack of balance that produced the two great systems of religion in the days of our Lord. The Pharisees added to the Word, the Sadducees subtracted from the same.

Quite a number of our divisions were caused by a lack of patience. Time unifies many things. Time levels many obstructions. Time is a great healer. Time is a great illuminator.

One thing that ought to shock us, sting us into action, is the fact that according to statistics, in our own body of Mennonites, there were only two converts won for every minister, during the entire year. This without a doubt proves that some have not been true to their calling, have not labored as they should and could. It may have been that too many have been serving tables (business). If every member had won one soul to Christ during the year, what a difference! This number would have been 47,253 souls. **Why not?**

One suggestion. If it is not possible to wipe out sixteen bodies and all come together as one body, would it not be possible to merge into three bodies? This at least would be a step in the right direction. This would mean a more unified testimony. If both the radical and liberal elements could see their way fit to unite, then the conservative groups ought to be able to come together. May we pray for the unity of the Spirit. May we work towards a God-made **unity**, rather than a man-made **union**. Such a unity will be brought about by **close study of the Word, prayer in the Spirit, and obedience to the Word.**

OUR TESTIMONY AND A WARTORN WORLD

So persecuted they the prophets which were before you.—Read Matt. 5:1-12.

Three hundred years ago Massachusetts expelled Roger Williams from her borders. Lately, the Massachusetts Legislature rescinded the old decree of banishment, and restored Roger Williams to the privileges of citizenship. This experience parallels an incident in the history of the Mennonite Church. On the occasion of our quadricentennial gathering of Mennonites at Zurich, Switzerland, 1925, the pastor of the Reformed Church, the state church, and the mayor of the Municipality, welcomed our people to the city in which about the time of 1425 A. D., they took Felix Manz to the riverside and drowned him. The pastor said, "I hang my head in shame when I turn the pages of history and see what my forefathers did to your founders."

Both incidents are a microcosm of history. Intolerance blunders and exercises its power, by stake, gibbet, and banishment. The later centuries, shamed, rear monuments to the martyred. Thus, was our Lord crucified.

What occasions this editorial is the increasing preparation for war, and our responsibility to bear testimony to the PEACE PRINCIPLES of the Lord Jesus Christ. Our lines thus far have fallen in pleasant places, and we wonder if we are not grossly negligent in bearing a consistent testimony in an opportune hour, an hour that may not come to us again. Personally, it is the opinion of the writer, that men of God ought to be on the road, constantly bearing testimony to the Word of God. It was a Wesleyan revival that kept Great Britain from a revolution. It was the testimony of two men primarily, that changed the course of history in that great nation. What, under God, could a host of men do?

The world is quite responsive to voices that speak for amity and peace. Listen, to the response of a rear admiral, who feels his responsibility in this hour of the world's need:

Rear Admiral Richard Evelyn Byrd, U. S. N. (retired), speaking recently at a dinner given in his honor in New York, announced that he would devote all but two of the remaining years of his life to working for international amity. Sometime, he said, he would take two years for further explorations, but he did not say where.

This announcement, he said, was the result of a promise he had made to himself as he sat alone near the South Pole. During the six months he was isolated from his expedition he got to thinking about civilization. His thoughts, he said, led him to the conclusion that another war was impending, due largely to the threat of the airplane.

After receiving a medallion commemorating the heroism of his solitary vigil at Advance Base, Antarctica, Admiral Byrd said that "it was a combination of unforeseen circumstances that closed in on me at Advance Base that brought about the crystallization of plans which had long been in my mind. Much of the time during the dark months and sleepless hours when I lay on the edge of life I could not read, so that thought was my only companion." During those months of loneliness were formulated the plans to which he expects to devote the rest of his life.

When people say that another great war would wreck "European civilization," what do they mean? Stanley Baldwin, prime minister of Great Britain, can tell you. In a recent address in Scotland, Mr. Baldwin had this to say about the war menace that hangs over Europe and the rest of the world:

If that fire is ever lighted again on the continent, no man can tell whether the heather will stop burning, and it is not a risk that I, for one, am going to take for my country so long as I have any control in the government.

I believe that the perils of another modern war in Europe must lead to a revolt of all people against their rulers, and you might soon find Europe in a state of complete and barbarous anarchy from end to end.

In those sentences Mr. Baldwin paints a picture such as earth has not had to look at in its history. Dark colors you say, but are they overdrawn? They were not said by a rabid politician, or a fanatical preacher. The last war sent Russia into anarchy—into communism. Other countries barely missed their fate, but some of them are still dangling over the precipice of communism and fascism. Both the enemies of true liberty.

Thomas Curtis Clark has written a gripping poem, entitled, "The **New Crucifixion**":

He arose from the dead,
  But again He is crucified.
Wherever an army camps,
Planning for war,
  There Jesus again has died,
The glory has fled.

He arose—a new birth—
  And the gladness reached heaven's gate;
Earth thrilled to a greater spring.
But alas! since then
  The centuries reek with hate,
The war lords rule earth.

He arose, death was slain;
  But men would not have it so.
They spurned Him, took up the sword,
Set up a cross. . . .
  And there, through a night of woe,
Again cries our Lord.

Sergeant Alvin York, the man whom General John J. Pershing called the "greatest civilian soldier of the war," the man who can show a dozen odd medals for bravery in the World War, said something in his own home, on the seventeenth anniversary of the end of the War, which shows some of the new temper in the minds of millions, **"I'd never go over there again."** With this new spirit in the nation, the hour has struck for us to launch out a new crusade. A crusade to go out, "harmless as doves, and wise as serpents," to make known to the world that it is Christ or chaos, Christ or mad war.

Listen to why Daniel A. Poling hates war:

I hate war because I know its folly—I have watched it waste the substance of the world.

I hate it with terror—the terror of one who has known the sting of its torture and the frenzy of its fear.

I hate it with disillusionment—the disillusionment of one who has gathered up its bloody fragments and remembered its broken promises.

I hate it with agony—the agony of one who has sons to be numbered and daughters to be offered should its guns grow hungry again.

I hate it for the crimson bubbles on all the seas, for the poisoned breath it gives to the wings of the wind and for its fences of skulls that girdle the globe.

I hate it for the men it maims—bodies mutilated, eyes blinded, limbs severed, faces shut up forever behind masks.

I hate it because of the child it orphans and the wife it widows.

I hate it because of the evil passions it unleashes to feed upon the innocent.

I hate it for its ruined cities, hate it for its polluted rivers, hate it for its desecrated altars.

I hate it for the goodwill it destroys, the truth it perverts, the lie it exalts, the murder it decorates, the brotherhood it despoils, and the black damp of suspicion it hangs over all the councils of man.

I hate war—but I believe; believe that the song of the angels above Bethlehem is a prophecy; believe that right is ultimate might; believe in the fatherhood of God, in the brotherhood of man, and have cast the anchor of my faith behind the Prince of Peace.

I hate war and I believe. And because I both hate and believe, I hear the trumpet of the dawn when nations shall beat their swords into ploughshares, their spears into pruning hooks, and when men shall learn war—no more forever.

Japanese Christians answered the recent militaristic uprising in a Christian way. They were deeply humiliated by the spectacle the militarists staged in Tokyo. They sought a better way of strengthening the Japanese people than by militarism. They believe the way of Christ is more powerful in achieving national solidarity than any other method.

William Axling, D.D., reports that on April 28 the Christians held a great mass meeting in Tokyo, at which Dr. George W. Truett, of Dallas, Texas, world-known evangelist, was present. The meeting released to the nation a statement which reviews the perilous thought currents which are sweeping like surging tides across the world and the pernicious effects of materialistic thinking from which the empire has not escaped.

"The accumulated force of this decadence," the statement says, "came to a climax in an unprecedented and ominous incident at the very seat of the Imperial Majesty. Alas! a blot has been cast on the glorious history of the fatherland. In the face of this upheaval we believe that the people as a whole should feel a sense of deep responsibility, and that they are challenged to indulge in serious self-examination and to do some tremendously hard thinking."

Recognizing that Christians in the past have fallen far short of fulfilling their great mission, in deep repentance they affirm in this crisis their belief "that only the Gospel of Christ can be the safe guiding star for the people's thinking and can bring eternal welfare to the fatherland. Zealously, therefore, we bestir ourselves, and emphasizing the love of God and the grace of Christ we proclaim this gospel to our fellow nations. We, the Christians of the empire, united and with an unbroken front, propose to launch a great union evangelistic movement and carry forward a nation-wide dynamic program of aggressive evangelism."

Perhaps, it will urge us out of our lethargy as a church to hear what Brigadier General Arthur C. Conklin said of all the American people.

"The Constitution makes every male citizen between the ages of eighteen and forty-five a member of the military forces." The Constitution referred to is the Constitution of free America, and not that of Hitlerite Germany, Mussolini's Italy, or any other area living under peace-time conscription.

"Only as a result of this provision," says General Conklin, "is it possible for the government to guarantee 'life, liberty, and the pursuit of happiness' to its nationals." The statement of the General was made in a letter sent out to graduates of educational institutions, pleading with them to consider the United States army or navy as a career. It goes on as follows: "It behooves each of us, entering upon his career, to seek his proper place in the complicated machinery of national defense. The more we desire peace, the more important this is. In joining the army and navy, we identify ourselves with the most potent peace agencies in the country—with realists who, undeluded by dreams of a millennium, do not imagine war's terrible effects but remember them."

May the Lord bestir us as a **Church.** We have come to such an hour as this, as did Queen Esther. The Lord gave the marching orders, **"Go** ye into all the world, **preach** the gospel, **baptize, teach all things** whatsoever I have commanded you, and **lo, I am with you alway, unto the end of the world."** That's the commission. We see the need. God put the go into us, the power to preach, and the character to be true to the ALL THINGS. The world needs it.

ETHIOPIA'S PLIGHT

Haile Selassie appealed to the League of Nations in vain. Pledged to come to the aid of any nation unjustly attacked, they have played with sanctions. It would embarrass Italy to cut off oil—and so that country still buys all the gasoline she needs. Arms and munitions and all that would give real defense to the Ethiopians were kept out of that country, because these benevolent munition makers would give no credit, and the nations would give no loans.

Now Italy will gather with the League if she may keep all she has so wickedly and cruelly taken from Ethiopia and dominate the rest.

Behind this whole thing stands Rome po-

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**that Philip called thee, when thou wast under the fig tree, I saw thee.
49 Nă-thăn'ā-ĕl answered and saith unto him, Rabbi, thou art the Son of**

**and the changers of money sitting:
15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the**

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litical and Rome papal. There will issue a larger Italy just now, and the Papacy will rush to register her gains—but their time is coming and is not far off. And judgment will be sudden and complete when it comes.

Italy will soon be received back into the League of Nations. They will forget all about her barbarism in bombing Red Cross Hospitals and turning machine guns on the wounded soldiers. Our own missionaries are witnesses to the effort made by their airmen to deliberately paralyze by every instrument of destruction the small force of Red Cross workers.

Dr. Hooper and his helpers were compelled to abandon the whole of their medical and surgical equipment and simply escaped with their lives.

And what will the League do now with the case of Ethiopia? Will the League deal judicially with her case? If so she can do nothing but order Italy out and command her to make reparations. Will she do it? Not if she listens to the great nations and their diplomats. Not with the recent revelations concerning the secret consideration of Ethiopia's matters by the British group. And England is wondering how these secret deliberations leaked out to Italy. And England knows that the Italian Consul, notorious in the minds of the Ethiopians for espionage, wooed and won the daughter of the British Minister at Addis Ababa. Without any reflection on her father British officials must be dense if they cannot see that the fitness of things and the war conditions then threatening with Italy demanded a diplomatic change. How can Ethiopians expect the British Minister to counsel his Government without an Italian bias, be he ever so honourable?—Evangelical Christian.

Since this was written, Haile Selassie appealed in vain to the League of Nations. Italy has temporally triumphed.

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SEPTEMBER, 1936

The Boy Christ in the Temple "in the Midst of the Doctors"

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THE SCARRED HAND

By E. T. Fowley

WILLIAM Dixon was an infidel, and would have nothing to do with religion. Even if there was a God, which he doubted, he could not forgive Him for taking away his young wife about two years after they were married, and his little boy had also died. Dixon felt very desolate and bitter, and vowed he would never enter a church as long as he lived; and for ten years he kept his word. He was extremely fond of children, and the death of his little boy was almost as bitter as the loss of his wife.

Ten years after Mary Dixon's death a stirring event occurred in the little village of Brackenthwaite. Old Peggy Winslow's cottage one day caught fire, and was burned to the ground. The poor old woman was pulled out alive, though nearly suffocated by smoke, when the bystanders were horrified to hear a child's pitiful voice. It was the voice of little Dicky Winslow (Peggy's orphan grandchild), on whom neither grandmother nor anyone else had bestowed much thought or affection, consequently Dicky had been forgotten in the excitement of the fire until the flames awoke him and drove him shrieking to the window of the attic where he slept.

The onlookers were much distressed to see the child in such a plight but felt it was too late to save him, as the rickety stair had already fallen in. Suddenly, with an exclamation of "Cowards!" William Dixon rushed to the burning cottage, climbed up the tottering wall by means of the iron piping, and took the trembling little boy in his arms. Down he came again, holding the child in his right arm, and, supporting himself by his left, the two reached the ground in safety, amid the onlookers' cheers, just as the smoking walls fell.

Little Dicky was not hurt at all, but the hand with which Dixon had held on to the hot piping was terribly burnt. The burn healed, but left a deep scar that he would carry to his grave.

Poor old Peggy could not rally from the shock, and died soon after. Then the question was: What is to become of Dicky? James Lovatt, a most respectable person, begged that Dicky be given to him to adopt, as he and his wife longed for a little lad, having lost one of their own. To everyone's surprise, Will Dixon made a similar request. It was difficult to decide between the two. So a meeting was called, composed of the minister, the mill owner, and a number of others.

Mr. Haywood, the miller, said: "It is very kind of both Lovatt and Dixon to offer to adopt the orphan boy, but I am in a great perplexity as to which of them ought to have him. Dixon, having saved his life, has the first claim; but, on the other hand, Lovatt has a wife, and the care of a woman is most necessary to a young child."

Mr. Lipton, the minister, said: "Moreover, a man of Dixon's atheistic notions cannot be a suitable guardian for a child for he would doubtless make the boy an unbeliever like himself, whilst Lovatt and his wife are both Christian people, and would train up the child in the way he should go."

Mr. Haywood said again: "I would be sorry to underrate in any way the heroic courage and self-sacrifice which Dixon displayed in saving the boy's life, but we are bound to remember that heroic courage is by no means the chief thing that is needed in the education of a child. A man may be as brave as a lion and yet utterly unsuited to take charge of the young."

"Dixon saved the child's body," said the minister, "but it rests with us to see that his soul is saved also. And it would be a sorry thing for the boy's future welfare if the one who took him from the burning cottage would be the means of leading him to his eternal ruin."

"We will hear what the applicants themselves have to say," said Mr. Haywood, "then I will put the question to the vote. Now, Mr. Lovatt, give us your reasons for wanting the boy."

Mr. Lovatt replied: "Well, gentlemen, my wife and I lost a little lad of our own not long ago, and we feel as if this child would fill the vacant place. I have nothing to say against our friend Dixon, for a more civil fellow workman no man need care to have; but it does seem to me that a child like Dicky would be happier saying his prayers at my Susan's knees than listening to the atheistic talk of Dixon and his friends. We would do our best to bring up the lad in the fear of the Lord. Besides, a child so young needs a woman to look after it, and my Susan is very fond of children and real clever with them, and we never had any of our own but the dear little boy who died."

"Very good, Mr. Lovatt; these are certainly good reasons why you should be permitted to adopt the boy. Now, Mr. Dixon, what arguments have you to bring forward to prove that your claim should be preferred to Lovatt's?"

"I have only one argument, sir, and it is this," answered Dixon quietly, as he took the bandage off his left hand, and held up the sadly scarred and injured member.

For a few moments there was quiet in the room, and then the men broke out into loud cheering, and the eyes of some were dimmed. There was something in the sight of that scarred hand which appealed to their sense of justice and was more powerful than all James Lovatt's well-grounded reasoning. So, when the question was put to the vote, the meeting decided by a majority in favor of William Dixon.

One who was present, in speaking of it afterwards, said, "It was the sight of Dixon's hand as did it; none of us could go against that."

"And I believe you are right, my man," said the miller. "No matter what his views are, he certainly has a claim on that boy by reason of what he has suffered for him."

So a new era began for Dixon. Dicky never missed a mother's care, for Will was both father and mother to the orphan boy, and lavished all the pent up tenderness of his strong nature upon the child he had saved. He taught the boy to read, and told wondering Dicky the stories which would have been for the little son who did not live to hear them.

Dicky was a clever boy, and quickly responded to his adopted father's training; he adored him with all the fervor of his loving little heart. He remembered how "daddy" had saved him from the fire, and he was never tired of hearing how James Lovatt had wanted to make him his boy; how "daddy" had claimed hm because of that poor hand so dreadfully burnt for his sake. It nearly always moved Dicky to tears, with kisses on the hand that had been scarred for him.

"I shan't never be the Lovatt's little boy, shall I, daddy?" he would say.

"No, lad, you are mine."

One summer there was a great exhibition of pictures in the town, and Dixon took Dicky to see them. The boy was greatly interested in the pictures and the stories daddy told him about some of them. The picture that impressed him most was one of the Lord reproving Thomas; underneath which were the words: **"Reach hither thy finger, and behold My hand"** (John 20:27).

Dicky read the words and said, "Please, daddy, tell me the story of that picture."

"No, not that one," said Dixon.

"Why not that one?"

"Because it's a story I do not believe."

"Oh, but that's nothing," urged Dicky, "you don't believe the story of Jack the Giant-killer, yet it's one of my

HOW SHALL YOU ESCAPE IF YOU NEGLECT SO GREAT SALVATION?
SIN
CAPTIVE
CHRIST
FORGIVENESS
FAITH
REPENTANCE
'But losing Christ is such a loss
As no man can restore.'

(Continued on page 273)

CHRISTIAN MONITOR
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REVERIES OF A JEWISH DAUGHTER

By Lois Garber

THE shadows of twilight were softly stealing across the earth. As I looked up, I laid down my book, for I had finished reading it. The last mellow glow of the sun was lingering upon the trees and garden wall, but the gathering shadows were making their lines already a little indistinct—and I fell to dreaming.

Of a sudden, yet not of a sudden for it did not startle me, a man strangely dressed in cool white linen came walking among the garden paths. He seemed neither tired nor old but a man quite glad to find relief in the cool evening. He seemed at home and sat down upon the marble bench.He was seated not more than a minute or two when a little child came dancing down the garden path. She spied him seated there and ran laughingly up to him. She climbed to the bench beside him, and as the two sat there in the garden I could hear the child earnestly talk. I could not distinguish what about, for she seemed to flit from one thing to another. In the twilight she appeared to be a very beautiful child, having a delicate face and finely molded temples.

Her childish voice sounded sweet and clear on the evening air; but before very long it paused now and then, and the two sat there silently together. In the dusk the night air became more chill, and I noticed the child crept closer to her companion and slipped her hand in his. And I heard the man's voice say, "Esther, are you cold?"

"No, Uncle Mor. Tell me again of the land where you were born."

"You have heard it so often. Do you want to hear it again? It is a sad story." And in answer to her earnest pleading, he took up the story and in low tones spoke half to the child and half to himself. While he talked, I caught such words as **Jerusalem** and **courtyard,** and **sister,** and **Temple, the place where God dwelt.** His listener now intently watched his face and now gazed off into the garden with him.

After he had finished some minutes the earnest eyes of the child turned again toward him, and she said, "Uncle Mor, tell me tonight of my father and my mother." At this the man's face became even more thoughtful and sad, and he looked into the eyes of the child and said, "Esther, it is a sad story. What made you think of this?"

"I asked Aunt Ruth today, and she said she couldn't tell me. She said I should run and play. But you can tell me, can't you, Uncle Mor? Where are they now?" The man after gazing a full minute at the child spoke softly, "You can not see them now, my child. They are up in heaven with God." In a few slow words he spoke very kindly to her. I could not understand what he said but it seemed to affect him very much, and he held the hand of Esther. He seemed to have difficulty to explain to the child the question she asked. I heard him mention **trouble, captivity, soldiers,** but it was very brief.

The twilight had deepened until the color of the roses and flowers were muffled by the gathering night. The two were still sitting there in the garden when again the serious face of the girl turned to her guardian and she said, "Uncle Mor, why was I born in a time like this?" The unexpected tone and depth of the question startled me. I listened and I heard her companion answer: "Because God wanted you now, Esther.'

LOVE DIVINE

O Love Divine, how sweet Thou art!
When shall I find my willing heart
All taken up by THEE?
I thirst, I faint, I die to prove
The greatness of redeeming love,
The love of Christ to me.

Stronger His love than death or hell;
Its riches are unsearchable;
The first-born sons of light
Desire in vain its depths to see;
They cannot reach the mystery,
The length, and breadth, and height.

God only knows the love of God;
Oh! that it now were shed abroad
In this poor stony heart!
For love I sigh, for love I pine;
This only portion, Lord, be mine,
Be mine this better part."
—Selected.

The evening air became cool, and I returned from my dreaming once more to the leather-bound book in my lap. By the dim twilight I again read these words from the Book of Esther: "And he brought up Hadassah, that is Esther, his uncle's daughter; for she had neither father nor mother, and the maiden was fair and beautiful; whom Mordecai, when her father and her mother were dead, took for his own daughter."

* * *

At Dawn

The cool light breezes of early morning were faintly playing in the quiet garden. The delicate blush of the sky was creeping up from the eastern horizon. As it crept higher and higher, it kissed the morning star and sent it lovingly to its rest, then looked smilingly upon the earth and wakened it in its dewy freshness.

Not only did it waken the garden, for between the marble portals of the King's house, I saw a figure standing. It was the figure of a woman, but yet the figure of a girl. Because of the coolness of the morning, a simple shawl of blue and white was thrown across her shoulders; and otherwise, the simplicity and freshness of her attire corresponded in beauty to the simplicity and beauty of the morning. But it was her face which arrested my attention.

It was a face of unusual beauty; the hair was drawn lightly back from it; the symmetry of the face was perfect; the forehead and temples were noble and finely molded; the eyes were clear as the morning, and a calm deep light rested exultantly in them. I paused breathlessly for I had rarely seen anywhere such beauty; and then I remembered that I had seen those features in the face of a little child in a strange garden at twilight. It was no longer the face of a child, for upon it rested the fine and delicate expression of the unfolded soul, beautiful in its purity, and its depth and richness.

It was Esther, the foster daughter of Mordecai, who, when her father and mother died, had taken her for his own. But why was she here in the King's house? I could not understand.

Deeply she breathed of the morning air. Not a soul beside was in the garden, save God's presence, which could be felt in the flowers and dew and in the coolness of the air itself. She came out into the garden, but the marble benches could not allure her to them. The garden was large, and many paths wandered about through it. Leisurely, Esther walked almost the entire length of the main walk paved with tile of green and white, then pausing a moment, she turned aside into a little by-path bordered with dew-burdened roses. I could tell by the slow manner of her walk and the expression of her face that it was not the morning and the delicate beauties of the garden which were absorbing her thoughts. The garden seemed very familiar to her, as though it were a place where she had often come. A sweet and thoughtful light rested upon her face such as upon one who had come to the morn of her wedding day.

Now and again she stopped and gazed at a flower here, a rosebud there. One perfect bud, half unfolded, lifted its dew-pearled heart to her. Impulsively she cupped it in her hands and whispered half loud, half hesitatingly to it, "Can you tell me? Oh can you tell me, you beautiful thing? Will the King choose his Queen tonight? Of all the maidens, it is my turn, you know, to stand before him tonight." She looked long into its heart then whispered again, "Can you tell me, my beautiful rose?"

She left it then and, unmindful of others who mutely begged for the same high favor, she talked aloud to herself, "I wonder if the King will choose me tonight. I can not tell. Why did Hegai give me the best rooms of all the maidens in the House of the Women? And why are my seven maidens so sweet and so thoughtful of me? Not one has refused my smallest request, for I have found special favor in the sight of all that have come into the King's House. Can it be that the King will have favor upon me and make me Queen tonight instead of Vashti?"

She kept musing a while to herself, now and again stopping to hear a bird sing from some slender perch or to hear the splash of the fountain. At last she found her way back again to the pillars where I first saw her. The sun had risen well above the eastern horizon. The earth was flooded in golden light. A maiden came out to the porch as Esther returned from the garden, and in low tones I heard her speak to Esther. She answered, but I could not understand what she said, and together they went into the house.

And so began the day "in the tenth month, which is the month Tebeth, in the seventh year of his reign," in which Esther was taken unto King Ahasuerus into his royal house.

The dawn was fading. The vision of Esther was also leaving the garden. The duties of the day were calling me away, but before I left this lovely dream, I turned again to the Sacred Word, for I wondered anew what the evening brought forth for Esther. And there I read, "And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti."

* * *

Alone

The sun had not yet risen above the eastern horizon. The blush of morning was somber and lay veiled behind a gray mist of clouds hanging upon the mountains. The few pale stars, lingering in the blue of heaven, seemed loath to give up their dark vigil. And the Queen's garden, drooping under its burden of dew, lay sleeping.

Between the pillars of the Queen's porch I saw a figure standing. It was tall and stately, clad in a gown of simple dark blue. Her white hands, well formed and calm, hung by her side. Her face for a minute was raised to the blue vault above. Her face! How beautiful it was, how fine, and, for the morning, how thoughtful! Its symmetry was perfect; its forehead and temples were delicate. I did not need to gaze at it long, for I had seen that face so vividly before in a similar garden, the morning before Esther was chosen Queen. It had scarcely changed; if anything it was more beautiful now. It was more mature. The character of fine and noble womanhood was more clearly formed upon it.

But this morning there was an indescribable sadness upon her face, as though some great thing was impending and entirely possessed her mind.

She was about to step off the porch when a maiden appeared behind her and in low and anxious tones addressed her, "Will you go out so early and alone? Is there nothing I can do for you?"

"No, Huldah, I want to be alone. Let no one come into the garden this morning. Return to your room, for I must be alone."

"But, dear Queen, this is the third day you have taken nothing to eat. Can I not bring you some bread, some tea, some milk?"

"Ah, Huldah, I can not eat when my people are sentenced to death. Go, bow your knees unto the Lord Jehovah and plead for me; for today I will appear unbidden before the King in behalf of my people. Remind the maidens again that they pray also. Perchance the Lord will have mercy."

The girl disappeared within the house and Queen Esther went out into the garden. Without thought, she chose a little side path and followed it, unconscious of any flower or bush, till she came to a leafy covered bower in a secluded part of the garden. It was a quiet place and beautiful. And it appeared as though it had been frequently occupied in the last several days.

ONE DAY AT A TIME

One day at a time, with its failures and fears,
With its hurts and mistakes, with its weakness and tears,
With its portion of pain, and its burden of care,
One day at a time we must meet and must bear.

One day at a time to be patient and strong,
To be calm under trial and sweet under wrong,
Then its toiling shall pass and its sorrows shall cease,
It shall darken and die, and the night shall bring peace.

One day at a time—but the day is so long,
And the heart is not brave and the soul is not strong.
O, Thou pitiful Christ, be Thou near all the way;
Give courage and patience and strength for the day.

Swift cometh His answer, so clear and so sweet;
"Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee, I never will leave."

Not yesterday's load we are called on to bear,
Nor tomorrow's uncertain and shadowy care;
Why should we look forward or back with dismay
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;
He hath numbered its hours, though they haste or delay.
His grace is sufficient; we walk not alone.
As the day so the strength that He giveth His own.

—Annie Johnson Flint.

Without hesitation she sank upon a small rug that lay by the low bench. Although perfectly calm and self-possessed till now, her breathing became a little more quick and disturbed, and her breast rose and fell with half-born sobs.

I felt that before me was a sacred scene not meant for human eyes to see, and I turned away. The morning light was becoming more clear and mellow. The pale stars were gone, and above a bird twittered and chirped, then burst into a short snatch of song. But the dew still lay heavy on the sleepy flowers, and the gray mist hung low over the eastern mountains. The peace of the morning was very beautiful, and as my eyes stole back to the arbor again, the prostrate form there had become quite still. Not a leaf or blade of grass stirred within the silent scene. Now and then the softest little breeze stole within and touched gently and lightly the bowed head. Nature itself seemed still, in silent sympathy with the one who was alone pleading with her God.

As I watched with awe, the hands moved slightly as in mute earnestness of prayer and from her parted lips half broke this supplication, "O Lord, my God, Thou who dwellest in the highest heaven, O Thou who leadest Thy people as a flock, and lovest them as a Father, let Thine eyes look down in mercy yet upon Thy lowly handmaiden. My God, doest Thou turn Thy face when we are troubled? Wilt Thou forsake us when we are cast down? Doest Thou break Thy covenant with us, that Thou hast made, and leave us to be destroyed by the hand of wicked Haman? O Lord, have mercy upon us. Remember me, Thy servant, as I go before the King today. For now I know that Thou hast brought me to the kingdom for such a time as this, and for this purpose hast made me Queen. Turn, O Lord, the heart of the King upon me, that I may find favor in his sight, that the heart of Thy people perish not.

"O Lord, Thou are good, and Thy mercy is everlasting. I know that Thou wilt remember me."

Her lips again became silent and an expression of calm trust came upon her face; but she remained very still.

Suddenly, through the gray mist of the east, burst the glorious sun, flooding the earth and the arbor in a golden light. The garden had awakened; birds here and there were chirping. All the world seemed happy and triumphant in the new-born morning, new from the hand of God.

And now I must leave this sacred vision for the reality of the day beckons me away. I am loath to go. Again comes to my mind these sacred words of Scripture, found in the Book of Esther, "Then Esther bade them return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.'"

At Eventide

Silently the great sun lingered in the west and shed its parting blessing over the earth. Its golden light flooded every leaf and blade of grass. Over all rested the wonderful peace and quietness of perfect harmony. And its beauty seemed to rest especially over the Queen's garden as though to add some special blessing to the place.

I did not wonder at all why this should be, and in my dreaming I gladly stood enraptured by the marvelous beauty and peace of it all. It was not more than a moment until I noticed a figure seated on one of the garden benches and I remained very still so as not to intrude upon the beauty of the scene.

The figure was quite still and seemed more a part of the garden than the flowers and trees themselves. As I gazed intently at it the outlines of the face became more clear. I could see quite distinctly that it was the face of one who was nearing the evening of life. But besides that, it was a face of most unusual beauty. Upon it rested one of the calmest, one of the sweetest expressions I have ever seen. Tenderness and wisdom were there. All the beauty of a life lived righteously and unselfishly was delicately molded into its lines and expression; and I marvelled at it. Silently I remained unnoticed and unobserved.

As I drank in again the glory of the evening and the garden, I realized that I had seen it before, the garden, the tiled walk, the trees, and yonder the secluded bower. Even the flowers were there, now closing up their petals for the night. It was the Queen's garden in which I had seen Esther the Maiden, and then Esther the Queen and Deliverer.

I looked again at the face of her who sat so quietly in the evening glow. And there I saw the same gentle lines of beauty, the same contour of forehead and temples which I had seen before. Yes, it was Esther, the beautiful Jewish Queen, but many years had passed since I had seen her last.

Over the bench was thrown a shawl of blue and white. Her dress was a soft blue gray. Her hair was nearly white, and her face, the longer I looked at it the less I could describe it, for blended into it were the character and thoughts of many years! It was more beautiful than the face of child or maiden. It seemed touched by a Hand infinitely wise and infinitely good.

Her hands lay quietly in her lap and her eyes were lifted to the west. What she thought I do not know, but it seemed to me that she must have been meditating upon the past, for was it not evening time, the evening of day and the evening of life?

The past, how noble it had been; the present, how rich! I saw again the little orphaned child playing in the garden of Uncle Mor. I saw the delicate, bud-like purity fathered and guided by the loving "Uncle." Then the beautiful girl and maiden, the one who was called to the King's House among those from whom the Queen was to be chosen. 'Twas this period that traced upon my mind that garden scene in all the freshness and vividness of that early morning. How beautiful she was, how true, how lovely!

Then came the honors of queenhood. Also its peculiar joys and anxieties which went with it as Queen of the hearts and minds of her husband, her maidens, and her people. Graciously was the heart-given favor of her people accepted and thoughtfully was it held.

But ah, the day when her life and the lives of her kindred were threatened by the plans of Haman. It was then, alone with God, that she wrestled for mercy and obtained it. And she became the rescuer of the lives of her own people. How steadfast she appeared then, how thoughtful of others, and how strong with God!

After this must have followed years filled with joys, perhaps sorrows. Perhaps there followed other strivings with God, and the consequent blessings of righteous living.

So had her life been lived before God and her people; and now at its evening such was the beauty it found.

As I watched her, I waited very silently among the flowers of the garden. The sun was slipping below the horizon, but over the sky spread a soft blaze of glory.

Then softly from the porch of the Queen's house and down the walk ran a little child. She was a pretty little child with dark hair and eyes. Pausing a moment she espied her grandmother sitting there on the bench and quickly ran up to her. A smile brightened the face of Queen Esther as she heard the patter of the little feet and with outstretched hands she welcomed her little granddaughter, "Come my little Rachel. You found me in the garden again. Shall we watch the sunset together? It is very pretty tonight, and it will soon get cold so that we cannot come out very often any more."

Little Rachel climbed to the bench close beside her Grandmother. As they talked and watched, the sun fell below the horizon, but a golden afterglow remained long in the sky.

Twilight is softly stealing over the garden. The flowers, the trees, the wall, are becoming a little faint. The vision of the evening is merging into the dusk. I am very loath to let the vision fade, for I know that I shall never again see her whom I have learned to know and love. But I shall always keep with me the vision of her beautiful life.

Mt. Joy, Pa.

THE MENNONITES OF RUSSIA

IV

By John Horsch

The "Selbstschutz" (Self Defence Corps)

Toward the end of the World War the German-Austrian army of occupation was compelled to withdraw from the Ukraine. Some time before its departure this army insisted that the Russian peasants surrender all their arms, since there was danger that the weapons would fall into the hands of bandits. At the same time both weapons and ammunition were distributed among the German colonists. The Mennonite colonists, with some praiseworthy exceptions, made the great mistake of accepting these means of self defence and warfare. Thus the colonies became, as it were, armed camps, while the native Russians were disarmed. The protests of the nonresistant minority were ignored.

The presence of the army of occupation in the colonies and the distribution and acceptance of arms created a military spirit among many of the Mennonite young men. At the departure of the army a number of German officers remained for some time longer to effect a military organization of the Mennonite young men and to drill them in the use of arms. Sad to say, the great majority of the Mennonite youth became identified with this movement which was called **Selbstschutz** (self defence corps). The hatred of the Russian peasantry against the foreign army of occupation was naturally transferred to the Mennonite colonists.

The "Red" and the "White" Armies

The German colonists of South Russia insofar as they were not Mennonites defending the principle of nonresistance, were at this time in a situation which made a Selbstschutz organization at first glance look like a defensive move. To all appearance they would soon find themselves caught between two opposing Russian armies both of which were fighting for control of the country. One of these was the "Red" (Bolshevik) army, which had been organized in the North whose leaders promised to alleviate the hard lot of the Russian peasants. The opposing army, coming from the South under General Denikin, was known as the "Whites." Denikin and his army represented political reactionism, aiming to bring back as far as possible the political conditions that had prevailed under the old Czars, implying that the peasants' lot would be much as it had been formerly. And there were other reasons why the peasants did not consider Denikin their friend.

The White army was expected to gain control of the situation, and eventually crush the Red revolution. Until the coming of the White army, the Selbstschutz was expected to keep the territory out of the hands of bandits who were roaming the country at that time. Broadly speaking, these bandits were anarchists. They had a number of loose organizations among themselves, the most numerous groups having the anarchist Machno for their leader. In case the Reds arrived first at the colonies, it was supposed that the Selbstschutz would automatically disband, since there was no chance of the colonists defeating such an army.

A Deplorable Mistake

The advocates of the Selbstschutz asserted that this organization was not for the purpose of actual warfare, since its efforts were not directed against any government or political party. A Mennonite military organization was considered necessary for the protection of the colonies because bands consisting partly of former soldiers who had turned brigands, roamed through the land. But since these groups of brigands often gave themselves the appearance of political parties, it was prac-

and whispered half loud, half hesitatingly to it, "Can you tell me? Oh can you tell me, you beautiful thing? Will the King choose his Queen tonight? Of all the maidens, it is my turn, you know, to stand before him tonight." She looked long into its heart then whispered again, "Can you tell me, my beautiful rose?"

She left it then and, unmindful of others who mutely begged for the same high favor, she talked aloud to herself, "I wonder if the King will choose me tonight. I can not tell. Why did Hegai give me the best rooms of all the maidens in the House of the Women? And why are my seven maidens so sweet and so thoughtful of me? Not one has refused my smallest request, for I have found special favor in the sight of all that have come into the King's House. Can it be that the King will have favor upon me and make me Queen tonight instead of Vashti?"

She kept musing a while to herself, now and again stopping to hear a bird sing from some slender perch or to hear the splash of the fountain. At last she found her way back again to the pillars where I first saw her. The sun had risen well above the eastern horizon. The earth was flooded in golden light. A maiden came out to the porch as Esther returned from the garden, and in low tones I heard her speak to Esther. She answered, but I could not understand what she said, and together they went into the house.

And so began the day "in the tenth month, which is the month Tebeth, in the seventh year of his reign," in which Esther was taken unto King Ahasuerus into his royal house.

The dawn was fading. The vision of Esther was also leaving the garden. The duties of the day were calling me away, but before I left this lovely dream, I turned again to the Sacred Word, for I wondered anew what the evening brought forth for Esther. And there I read, "And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti."

* * *

Alone

The sun had not yet risen above the eastern horizon. The blush of morning was somber and lay veiled behind a gray mist of clouds hanging upon the mountains. The few pale stars, lingering in the blue of heaven, seemed loath to give up their dark vigil. And the Queen's garden, drooping under its burden of dew, lay sleeping.

Between the pillars of the Queen's porch I saw a figure standing. It was tall and stately, clad in a gown of simple dark blue. Her white hands, well formed and calm, hung by her side. Her face for a minute was raised to the blue vault above. Her face! How beautiful it was, how fine, and, for the morning, how thoughtful! Its symmetry was perfect; its forehead and temples were delicate. I did not need to gaze at it long, for I had seen that face so vividly before in a similar garden, the morning before Esther was chosen Queen. It had scarcely changed; if anything it was more beautiful now. It was more mature. The character of fine and noble womanhood was more clearly formed upon it.

But this morning there was an indescribable sadness upon her face, as though some great thing was impending and entirely possessed her mind.

She was about to step off the porch when a maiden appeared behind her and in low and anxious tones addressed her, "Will you go out so early and alone? Is there nothing I can do for you?"

"No, Huldah, I want to be alone. Let no one come into the garden this morning. Return to your room, for I must be alone."

"But, dear Queen, this is the third day you have taken nothing to eat. Can I not bring you some bread, some tea, some milk?"

"Ah, Huldah, I can not eat when my people are sentenced to death. Go, bow your knees unto the Lord Jehovah and plead for me; for today I will appear unbidden before the King in behalf of my people. Remind the maidens again that they pray also. Perchance the Lord will have mercy."

The girl disappeared within the house and Queen Esther went out into the garden. Without thought, she chose a little side path and followed it, unconscious of any flower or bush, till she came to a leafy covered bower in a secluded part of the garden. It was a quiet place and beautiful. And it appeared as though it had been frequently occupied in the last several days.

ONE DAY AT A TIME

One day at a time, with its failures and fears,
With its hurts and mistakes, with its weakness and tears,
With its portion of pain, and its burden of care,
One day at a time we must meet and must bear.

One day at a time to be patient and strong,
To be calm under trial and sweet under wrong,
Then its toiling shall pass and its sorrows shall cease,
It shall darken and die, and the night shall bring peace.

One day at a time—but the day is so long,
And the heart is not brave and the soul is not strong.
O, Thou pitiful Christ, be Thou near all the way;
Give courage and patience and strength for the day.

Swift cometh His answer, so clear and so sweet;
"Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee, I never will leave."

Not yesterday's load we are called on to bear,
Nor tomorrow's uncertain and shadowy care;
Why should we look forward or back with dismay
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;
He hath numbered its hours, though they haste or delay.
His grace is sufficient; we walk not alone.
As the day so the strength that He giveth His own.

—Annie Johnson Flint.

Without hesitation she sank upon a small rug that lay by the low bench. Although perfectly calm and self-possessed till now, her breathing became a little more quick and disturbed, and her breast rose and fell with half-born sobs.

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IV

By John Horsch

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The presence of the army of occupation in the colonies and the distribution and acceptance of arms created a military spirit among many of the Mennonite young men. At the departure of the army a number of German officers remained for some time longer to effect a military organization of the Mennonite young men and to drill them in the use of arms. Sad to say, the great majority of the Mennonite youth became identified with this movement which was called **Selbstschutz** (self defence corps). The hatred of the Russian peasantry against the foreign army of occupation was naturally transferred to the Mennonite colonists.

The "Red" and the "White" Armies

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A Deplorable Mistake

The advocates of the Selbstschutz asserted that this organization was not for the purpose of actual warfare, since its efforts were not directed against any government or political party. A Mennonite military organization was considered necessary for the protection of the colonies because bands consisting partly of former soldiers who had turned brigands, roamed through the land. But since these groups of brigands often gave themselves the appearance of political parties, it was practically impossible to distinguish between them and political military organizations. Consequently the colonists were accused of taking the sword against political parties and thus to participate in civil war. The deplorable mistake of throwing the principle of nonresistance overboard (though a small minority never did so) gave the greatest offense. The native Russians reminded the Mennonite colonists that they had held fighting to be contrary to their principles when the country was in trouble, but that they now took the sword to defend their property.

A Sudden Attack on the Anarchists

The first fight between the Selbstschutz and anarchists took place on December 10, 1918, in the Russian peasant village of Tschernigowka which was located in the Molotschna region, some distance from any Mennonite village. The Selbstschutz of various Mennonite villages marched on this peasant village to attack a band of Machno anarchists. In the ensuing battle two men of the Selbstschutz and evidently many anarchists were killed.

End of Selbstschutz Activities

For a short time, in fact, for a number of months, the Selbstschutz held its own against the roaming bandits, which outnumbered them by far. It is said that sometimes one man held fifty of the brigands in abeyance. A considerable number of the latter fell in the armed encounters, while very few men of the Selbstschutz lost their lives. But finally the Selbstschutz, seeing itself confronted by too formidable forces of anarchists, disbanded.

Pillage of the Molotschna Colony

Untold ill feeling had been created against the Mennonites by the Selbstschutz activities. The cessation of these activities left the Mennonite colonists in great fear. When on March 3, 1919, in the Molotschna colony, the largest of the Mennonite colonies, the Selbstschutz abandoned their last position, the colonists left their homes in wild flight. Many were robbed while fleeing. A small number escaped to the Crimea. Most of the fugitives were compelled to return to their farms and dwellings which had meanwhile been looted by the bandits who were particularly desirous of getting weapons, and also by Russian peasants. Thus the colonists fared far worse than they would have, had there been no Selbstschutz. And the punishment overtaking the colonies for accepting and using weapons did by no means end at that time.

It is nevertheless a remarkable fact that in the Molotschna the anarchists for a considerable period were wary of shedding blood. Apparently this is an indication that the colonists were not in particular danger of life at the time when the Selbstschutz was organized. It also explains, at least in part, why it had been so easy to ward off the roving bandits. Obviously some of them were not armed at all.

Beginning of Terrorism in the Molotschna Colony

In November of the same year a lamentable occurrence took place in the Molotschna Colony. Bloodshed was begun, not by the bandits but by colonists. In the Mennonite village of Blumenort a young man was made a prisoner by two bandits and was held in a farmhouse which served as local quarters for the Machno anarchists. The records do not indicate the cause of his arrest, neither do they state whether he was in mortal danger. In the same village there were a number of men having arms. A sister of the young man knew that these men had arms. She implored them with tears to free her brother. They consented and surrounded the farmhouse. The anarchists who may not have been armed, were taken by surprise and attempted to flee. Sad to say, they were shot down with the exception of two who escaped and reported to their fellows in the near-by village of Orloff.

In consequence, on the following day fifteen Mennonite men were cruelly put to death in Blumenort. Then an organization of anarchists which styled itself "the Asiatic (Siberian) Regiment" undertook to put down what they claimed to be an uprising of the colonists. They burned down the buildings of fifteen of the twenty-one farms in Blumenort and murdered six more men. At Orloff, also, a number were killed. Here and in Altonau the bandits committed unnamable crimes. Then, on November 13, they marched into the town of Halbstadt with the intention of repeating what they had done in Blumenort. A Russian working man, employed in one of the factories of this town, had the courage to make an earnest effort to dissuade them from carrying out their evil intentions, and fortunately his efforts were crowned with success. Halbstadt escaped the fate of Blumenort.

The White Army in the Chortitza Region

The region of the Chortitza Colony ("Old Colony") was occupied in the autumn of 1919 by the White army of Denikin. The anarchists were forced to evacuate the colony. This brought an improvement of general conditions in the colony. The officers of this army persuaded many Mennonite young men to volunteer for military service, asserting that such service would soon be made compulsory for all, and it was therefore to their advantage to volunteer. It was expected that the white government would win the day and there would be general conscription.

But Denikin met with serious reverses and was compelled to retreat, whereupon the troubles of the colonists began anew. Besides having been gravely offended by the Selbstschutz activities of the Mennonites some time earlier, the Russian peasants were naturally angered at the friendly attitude of the Mennonite colonists toward the White army. As soon as Denikin left, bands of peasants and bandits under the pretext of the need of disarming the Mennonites, entered the villages and houses and ruthlessly made a thorough search for arms, at the same time robbing the homes of food and valuables. They wreaked terrible vengeance on families who had sons serving as volunteers in Denikin's army. Many homes were destroyed, many men murdered.

Conditions of Extreme Terror in the Chortitza Colony

The Dnieper River, on which the Chortitza Colony was located, marked the battle front for a number of weeks between the White army and the anarchists. Many thousands of men of the anarchist armies were concentrated on the north side of the river, in and near the colony. The Mennonite colonists, having supported the Denikin army, were severely punished. A number of the villages of the colony were destroyed by fire. The colonists were robbed not only of their food but also of their clothing. Indescribable terror prevailed in the colony. A severe epidemic of spotted fever broke out and raged for weeks. In the fifteen remaining villages of the colony schoolhouses and some of the residences were occupied by sick anarchists to whom the inhabitants were supposed to minister. Some of the colonists here showed a truly Christian attitude toward their principal oppressors; they did the best they possibly could for them.

Soon many of the colonists themselves were down with the fever. There was no medicine, and the two physicians of the colony were down with the same disease. The mortality was very high. In consequence of the famine those who were well were so enfeebled that to bury all those who had succumbed to the epidemic was found an almost impossible task. These horrible conditions, including extreme famine, prevailed until after the retreat of the anarchists about the middle of December 1919.

A Relief Work by the Molotschna Colony.

The Molotschna Mennonite Colony, as we have seen, had suffered severely, but not to the same extent as the Chortitza Colony. A relief work for the latter colony was organized by the Mennonites of the Molotschna villages. The first transport of flour and lard from the Molotschna arrived in the Old Colony in February 21, 1920, and was received with great joy, though about half of the wagons carrying supplies were confiscated en route. This work of mercy, furnishing food and clothing to the famished colonists in Chortitza, was continued as long as it was necessary and possible.

The Appalling Fate of the Sagradowka Colony

The lot of no other Mennonite colony in Russia was so appalling as that of the Sagradowka colony. The exact cause for this fact may not be definitely apparent, but we may note that this colony had followed the example of the older and larger colonies in accepting weapons for defence and organizing a Selbstschutz. Even before the Selbstschutz had been organized it had occurred that German soldiers, in arresting revolting peasants in Russian villages, had used Mennonites as guides. Soon after the Selbstschutz had collapsed, the heads of eleven adjoining political districts came forward with the claim that the Mennonite colonists were assuming a threatening attitude; they demanded their disarmament. This opened the colonists' eyes to the mistake they had made. Even before this demand reached them they had seen the evil effects of militarism in their own midst. They saw themselves compelled to surrender their arms. In fact, they did it willingly, since they felt that the possession of the weapons rendered them all the more insecure.

When the White army arrived from the south the Mennonites of this colony made the same great mistake as was made in other places; many volunteered for military service. But this army was woefully lacking in military discipline. Even in their own country they behaved for worse than would any disciplined army during the invasion of another country. Their ruthlessness was shocking to the Mennonites and incensed the peasants to rise against them. The Whites took bloody vegeance whenever the opportunity presented, and burned the villages which had harbored anti-white leaders. Victoriously the White army advanced northward as far as central Russia and reached the vicinity of Moscow. Then, almost suddenly a general insurrection against Denikin flared up. He was compelled to retreat.

Groups of Machno bandits invaded the Sagradowka colony on November 29 and 30, 1919, with the worst imaginable intentions. They ruthlessly murdered 214 persons, burned six villages, and committed many unnamable crimes.

A Mistake From Every Point of View

The story of the Selbstschutz and other missteps of similar nature presents a sad chapter in the history of the Mennonites. The Selbstschutz was a mistake not only from the Christian but from every other viewpoint as well. For a short time it afforded protection, but after its collapse the punishment meted out to the colonists was all the more severe. The comparatively few villages and districts which refused to depart from the principle of nonresistance suffered far less than those who yielded to the temptation to take the sword.

A conspicuous example is the Mennonite colony of Memrik. Here the colonists had refused the weapons that had been taken from the peasants and offered them by the German-Austrian army of occupation. Machno and his hordes passed through this colony also, but they did not deal out such punishment here as in most of the colonies that had accepted arms.

Collapse of the Second White Army

In the Crimea the White army was reorganized by General Peter Wrangel. Early in June, 1920, the Molotschna region came under Wrangel's control and a few months later, also the Old Colony. Wrangel's rule was of short duration. The Bolsheviki, having made peace with Poland, sent their armies against the Whites. For some time the line of battle was in the region of the large Mennonite colonies, the Reds advancing over that territory, only to be forced back repeatedly. Wrangel's army finally began a retreat in October, 1920, and was soon completely routed. Remnants of the army fled into the Crimea, hoping to escape over the Black Sea into Turkey.

American Relief Work in Constantinople

Many thousands of penniless refugees arrived in Constantinople, the capital of Turkey, among them a few hundred Mennonites. The American Mennonite Relief Organization provided a Home in Constantinople for the Mennonite and other refugees. Sixty-two Mennonite young men, with few exceptions former soldiers, were entertained here until August 3, 1921, when, through the aid extended by the Mennonite relief organizations, they set sail for America, to make room in the Home for other Mennonite refugees.

American Relief Work in Russia

In 1919, private letters from the Mennonite colonies in Russia reported conditions of near-famine, and a great need for clothing. M. B. Fast and Wm. P. Neufeld were sent to Siberia by way of China with supplies of clothing and funds. On September 27, 1920, the first American Mennonite Relief unit for Russia, including the brethren Orie O. Miller and Clayton Kratz, arrived at Constantinople, en route for Russia. Supplies of food and clothing were shipped from America. Besides the Mennonite Home for young men which has already been mentioned, a Mennonite Refugee Home for women, and a Children's Shelter were opened in the same city.

"CHRISTH LIVETH IN ME"

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20).

With Christ, my risen Lord, I died;
Self, ruled by sin, is crucified,
And now I live, newborn and free!
And yet not I, but Christ in me.

O Christ, in me hold Thou full sway
Whilst in this mortal flesh I stay,
Where carnal nature "warreth" still;
Keep me responsive to Thy will!

Would sin and Satan lay me low?
Then Christ in me will meet the foe,
For reck'ning self is dead to sin,
He lives, and He must rule within:

So shall my King His peace impart,
And quiet the struggles of my heart,
Till others shall His beauty see,
Because He lives and reigns in me.

—L. E. Harris.

The two brethren last named proceeded from Constantinople to Halbstadt, where Clayton Kratz remained for some time, while Miller soon returned to Constantinople. Altogether unexpectedly the Red army advanced south to Halbstadt and carried Kratz away a prisoner. To all appearance he lost his life at the hands of the Reds. Beginning in the autumn of the following year an extensive relief work was carried on for a few years in famine-stricken Russia, under the American Mennonite Central Committee (headquarters at Scottdale, Pa.), through a strong staff of workers, with A. J. Miller as director. Over a million dollars were expended in this work of relief.

Emigration of Russian Mennonites to Canada and South America

The extremely militant atheistic attitude of the Soviet government created unbearable conditions for the Mennonite people. A delegation consisting of four brethren was sent to America in 1920 to investigate possibilities for immigration. They reported favorably concerning opportunities for settlement in Canada. A "Canadian Mennonite Board of Colonization" was organized in 1922. An "order in council" which had been passed in the course of the World War, forbidding further immigration of Mennonites into Canada, was repealed. Nearly twenty thousand Mennonite refugees of Russia subsequently came to Canada and a few hundred to the United States.

In the autumn of 1929 about fifteen thousand colonists rushed to Moscow in the hope of receiving permission to emigrate. Of this number but several thousand (3,700) Mennonites, through the efforts of the German ambassador in Moscow, were granted permission to leave the country. They were transported to Germany at the expense of the German government for a temporary sojourn in the old fatherland. The German Reichstag in a special session unanimously assigned a credit of six million marks (one and a half million dollars), and private institutions also made large contributions for the support and further transportation of these refugees.

Not all the refugees, however, found it possible to go to Canada, as had been their intention, although about one thousand of them reached that dominion. About twelve hundred were settled in the state of Santa Catharina in Brazil, while about two thousand migrated to the Gran Chaco in Paraguay under the auspices of the Mennonite Central Committee.

Present-day Persecution in Russia

The Mennonites of Russia find themselves today in a sad plight, undergoing, with all other Christians of that unhappy land, an appalling persecution. Not since the days of the Roman Emperor Diocletian who has the name of being the instigator of the greatest persecution of Christianity in history, has there been so formidable and persistent an effort made to eradicate the Christian faith. Some have lost their lives by execution, and many have perished from hunger and cold in northern regions whither they were deported. The Mennonite meetinghouses are, with few exceptions, no longer available for worship, having been closed or confiscated by the government. Few Mennonite ministers are left in Russia. To lead a meeting for Christian worship in a private place involves great danger. The latest reports from the Mennonite colonies bring the shocking news that the Mennonite Church of Russia, which about a dozen years ago numbered some eighty thousand souls, has practically ceased to exist as an organization.

May we urge you, reader, to be mindful of your personal duty and privilege of praying for the severely persecuted believers in Russia.

Scottdale, Pa.

Sweet satisfaction comes to those who try, no matter how humbly, to be earthly providences to the poor and helpless, and gild their mite with the gold of charity, before it is laid up where thieves cannot break through and steal.—Louisa M. Alcott.

Editorials

Jottings

He that walketh in darkness knoweth not whither he goeth" (Jno. 12:35). We were impressed with this truth in a new and forceful way when recently we could not find a home where we wanted to spend the night. We had been there before and had no difficulty in finding it in daytime. But in the night we had to make repeated attempts and ask a number of times before we got to the right place. But Jesus had reference to spiritual darkness when He spoke these words. Unless we have the light of God to guide us we wander about aimlessly and can never hope to reach the haven of rest and safety which God has prepared for the souls of men.

* * *

"He that watereth shall be watered also himself" (Prov. 11:25). What a fine illustration of the fact that we shall reap in kind for the good that we do! The person who is kind will in turn receive kindness; the person who gives shall in return receive rich blessings. It is a natural law which operates also in the spiritual world, as the great apostle said, "Whatsoever a man soweth, that shall he also reap." We may well ponder seriously the fact that if we sow evil we shall reap a multiplied harvest of corruption, but we should not lose sight of the most precious truth that if we sow that which is good we shall reap a bountiful harvest of blessings.

* * *

"But they . . . through strong drink are out of the way" (Isa. 28:7). Of course the prophet's words applied to the people of his day, but they are strikingly true of the multitudes today, who throng the drinking places that pollute the cities and disgrace the roadsides. Yes, they "are out of the way"—out of the way of decency, out of the way of safety, out of the way of happiness, out of the way that leads to life eternal.

* * *

Some one has said that the Christian life is like a bicycle in that we must keep on going if we would keep from falling. It is a trite saying that we cannot stand still in our Christian life and experience. If we are not making progress we are not holding our own, but retreating in the battle. We can not hope to win the race unless we keep on running. Let us, then, keep pressing on "toward the mark for the prize of the high calling in Christ Jesus." To do this successfully we must get rid of every weight and encumbrance, every doubt and anxious care, every sin that besets us, every thing that hinders our going forward. "Speak unto the children of Israel, that they go forward" (Ex. 14:15).

* * *

"Thirty Days Hath September"

So says the little rhyme which we quote sometimes to assure ourselves that we know how many days are in the different months of the year. But September is unique in more things than that it is one of the four months having thirty days or that it marks the return of the oyster as an article of diet. It brings with it one of our national holidays—Labor Day. It also brings a noticeable shortening of the days, and before its close we reach the autumnal equinox, and the advent of one of the most delightful seasons of the year, the glorious, golden autumn time.

But perhaps the thing which makes September stand out most strongly among the other months of the year is that nearly everywhere it marks the beginning of school. Children count the days, either in joyous anticipation or in sullen reluctance, until they shall again hear the call of the school bell. Parents also look forward to the time with mingled feelings, while a great army of young people hail the return of school days when they can once more drink deeply of the Pierrian spring.

Once more the Monitor is glad to give space to a number of articles in which the claims and advantages of our church schools are set forth by representative writers. Undoubtedly our own schools offer many advantages that can not be obtained in other institutions of learning, no matter how high their scholastic rating. Schools which ignore or neglect the development of the spiritual life are not the best schools, nor are they even good schools, for they fail to give training in the most important phase of human endowment and capacity. No matter how well developed a person may be physically, mentally, and socially, if his spiritual man is given no attention he is not well rounded or balanced in his education and will fail to measure up to the highest privileges and duties of life. God grant that our young people may go to institutions of learning where they, like our Lord in His youth, may grow "in wisdom and stature, and in favor with God and man."

Sacrificed on the Altar of Self

Sacrificial offerings filled a large place in the life of the ancients. The people of God had prescribed for them in the Old Testament an elaborate ritual of sacrifices. These had an important function to perform in their religious life, for they showed that sin could in no wise be put away without the shedding of blood. But their greatest significance was in that they pointed forward to a Perfect Sacrifice, who in the fullness of time was offered once and for all upon Mount Calvary. We are glad that we may look back to that better Sacrifice and trust implicitly in the merits of the blood of "the Lamb of God which taketh away the sin of the world."

But the ancients were not all worshipers of the true God, and they also, probably in imitation of the people of God, offered sacrifices. Not only did they sacrifice cattle and other animals before their gods of wood and iron and stone, but they offered human beings, often their own innocent children, as sacrifices to the imaginary deities whose wrath they ignorantly thought thus to appease or whose favor they expected to win. It is most revolting to think of how these heathen people would put their children into the red hot arms of Moloch or some other fearful looking image. Even the children of Israel at times fell into doing some of these inhuman practices, and the prophets with commendable zeal, thundered out their condemnations for such lapses into heathenism.

In New Testament times the idea of sacrifices on the part of the people of God is not done away, but we are now to present our bodies as living sacrifices, not as something to be killed and placed upon a smoking altar. And so as we lay ourselves upon the altar of sacrifice to our God, we mean that we give our lives, our talents, our possessions, our all, to be dedicated to Him and to be used in His service. That is what the Apostle Paul calls our "reasonable service," and it is the only means of complete victory and unalloyed joy in the Christian life.

But here again Satan has his counterfeit sacrifices. He cannot get people to erect hideous images before which they might bow and upon whose smoking altars they might offer themselves and their children. He is satisfied with something that is much less revolting but even more subtle and just as destructive. His altars are many, and each has its peculiar appeal to people. Some sacrifice themselves upon the altar of pleasure, others upon the altar of lust, still others upon the altar of wealth, and many on the altar of pride and fame. But when we come to think upon this subject seriously we find that all these are only altars that are erected before the goddess of self. That is the false deity before which more lives are sacrificed and lost to God and the church than any other. We dare say more lives are shorn of their usefulness, robbed of their joy, and as definitely wasted as if placed in the scorching arms of a heathen god, through a sacrifice to self than in any other way.

Oh, the millions of lives that are wrecked and wasted by giving themselves over to present-day lusts and pleasures! Then there are the other multitudes who are throwing themselves before the Juggernaut of greed and gain and covetousness. Then think of the other vast numbers who are clinging to their selfish pride—pride of race, face, and place—too haughty to give themselves over in loving dedication to Him who both created and redeemed them. Then there are others who cling to selfish feelings of envy, jealousy, hatred, bitterness, spite, and ill feeling. These they nurse and foster, apparently not realizing that like a venomous serpent that is fondled, they bring barrenness to the heart and life and cause it to waste and shrivel away—consumed on the altar of self.

Let us not give our lives over to selfish feelings, and aims, and pleasures, and lusts. Life is too valuable to be thus wasted away, sacrificed on the altar of a false deity. Let us put away the lusts of the flesh and the appeals of self. It will mean a struggle, but by God's grace we can win in the conflict. Let us keep on in the fight until we can say with the poet, "None of self and all of Thee." "I beseech you therefore, brethren, that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service."

* * *

The Tobacco Evil

This is the topic for the Young People's Meeting for September 13. We are glad that we have this opportunity of discussing one of the most glaring evils of our present day. We realize that by many people it is not considered an evil, but merely a form of innocent pleasure. The tobacco manufacturers even go a step farther in their vicious propaganda of trying to get men and women and boys and girls everywhere to indulge in the use of the filthy weed. All kinds of false and ridiculous claims are made for their products. Not only do they satisfy and refresh, but they even aid digestion, according to the billboards and magazine advertisements. Glamorous appeals are made to the eye, and everything that advertising specialists can devise is used to make people believe that they will be healthier and happier if they puff away at a cigarette, a pipe, or a cigar.

But those who have studied the effects of tobacco upon the human body have scientifically demonstrated that it is extremely injurious to those who use it in its various forms. It weakens the body, dulls the mind, destroys the self will, benumbs the spiritual senses. We believe that many a well-meaning Christian has lost out because of clinging to this vile habit against better knowledge. Jesus demands the whole life of His followers, and whenever we fail to surrender to Him on one point, we are living a double life that will sooner or later lead to ruin if it is persisted in. "If Jesus is not Lord of all, He is not Lord at all," some one has said, and this is in keeping with His own statement that "no man can serve two masters."

But not only is tobacco an evil because of the reasons stated above, but because of the wasting of money which should be used for better purposes. We are stewards of the possessions which the Lord has given us, and if we squander our means by using them to gratify a filthy and selfish and sinful habit, we are unfaithful stewards of the blessings which God has given us. Think of the good that could be done if all the millions that are spent for tobacco by the American people were given to the Lord's cause. If men were as generous in giving to the Lord as they are in spending to satisfy their selfish cravings for tobacco, liquor, and narcotics, the cause of Christ would never suffer for lack of funds.

* * *

"The Harvest Truly Is Great"

Severe drought has been in evidence in many sections of the country this year, and in these sections the harvest is quite scanty. No doubt many of our own people have been seriously affected by this scarcity of crops and may even be in need. Investigations are being made, and appeals for help will be issued in due time if conditions warrant such a procedure. In Paraguay, South America, crops have also been a failure in the Mennonite colony, and help will be needed if these colonists are to continue to carry on in this land of their adoption. The above caption then, from a natural standpoint does not apply in many places this year.

But of the spiritual harvest, which Jesus had in mind, the statement is always true. There are always great opportunities for the followers of Jesus to minister to the spiritual needs of a lost world. Everywhere we see the harvest of needy souls awaiting the coming of the laborer with the message, that if heeded, will bring in golden sheaves for the Master. The other part of the statement of Jesus is also still as true as it was when He uttered it in the hearing of His disciples, "The labourers are few." There are many professing Christians in our land. Often when canvasses are made by Christian workers a large majority of the people profess to belong to some church. But you would never know it by their actions or their interest in the Lord's work. They are not real laborers for the Lord whom they profess to follow. This is a sad but true statement, and throws the burden all the heavier upon those who love their Lord and are zealous in their efforts to win souls for Him.

All about us are needy souls whose need is calling for us to help them to something better. Other lands also are calling for the Gospel—South America, Africa, India, China, Mexico, and others. Will we go and send and pray that laborers may gather in the grain before the harvest is past and it is too late? Jesus has said that we should. He is depending upon us? Will we be true to our Lord?

Christian Life

THE CRISIS OF SUCCESS

By Fred S. Brenneman

"Whereupon, O King Agrippa, I was not disobedient to the heavenly vision."

The reader will readily recognize this statement to be the one made by that peerless apostle and missionary, Paul, who determined to know nothing else amongst men as his mission but to preach Jesus Christ and Him crucified.

A necessary, as well as valuable, study for the Christian, especially for the missionary, is a review of what men of God did when confronted with a crisis, the decision concerning which was of prime importance as a determining factor in making for a life of success or failure. A search of the Scriptures reveals that definite laws, as scientific and sure as the law of gravitation, operate, and it is interesting to note how these laws are stated and what their occasion is in the life of the individual.

Early in the history of man as recorded in Genesis there were great and mighty men. Some reached the physical proportions of giants and did great deeds of valor. Many looked upon themselves, and becoming proud, mocked and displeased God so that He determined to destroy them.

Living in those days were men who served God, whose ages are recorded. One of them, Enoch, because he walked with God, just disappeared. God took him.

This man's great-grandson, who was also the grandson of the oldest man of whom we know, lived in those terrible days. He lived to see the most complete destruction of man that has ever occurred. He it is who was the artisan whom God commanded to prepare the stage for that great tragedy.

One day Noah was faced with this great crisis. God had an interview with him and told him that He was about to destroy the wicked with a flood. Noah was commanded to build an ark of gopher wood. When the flood subsided Noah and those who were with him alone remained alive. Why? Because he "did according to all that the Lord commanded him," and he "found grace in the eyes of the Lord."

Among all the pioneers that this world has ever seen I consider Abraham the greatest of all. He pioneered for God. One day, when Abraham was seventy-five years old, God told him to become a pioneer for Him. God wanted to start a nation through which to send His Son, the Savior of the world, through whom to bless mankind—those who dwell in Eskimos' huts in the far north as well as those who live in the islands of the seas or in the thickest jungles of Africa or India.

Not many men in history have been honored of God as Abraham was. Promised a son, he was given that son when, according to all known laws of science today, he could not expect a son. When his kinsman was in danger, evidently oblivious to the danger of too close connection with the enemies of God, Abraham prevailed upon God six times to reduce His conditions for sparing Sodom. What courage and daring with God, whose wrath was fiercely kindled, but not against this man! Abraham had heard the Lord speak, and "departed as the Lord had spoken," and went to a land unseen, but revealed in due time.

Nothing more clearly shows how well Abraham understood how God's laws work than that God tried him on His promise. God's promise was fulfilled in Isaac, and God asked Abraham to offer his son's life on the altar as a sacrifice. No other man received a promise of such wide scope as this one. God said: "Because thou hast done this thing and hast not withheld thy son, thine only son; that in blessing I will bless thee. . . ." "And the Lord had blessed Abraham in all things."

These blessings not only reached to Abraham and his people but to us. God promised, "And in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice." "We are witnesses of these things" having been and being fulfilled.

Some men appear destined to live a life of adventure. One day one of these started on such a life. While still helpless he was heard crying and found in a basket hidden in a river amongst the flags. Brought up as a royal heir, he soon got into difficulty when he slew an Egyptian.

KEEPING THE FEAST

Jesus, Lord, we know Thee present,
  At Thy table freshly spread;
Seated at Thy priceless banquet
  With Thy banner overhead.
Precious moments at Thy table,
  From all fear and doubt set free;
Here to rest, so sweetly able,
  Occupied alone with Thee.

Here rejoicing in Thy nearness,
  Gladly by Thy Spirit led;
Calmly in the blest remembrance
  Of Thy precious blood once shed.
Lord, we take each simple token
  In fond memory of Thee;
Muse upon Thy body broken,
  And Thy blood shed on the tree.

O what joy it is to see Thee
  In these emblems gathered here;
In the bread and wine of blessing,
  Bread to strengthen, wine to cheer.
Lord, behold us met together,
  Members of our risen Head,
Thus to take the cup of blessing,
  Thus to share the broken bread.

Lord, we know how true Thy promise
  To be with us where we meet,
When in Thy loved Name we gather
  To enjoy communion sweet.
Dearer still that looked-for promise
  To each waiting, yearning heart,
That we soon will be, with Thee, Lord,
  And "forever" where Thou art.

—Selected.

For many years he was a fugitive from justice in a strange land where he watched his father-in-law's sheep. We may think that God used a great deal of persuasion with Moses, and it is true that Moses did kindle God's wrath. But let us follow this man a little closer and further.

Upon returning to Egypt he was used to execute the greatest exodus the world has ever known. This was accomplished solely through the power of God, because certain laws were understood and utilized. God knows and understands these laws, and Moses was given permission to make use of them.

A complaining, unhappy, and unstable people followed his leadership through many plagues; through the Red Sea, pursued by an enemy; to fountains of water which sprang out of the rocks in the desert when needed; to daily bread showered from the sky like dew; and to the knowledge of the great commands of God.

When Moses departed from Jethro, his father-in-law, and returned to Egypt he "took the rod of God in his hand." This man who fled as a fugitive from justice because he feared for his life, even at the hands of his own brethren after having proved himself the greatest leader of all time, faced the wrath of God in a most bold and daring manner. Time and again he pleaded for the mercy of God for the unfaithful Israelites whom he was leading.

We have the record only of one man whom God buried. This man was Moses, and God in His Holy Word has said: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

In the Old Testament alone we have a mighty array of characters who accomplished much for God, and in reading the story we come to a few words, or a phrase, or a sentence which is so significant in pointing out the great moment when a crisis was met and explains why certain ones received such blessings and wonderful commendation from God Himself.

We cannot make a comprehensive study of these at this time. Suffice it to point out such characters as Abel, Enoch, Isaac, Jacob, Rahab, Gideon, Barak, Samson, Jephthab, David, Samuel, Isaiah, Daniel and his three friends, Amos and Ezekiel.

A most interesting and helpful study is to read the life-stories of these characters. When you come to the words which clearly indicate a decisive moment, underline them or write them on a slip of paper. Keep them before you and see how they point the way in what is recorded directly to some great blessing or promise or words of praise for that person from God Himself. Here you will discover laws, just as scientific, accurate, workable, and far-reaching for bringing blessings, as any laws of physics or chemistry, when brought into use bring about certain results.

The words heading this paper which were uttered by the apostle Paul are some of the most precious, most significant, and most suggestive found anywhere. Anyone who is inclined to marvel at the great usefulness of

Paul in the hands of God need only read those words and pondering on them he will surely gain much courage in leading a life fully surrendered to God.

We have every reason to take courage. However when we hear sincere men who wield a mighty influence in the religious thinking of the world say things like the following, we are inclined to become fearful.

> "There are parts of the Old Testament which may have to be discarded. Referring to the strong attachment of the Jews to the Scriptures, Jesus condemns a blind faith in them. To suppose that they form an irrevocable standard of morals and religion, which holds true for all time and all men whatever may happen, is to go too far."[1]
>
> "In this Kingdom of God on earth nothing good in any race or in any religion will be lost or wiped out, but will be completed and perfected. Jesus said, "I am come not to destroy, but to fulfil," so that all good in every race will be held for the enlightenment of the peoples of all other races."[2]
>
> "The doctrine of evolution carries to completion the revelation begun at Genesis. Modern science has done away with the first conception of God and has constructed the ultimate God."[3]
>
> "Belief in evolution is faith in the progressive entrance into an ever-expanding freedom from seed to shoot, bud to flower, from anthropoid to human, from human to Son of God. What a courageous faith! The belief that there is a direct line of evolution from amoeba to man is a more daring faith than the belief in the myth of a Creator making something out of nothing. Belief in evolution is a bolder faith than Abraham's belief in the promised land of Palestine. The promised land of evolution is growth from electron to divinity."[4]
>
> "I think Christ's divinity was not endowed, but achieved by His moral reactions, so that He climbed to an eminence of character which the word human was not enough to describe, just as the word animal, though true, is not big enough to connote all that we are."[5]
>
> "The cross is what it is to us all, not because, from the beginning of the world, God planned a murder, but because when ignorance, folly, and sin of man thrust the cross upon Jesus, Jesus saw what the interim will of God was."[6]

This is not a time to be fearful but one for courage. Even though we may be considered incapable of adjusting ourselves, or of being intolerant, yes, even uncharitable, we must recognize such utterances as contrary to God's Word, and as undermining and subverting. We must be true to the heavenly vision He has given us in His revealed Word.

It is our duty as ambassadors of Christ and the church which we believe is true to the Word of God, to keep ourselves free from sympathy with, or any co-operation in the work in which men who preach these things are the leaders. We cannot have sympathy with, co-operate, or refrain from giving warning to our brethren without failing in our duty, if indeed we are not untrue to our trust and likely to become involved in compromise.

There are times when we feel keen disappointment, when at Christian conventions and missionary conferences one sees the works of such thinkers occupying the most prominent places in the displays, but we cannot know discouragement.

Let us arise and do according to all that the Lord has commanded us. May we pray for courage to be pioneers and depart as the Lord speaks. With the rod of His authority in our hands we can face any opposition and boldly declare His Truth wherever He leads. By being obedient to the vision He gives us as we search His Word and by being diligent in preaching Christ and Him crucified, God will use us to the salvation of souls as He who is faithful has promised.

He is coming again. Then those who have been faithful and have "found grace in the eyes of the Lord" will be surprised when He will say unto them, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

1. **Dr. Appasamy, in Bhakta Marg, page 167, 169.**
2. **Dr. E. Stanley Jones, in The Fellowship, March, 1936.**
3. **Toyohiko Kagawa in New Life Through God.**
4. **The Same.**
5. **L. D. Wetherhead in Jesus and Ourselves, page 260.**
6. **L. D. Wetherhead in Discipleship, page 107.**

Dhamtari, C. P., India.

PAYING RENT

By Wilbert R. Nafziger

From the beginning of the history of the human race, there seems to have been an understanding between God and man that man was a steward over God's creation. The first verse of Genesis leaves no doubt as to the ownership of all things. "In the beginning God created . . ." This fact and the idea of paying God His share was so naturally accepted by our first parents that their sons also brought offerings to the Lord. Thus they acknowledged God as the owner, and in this way gave Him His share or rent. God at no time gave man a land deed.

No man today with any sense of justice could conscientiously rent a farm or business without feeling obligated to pay rent. Imagine a man selling goods on a commission basis, then refusing to pay the owner for the goods after they were sold. We would call him crooked.

We are stewards of God's property. We are in partnership with God. What are we doing with His share? "Moreover it is required in stewards that a man be found faithful" (I Cor. 4:2), faithful in discharging all his duties even to the correct division of the proceeds.

To be a Christian is to acknowledge Christ's lordship and His ownership. Can we sincerely do this with merely an outward flow of words? No, but with worship and service. When the Apostle Paul made his plea to the church at Corinth to help the poverty-stricken and persecuted church at Jerusalem, he told them of the liberality of the churches in Macedonia, and then said, "See that ye abound in this grace also" (II Cor. 8:7). Giving to the Lord is not only a duty, but a grace. Giving is also a proof of the sincerity of our love. II Cor. 8:8. In other words if we are not willing to give to God our professed love for Him is not sincere.

We sit back and admire the man or woman who is willing to forsake and give up everything in this life and go into mission work; perhaps many of us have felt that we would do the same if God should call. Has it ever occurred to us that the same voice of God might be calling us to give up everything to Him to help finance the great Christian enterprise? To give—to be able to give—is truly a grace. Paul classes it with the graces of faith, knowledge, and love.

All through the Bible we have the principle of stewardship taught. Paul teaches that giving to the Lord His due is a grace. We are stewards; we are partners of God; we are friends of Jesus. We have, then, a stewardship to be observed, a partnership to be respected, and a friendship to be regarded.

Thus far we have discussed principles rather than rules or laws. A principle represents an essential and eternal truth, while laws and rules reflect principles and bring them down to practical, everyday life. They are a convenient expression of life.

About four hundred years before the law was given on Mt. Sinai the people observed the giving of a tenth to the Lord. Gen. 14:20; *28:22.* This was not only true of the Hebrews but it is said to have been practiced by other ancient peoples who also gave a tenth part of their produce, cattle, or booty to religious purposes. Just as the heathen nations after going into idolatry still maintained some principles of the Sabbath, so they also observed tithing, which plainly shows that it too was divinely instituted long before the giving of the ceremonial law. God required one seventh of their time and one tenth of their income. Tithing was therefore not first required under the ceremonial law. Time and property are the two chief elements that make up life. We accept God's rule as to time. Why not accept also His rule concerning property? We do not give to Him because He needs it but because it is His. "The tithe is the Lord's; . . . it is holy unto the Lord."

Some would say that the tithe was for the Old Dispensation and that God has another plan for giving today. Many of the laws of the Old Testament were fulfilled in Christ, but the principles still stand as they did before the law. Are we not still giving one seventh of our time? If Israel was commanded to give one tenth, should the church give less? Has the church a smaller task to perform? Did Moses require more than Christ? When did God lower His rent? Shall we neglect Sunday observance because God wants more of our time than one day a week?

It is easier to do almost anything when a system is followed. If God has a better way He surely doesn't ask for less than a tenth, yet how many people who give as they feel moved actually give a tenth of their income? The tenth is the Lord's. Our offerings should come from our nine tenths. Too many of us give to God as we would give tips to an attendant.

Does the average church member give as much as ten dollars a year to the Lord's work? Let each one of us consider our own past record. How much have we given? How much would we have given had we observed the tithe? Is it too hard to keep account of our income? It would not be if we were figuring a tenth bonus for ourselves.

If we as a church would practice the tithe on an average income of only two hundred and fifty dollars yearly per member, our missionary program could be increased tenfold and there would still be funds to spare.

What does reason say?

Reason agrees that tithe giving is reasonable. A tenth is surely cheap rent, especially when everything is furnished.

The giving of a tenth stabilizes the program of the giver. His giving is not controlled by emotional feelings. It also stabilizes the program of the church. It furnishes the foundation for making financial plans and estimates regarding local and general mission activities.

Tithing is fair to all men, rich or poor. We are not held to a flat rate but to a certain proportion of our increase. Tenth giving is systematic and businesslike. In material activities we follow very persistently and profitably a systematic and businesslike procedure. Are spiritual activities of less importance? Is there not even more need for a system?

Reason also says that it is profitable. When we put first things first and lay proper stress on important issues, we cannot help but prosper. 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "For what shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

If tithing is an eternal principle where have we as a church dropped this great teaching? This is easy to see when we go back and follow the history of our church group as it struggled and endured persecution after the great Reformation movement in Europe during the sixteenth and seventeenth centuries. The church was not organized. She had no church houses— no missions— no expenses. There was hardly a place to put the money to an advantage during those perilous days. The next generation easily neglected it, and today it is like introducing a new doctrine to teach tithing.

The churches who are the most frontier and missionary in their program are first to accept this grace of tithing to the Lord what is His.

The tithe, if used correctly, is a crutch to help us to realize the joy and blessings of a more consecrated use of our money. We should give the Lord the same place in our hearts that He holds in the universe.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? in tithes and offerings" (Malachi 3:8).

"Carve your name high o'er the shifting sand
Where the steadfast rocks defy decay;—
All that you hold in your cold, dead hand
Is what you have given away.

"Count your wide conquests of sea and land,
Heap up the gold and hoard as you may;
All you can hold in your cold, dead hand
Is what you have given away."

Hesston, Kansas.

THE NEED OF TRUSTING GOD IN PRESENT-DAY CONDITIONS

By J. E. Martin

"Whoso putteth his trust in the Lord shall be safe."

fully to trust the Lord at all times, especially

"He that trusteth his own heart is a fool."

In the present day, one needs to take but a casual glance at the secular press and he will see that the terms "Right" and "Left" are used quite frequently. To us, it seems the foregoing quotations from the twenty-eighth and twenty-ninth chapters of Proverbs reveal right and left trends on the question of trusting God in present-day conditions.

What are some present-day conditions? "What saith the scripture?" "Men's hearts failing them for fear." "Upon the earth distress of nations, with perplexity." "Hearts overcharged with surfeiting, drunkenness, and cares of this life." "Rumours of wars . . . famines, pestilences." "Iniquity abounding." "Departing from the faith." One could go on almost indefinitely with these "signs of the times," which, it is quite evident, are signs of present-day conditions. There are many who deny that they are last-day signs. However, Peter calls such "scoffers, walking after their own lusts . . . willingly ignorant" (II Pet. 3:3-5).

Jesus warns against using the term "fool" lightly (Matt. 5:33), but we know Solomon wrote in all sincerity when he said, "He that trusteth his own heart is a fool." Why this statement? We believe the answer is found in Jer. 17:9, "The heart is deceitful above all things, and desperately wicked; who can know it?" This is a vivid description of the unregenerate heart.

There is an urgent need among Christians now, for Jesus says, "False Christs and false prophets shall rise . . . to seduce, if it were possible, even the elect." The Psalmist says, "It is better to trust the Lord than to put confidence in man." By way of contrast, listen to Job: "The hypocrite's . . . trust shall be a spider's web" (Job 8:13, 14). How flimsy!

One of the most popular present-day forms of trusting man is life insurance, or as subtlety called by some companies, life assurance. We know these are testing days and this method of trusting man is more popular today than ever before. Popularity, however, does not make anything right. One of our prominent church leaders once said: "Do not exchange unpopular truth for popular error." A great statesman once said, "I would rather be right than president." Does this not put to shame many of us week-kneed Christian professors? To encourage those who may be tempted by life insurance, to cast "all you care upon Him; for He careth for you," we cite the following incident:

A brother was employed by a firm that took out what is called a blanket policy covering all their employes. This policy began with a certain sum and increased annually until over the course of a number of years it grew into a quite large sum. After a time the conviction grew upon this brother that even though he is not paying for it, he should not have any part in this policy. So, one day he took his individual part of the policy to the general manager of the firm, stating his convictions regarding it. His employer said, "The only way you can get rid of that policy is to sever your relation with the company as an employee." The employee had a family to support, a property not completely paid for, and no other employment in sight. He took the policy home with a heavy heart. The conviction stayed with him; in fact, it grew. A short time elapsed—days of wrestling in prayer. The definite promise came, "My God shall supply all your need." Encouraged by a faithful wife and with a spirit of resignation in his heart to meet whatever may come, he again returned the policy, this time saying: "I have no desire to leave your employment, but if that is what it means, this time I am ready to go." Whereupon, his employer took the policy, tore it to shreds and threw it in the waste basket, saying, "You may continue in our employ, but as far as the insurance company is concerned, you will not be considered an employe." Praise the Lord for victory!

How many less murders would have been committed had there been no life insurance policies at stake? Would there be so many suicides if there were no life insurance policies? We remember reading a story in a magazine many years ago of an insurance agent trying to sell insurance to an unlearned colored preacher. "Why," he said, "if my wife knew she would get all that money when I die, she would put a spider in my soup." This is a quaint illustration, but contains more truth than fiction.

It requires faith to trust God in present-day conditions, for trust and faith are synonymous terms. God expects us to do our part while we trust. In these days of relief agencies, men are spoiled and being spoiled. Paul told the Thessalonians, I Thess. 3:10, "If any would not work, neither should he eat." Paul also warns those "that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." Many have sadly experienced in the past decade how "uncertain" earthly riches are.

Do you desire peace? Then trust God, for, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Do you want happiness? Trust the Lord, for, "Whoso trusteth the Lord, happy is he." Will we say with Job, "Though he slay me, yet will I trust him"? "It is better to trust the Lord than to put confidence in man."

Chambersburg, Pa.

PERSONAL SOUL-WINNING

Thomas Bone says that doing personal work is like threading a needle:

1. Take one in hand at a time.
2. Look straight in the eye and see that it is open.
3. Take a thread adapted to the eye. Let the thread of your discourse suit the eye of the understanding.
4. Make the thread very pointed.
5. Bring it into personal contact.
6. See that it is fully entered.
7. Draw in gently, and finish with a knot in the thread—a text of Scripture.

Educational

EDUCATIONAL CONTRASTS

By Melvin L. Ruth

In view of the rapidly approaching school season we are again presenting a number of special articles to show the benefits to be derived, by our young people, from attending our church schools.

Early this summer while taking a course in biology in a state college, I was annoyed by the frequent insertions of false theories given as facts by my teacher. In courtesy, I never contradicted him, but evidently his acquaintance with the Mennonite doctrines helped him to surmise that I did not accept all his theories. One day between classes he tried to enlighten me. "I certainly would not want to change your viewpoint on the Genesis account of creation," he courteously introduced himself, after which he contended, "College professors do not accept the theory of Organic Evolution because they do not know any better." To prove his statement he referred to the irregularities and disagreements in the first two chapters of Genesis. "This," he said, "was the result of five different authors writing the one book." After acknowledging that some parts of the book are correct because they agree with science, he affirmed his absolute belief in God.

I was thankful for Christian teachers whom God had used to show me the perfect consistency of the Word of God. However, upon thinking over our conversation, I was stirred. Not only was this man a Sunday-school teacher, but he was a teacher of teachers. He poured into the hearts and minds of hundreds of school teachers, maybe a thousand in one year, these corrupt theories, and he was but one of many such contaminated professors. Ultimately, effects will reveal themselves in many tender and innocent lives. And thus in school, away from Christian parents, the child's faith in his parents and God is at the crossroads. In some homes the vigilance of Christian parents is equal to the occasion and the child's confidence is satisfied on this issue. In others, it remains a debatable question until he is overwhelmed by the power of secondary education to completely question the simple and pure belief of their parents. We call this a tragedy, and the word "evolution" is detested and condemned in no uncertain language.

However, I am stirred that so many think that all the danger of our public school system is entombed in this one radical theory, and proceed to patronize the public high schools and colleges.

Too long have we failed to consider who has captured our public schools. Who else but our enemy would claim their spirit and promotions? I believe that usually the teaching in the Christian home counteracts the discrepancies a child receives in primary education, but alarmingly often this is not the case in secondary education.

There are different degrees in which the spirit of popular education may be imbibed. It is not unusual to meet the student who wishes to remain a nominal Christian but has lost his respect for the simple or separated life which our church holds dear. This is but a natural order. He has been trained by the world and innocently believes that the world needs him. He will primarily serve the world and be a Christian wherever his formal Christianity will not conflict with opportunities of the world. His interest in the world decides his vocation and his associates. And no sooner has the world claimed all his energies than he considers it no crime to refuse every phase of Christian activity.

If he is still honest, he must admit that his idea of success is the world's idea of success; his ideal man is identical with the world's ideal man; his dreams for his home are strictly after the world's pattern of a home; his philosophy of life is no different from the world's philosophy of life; his respect for the Bible rises no higher than the world's respect for the Book; the pleasure of the world is his pleasure; and the world claims all his ambitions. Is there any wonder that such a youth cannot see the indispensable principles in our church creed and inevitably stumbles over the black bonnets and plain collars?

Through the agencies of modern education the enemy has found good soil in many a Mennonite home in which to plant his treacherous seeds. Cultured and wary professors through unfair comparisons, deceptive deductions, and slurring sarcasm have often exploded confidence in Gospel standards. It is done in such a way that many a youth laboring under these assaults is unable to explain the reason or detect the source of his failing Christian experience. Our church evangelists can testify to the frequency that young, wayward Christians point back to their high-school days in which their tracks started downward. It is but fair to admit that not all are led to such a radical end, but, on the other hand, I believe that those who have lost implicit trust in God could be numbered by scores and hundreds.

There are those who will no doubt suggest that withdrawing Mennonites from secondary education will solve the problem. That, however, is simply placing the issue in a different form. To dodge the enemy will never overcome him. His strategies are adaptable. For, to withdraw our youth from the public high school and college will but leave him in contact with their product and consequently the problem remains.

Many of the problems of youth that our church faces were born in educated circles of former years. They have reached not only those who attended public high schools and colleges, but others who have not attended these institutions. And for this reason, I believe that the disgusting features of modern secondary education will exert their hurtful influences on Mennonite youth even if all refuse secondary education. This is inevitable when there is such a direct contact. As a result, what young people need is not less education but **Christian education** to fortify them, even as Christ prepared, educated, and fortified His chosen disciples against the evil assaults of the world.

Recently, I asked a few former students of the E. M. S. this question, "What is it that you found here that you value or cherish?" I will give but a few of their appreciative answers.

Practically all included the "Christian fellowship" they enjoyed here. At first I was a bit surprised at this. But upon second thought I concluded, "How natural!" One student said, "The fellowship here deepened my Christian life." He was a student who had spent three years in his home high school. I believe that his contact with those of like belief clinched his God-given convictions with a determination that gave him new courage in his Christian life.

It is the sincere confession of many a Christian youth that in order to remain true to his convictions at home, he must exclude himself from social circles of his community and sometimes of his own church. We are glad for those who are strong enough for this, but there are those who are young in their Christian lives who give way under the stress of ridicule and love for fellowship. We should not wonder at this when Christ sought fellowship. The apostles loved it. Paul craved it.

The story of the youthful King David is beautiful, but have we not reasons to believe that much of his early success was due to his fellowship with Jonathan at critical periods? I believe that God had a definite purpose in contacting the promising but distressed David with the concerned Jonathan, lest he fall into utter despair. I doubt if we can realize how much some of our Christian young people are suffering from a lack of Christian fellowship. I believe that in isolated Mennonite communities, as well as in Mennonite circles where standards are not what they should be, there are Davids who are in need of a Jonathan in whom they can confide and with whom they can fellowship.

One young man recalled the "definite standards of higher social ideals." He not only found these in print but saw them exemplified, and he enjoyed them too. We do need standard-bearers. The past year a young man and I were discussing the popular social standards as they existed in his home community. It was his testimony when he saw the contrast of Christian and worldly social standards that the standards back home were altogether wrong. Time and again we see young men appreciate Christian social standards and then lament existing standards of their immediate communities.

One youth prized "the instructors who are interested in our spiritual welfare." The tenor of public education is unquestionably opposite from that of the Gospel. They stress leadership. They arouse personal ambitions to the exclusion of the Christian's divine guidance. I distinctly recall a student expressing his appreciation to his alma mater for teaching him the importance and grandeur of the commonplace task. Before he had aimed at a high mark in the world. He was striving to have a name above the ordinary. After studying in a church institution, by the help of his Christian instructors he learned the Biblical view of true greatness. Then he sought God's will and proceeded to find his place in God's program regardless of its lowliness.

"It increased my interest in the work of the church," replied another. He had special reference to getting into personal contact with members of various sections of the church. A local interest is absolutely necessary. Nevertheless, I believe that we can glean from the Apostle Paul's letters, an effort to acquaint one part of the church with the other. This creates an intelligent interest in the needs of the body. It is necessary for unity and power as well as vision.

Yet another appreciated the "spiritual emphasis" on all the subjects taught here, and further states, "I appreciate a Christian teacher for the subject of science." He continued to say that the difference was only appreciated after having had a teacher who was otherwise, because the theories of popular education contradict so radically true science. Many of our people become skeptical at the mere mention of the word science. This is unfair to one of the most interesting and valuable subjects God has given us. However, I know of no subject that has played more havoc than this one in our public schools. It is safe, only as far as it agrees with the true science in the eternal Word; and therefore, our church schools alone should have the right to teach it to Mennonite youth.

A worker in the church remembers among other things, "the definite teaching on church missions." We are glad for the increased missionary interests in the church. It is but a normal characteristic of healthy Christians to love the lost as themselves. Our church schools emphasize our missionary obligations. It is not true that all of the missionary activity of the church received its impetus from the church schools, but it is true that a large proportion of its workers are products of our schools or were influenced by them. This gives no occasion for boasting, for it is the natural result of Christian education and once this fails our church schools need new visions.

"Learned to know Christ better," is the suggestion of a young Christian. Unfortunately many a youth hits a snag in his Christian life. It may be due to unbalanced teaching or some unsolved problem he has run up against. I have known such who felt that they had mountains of difficulties, and all they needed was a better understanding of their Lord. Private consultations and meetings, intimate in nature and especially adapted to young Christians, have their wholesome influence. God's Word does bring results in willing hearts. It is a pleasure to notice definite progress in the life of a Christian.

Is the young man who appreciated the "hard work and study here," unusual? We believe that industry is in harmony with the life of our Lord and His teachings. Sometimes new students who were used to much leisure time in the public schools did not appreciate the full program here until they learned how much more profitable an occupied life really is. It is interesting to note that the young man who made this statement found plenty of time to be congenial and to enjoy our extracurricular activities.

One of our older students referred to the "greater appreciation" he received here for his home folk. He could not forget this though he is a father now. We hear this same testimony from younger students. It is the natural result that a Christian education binds the Christian youth to his parents' affections and desires. Contrast this with our youth in the public schools who frequently hears the religion of his parents jeered. Consequently, many are estranged in ignorance from their parents by the deceitful policies of worldly education.

Among others mentioned were, "a start in practical Bible study" and "an eye opened to true values and opportunities." Bible study is another of those indispensables every Christian must have. Its importance dare not be of less value than natural food for the temporal body. The matter of true values and opportunities is one that may result in grave and complicated sequences. Daily decisions must be made upon which one or more eternal destinies may depend. Such an eye is needed to overcome covetousness, to remove jealousy, and to the young man that complained, "There is nothing to be done," it reveals more to do than he ever dreamed of or is able to do even by God's help.

Thus while the task of the church in educating its youth may be a tremendous one, we believe, in the light of God's Word and existing conditions, it is one of her great and pressing responsibilities.

Harrisonburg, Va.

EDUCATION AS ADJUSTMENT

By Paul Erb

Education has been described as adjustment. It is the process by which an individual is brought into correct relationship with the facts concerning himself and his environment. Considered in this sense education, of course, is a lifelong process, but a school may be thought of as a place where the process is intensified and concentrated, and carried on under the most favorable circumstances.

First of all, we need to be brought into adjustment with the material world which surrounds us. The child must learn that the hot stove burns, and that some things are pleasant and advantageous. There begins very early the eternal questioning of the normal mind, and curiosity by no means passes with childhood. What are things made of, and why do they behave as they do? The mentally alert person is continually asking such questions. Many school experiences are designed to provoke and to answer these questions. The answers at which we arrive may often involve a change in our notions, or even in our systems of thought. Consider the adjustment required in the change from an earth-centered to a sun-centered planetary system.

One must learn also to adjust his thinking to the idea of historical sequence. True understanding can only come from a knowledge of what has been. "Let's get the history of this situation," says any well trained inquirer. If people were better adjusted in their historical thinking they could not so easily be swayed by war propaganda. Saul looked upon Jesus as an imposter and a blasphemer; a better informed Paul preached, "Him of whom Moses and the prophets did write." To get a real sense of oneself as a part of the procession of the ages—this is adjustment of the most essential sort.

But the individual needs to be brought into adjustment, not only with the objective world, but also with his own subjective self. It is strange but true that we often have most difficulty understanding ourselves. There is necessary a thorough and unprejudiced self-appraisal. This is difficult and may take a long time. What do I know, and what have I yet to learn? Frequently we do not know as much as we thought we did. What is my character? Where am I weak, and where am I strong? Do my standards of conduct need revision? How do others estimate me? Do I overestimate or underestimate myself? What can I do well, and what had I better not attempt? The multiplied contacts of school and college life, and the specific means of personnel and vocational guidance which schools often provide, are a definite help in these important self-adjustments.

Another form of adjustment to which education is an important means is adjustment to other people. No man lives to himself; single acts of one person are often of far-reaching consequences to others. Since the educated man must be society conscious, education must be thought of in social terms. A greater knowledge of people comes through a study of history, of biography, of geography, of literature. The student should neglect no opportunity to secure a better knowledge of human traits, and of human affairs, and of human relations. It is helpful to secure an appreciation of what others do for us, and our ideals of service will be developed by an understanding of what we must and may do for others. One can never overdo entering appreciatively into the viewpoints and motives, into the heart experiences, of others. How grateful we all are to the people who take the time and the pains to understand us! Many a life is a tragic failure because the important lesson of getting along with others has not been learned. If one comes to school with a chip on his shoulder, he is pretty likely to learn, even if it be by bitter experience, the folly of such an attitude. And he will be so much better off for having learned the lesson early.

Most important of all, education is to be thought of as adjustment to God. God, though spiritual, is just as real as any part of our environment. But the fatal maladjustment of modern life is its ignoring of God. Public education, seeking to be free from denominationalism, and much private education, seeking to be liberal and modern, have left teaching concerning God out of their program. This fact is the reason for the being of such a school as Hesston College and Bible School. We believe that life is not whole or complete without God. Unless in key with the infinite, life is inharmonious. If the Bible revelation of God and His will be not accepted, life is partial and beclouded in doubt and uncertainty. To bring his life into right relationship with God must be one of the educational objectives of every serious-minded young person. The opportunity and encouragement to do this should figure largely in the consideration which enters into his choice of a school.

Hesston College and Bible School, about to open its doors for another year, offers its facilities to the young people of the Mennonite Church. Here you will find the help you need in adjusting yourselves to the world about you, to yourselves, to other people, and to God.

Hesston, Kans.

COLLEGE IN THE LIFE OF A CHRISTIAN

By Stella Kauffman

To the young person who is deciding what his life work is to be, life is an unmolded urn ready for the master potter. The beauty of the finished vase will depend upon the pliability of the clay. If it is yielded to the skilled hands of the potter, it may become a piece of art, such as the potter had dreamed of for long years and had never been able to make. But if the clay does not bend to the potter's hand, it will be nothing more than an ugly, warped crock to be sold for a few pennies. The master potter will never point to the unbeautiful thing with pride and joy; no one will look at it and be inspired by its perfection.

Surely the young man or woman who would make the most of his or her life, must first of all be yielded to Christ. In His hands plain lives may become rarely beautiful because of their usefulness. In His hands they become perfect in symmetry; every proportion is perfectly measured.

In thinking then of what we would make of our lives, we should first ask ourselves what God would make of us. Perhaps you ask, "How can I know what His plan is for me?"

A prayerful consideration of your natural inclinations and abilities, along with your likes and dislikes, your handicaps and limitations, should help you to arrive at the decision which is best. If you are an intelligent person and have made reasonable progress in your school work, there is no reason why you should not consider a higher education as a part of your preparation for service. Some one has called education the apprenticeship of life. In our Christian colleges young people have the opportunity of working with and under the guidance of well-trained men and women, strong in the faith, who have as their greatest concern the training of youth for Christ and the church.

Perhaps it is discouraging to some who feel limited intellectually, to advise only the "intelligent person" to go to college. Surely there are many reasons why all who can attend a Christian college should do so. An education should train us to use the powers we have, no matter how limited they may seem, and every one has possibilities of developing into a useful character. Surely we should make the best of the gifts God has given us. But if we do not feel the urge to learn, and especially, if others must sacrifice greatly to help us, perhaps it is better to consider opportunities for development nearer at hand. Others will find home ties and responsibilities too great to attend college. But many more young men and women are free of responsibility. They have strong minds and bodies that should be developed for the work of Christ. These are the young people that should be urged to go to college.

Perhaps you will find barriers standing in your way. It is true that few of you will be given the money for four years or even one year of college. Some of you may not even be able to borrow what you will need. There will be people ready to discourage you on all points. But are you willing to work and will you pray for God to open the way for you to fit yourself for a higher calling? Then, before you admit defeat, be sure that you have exhausted every possibility of making your way through school.

In recent years, during the financial depression, many young people have been forced to work while in college to earn their expenses. But in doing so they have learned new skills and have learned to depend upon themselves. Many find that the work they engaged in at that time, is useful later in getting more permanent positions.

Some who are considering college as a preparation for life, may say, "But, I don't know what I want to do. I don't want to teach, and I don't want to . . . ." Perhaps too many of us feel that such things must be decided before beginning our college work. After all, you may change your mind again as new interests and possibilities develop and as God opens new doors. God often guides us into different ways than what we plan ourselves. Just as we think we see our way clear ahead and are going on with a new anticipation, God may close a door, and we must take another path. You may even plan to be a foreign missionary and find that God wants you as a teacher in a class room. You may spend four years learning all that the curriculum offers on a certain subject, only to find that your life interests lie in another field of knowledge. College days are truly an apprenticeship for life and as such, they are a continuation of that period in which we develop our minds and our bodies until they are indeed ready for service. In due time the way will be opened for us, if we are willing to be led by the hand of God.

In what ways does a college education fit us for more efficient Christian work? First of all, in college life, we learn to know people. There are few places where we come in contact with a greater variety of personalities than on a college campus. We develop among these many friendships. We learn to live with others, and to be sympathetic and courteous. Some of our crude ways and mannerisms are refined, so that we are more able to meet people everywhere. We learn in college as in no other place, our faults and our peculiarities, and in recognizing them, try to overcome them.

In the classroom we are constantly aquiring a new knowledge of the world about us. But more important is the fact that we are learning to think clearly and for ourselves. We will forget a great deal of what we learn, but what we retain is blended with our ideals and our character in such a way as to make well-rounded personalities, ready for the many situations the world demands that we meet.

Then life on a college campus teaches us restraint. We come to have deeper respect for others and their opinions. And at the same time we learn to think before we speak or act. Youth is naturally unrestrained. But the same energy that goes into their unrestrained acts should be conserved to use in an effort toward action. That is well planned. In our college life we also learn to use restraint in our habit life. We are encouraged to break bad habits and form new and better ones. Much of this is a reaction to the people about us, and in adjusting ourselves to one large group we have learned the secret of getting along with all kinds of people.

But of course, the greatest thing that college can do for the young person is to make him a better Christian. Taught in the classroom by men and women who are strong Christian characters, coming in contact constantly with other students of high Christian character, the student has a great opportunity to grow in his own Christian life. Of course, there are students even in Christian colleges who are not Christians, and others professing Christianity who are not living the Christ life. The young person must choose his own friends and associates from the many different characters about him. But many students will tell you, and many of us know it to be true from our own college experiences, that they have been helped toward a better Christian experience because of the Christian friends they made at college. The most liked students are usually the best Christians. The unselfishness and sincerity of a real Christian does not fail to attract the love and admiration of everyone.

To the weaker Christian student, new strength comes in hearing the testimony of others in the prayer groups and the devotional meetings. In the classroom he has many things made clear that may have been disturbing his thinking. For not only in Bible classes, but in every subject field, the faculty keeps before the students the Christian point of view.

The greatest opportunity that the student has, however, is to avail himself of better Bible knowledge by taking the Bible courses. Such study is especially valuable for the young man or woman who is expecting to go into definite Christian work. It enables a better acquaintanceship with the Bible and its teachings than can be obtained in any other way. For the student who is preparing for some profession, and who finds time only for the required amount of Bible study, there are Bible and mission study classes that meet an hour each week during the year, and chapel services, various group meetings and the Sunday services. Many students engage in active Christian work while at college, in the Sunday schools, jail services, mission and visitation work.

All of these opportunities are waiting for students in our church schools. The young person who decides to attend college at one of our many state schools or universities will forfeit practically all of these opportunities to strengthen his Christian life. It is true that some of our young people have gone to such schools and have retained their faith. But for many, the conflict of liberalism and modern thought against their old faith has ended in the defeat of their Christian faith. It is true, of course, that there are some sincere Christians on our university faculties and there are Christian forces working to keep students true to their Christian ideals. But in the great throng of students in which one finds himself it is easy to become indifferent and careless at first, and then when spiritually weakened, to be overcome by the illusions of unchristian thought. Only one who has Christian principles firmly planted in his mind and heart, and knows what he believes and why he believes it, can hope to weather the intellectual storm of our great universities.

Wellington said, "Educate men without religion, and you make them but clever devils." Do we believe this, and is it not enough to make us remember the purpose of our own church schools?

The Apostle Paul had been well taught in the Jewish law and prophecy. He had studied with the best teachers of his day, and knew the thought of both Greeks and Romans. God knew why He chose Paul as His "chosen vessel." When the Lord spoke to Ananias in a vision telling him to go to Saul, blinded and converted on the road to Damascus, Ananias was afraid to go because he knew Saul was an enemy of all of Christ's followers. But the Lord said, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and I will shew him how great things he must suffer for my name's sake."

Versed in the law and prophecy, and familiar with the great Greek philosophies, Paul, when he saw the truth of Christ, was able at once to use his knowledge to point out the fulfillment of the law and the promises of God in Christ. He went out and "straightway he proclaimed Jesus in the synagogues, that he is the Son of God." At Athens the Greek philosophers heard him speak and called him before them at Aeropagus. He quoted from their own philosophers and poets, but he showed the insufficiency of their philosophy and the surety of Jesus Christ. Perhaps not many believed, but there were some who did, and his work was not in vain. Later he appeared before Felix and Agrippa and again before the officials at Rome. Everywhere in his travels over Asia, Paul met men and women in all walks of life and was able to turn many to Christ.

Could Christ have used Paul in so great a way without his wide learning? Is it not also significant that Moses and Daniel, God's leaders in their day, were also well educated?

Surely with our church reaching out beyond our rural communities into wider fields of activity, we need men and women who can stand before learned scholars and officials, and kings if need be, to speak for the cause of Christ and His people. Should we not put ourselves in a position where Christ may use us as His chosen vessels?

Goshen, Ind.

A DAY AT AKABA—IN THE STEPS OF THE CHILDREN OF ISRAEL

By Anis Charles Haddad

More than three thousand years ago a journey of surpassing interest was made by a large number of families all more or less related. And it was a real journey, over a thousand miles long, not a mere tale, to illustrate the growth of a particular nation. For the country through which the travelers passed has changed so little in thirty-three centuries that the old route can be easily traced today from one great landmark to another.

If we would follow today the route of this never-to-be-forgotten journey of long ago there will be for us none of the comforts and conveniences of modern travel—no fast trains, no hotels, no ships and but few inhabitants in the dry, stony, desert through which most of our way lies. We should make up a party, hire guides, camels and tents, provide ourselves with stores of food and suitable clothing, and prepare to lead the life of wanderers for some weeks. Day by day we should jog along on camel backs, where no car can cross. Night by night we should eat in a tent and then retire to sleep. And all the time we should be really open-air folk, living close to the beauties and marvels of Nature.

First and foremost is the wide and splendid sky, above and all around; now rose and gold, flashing with delicate, clear colors mingling in unspeakable beauty; now still and cloudless and intensely blue; now as night falls, deep purple, sown with glittering diamonds.

Then there are the abrupt changes that pass hourly before the visitor's eyes as he drives on his journey. The intense calm and silence of the desert is suddenly broken by magnificent, heart-stirring storms; the glaring thirsty heat of the sandy, rocky wastes ends suddenly in the blissful rest under the tent. Above the wide stretches of yellow sand, sparkling with salt, strewn with boulders, dotted with tamarisk and other shrubs, rise majestic, rugged mountains, from which are to be had some of the finest views in the world.

More than this if we should take only part of this journey we should still have memorable associations and feel all the time that nothing is really unknown and strange to us, so often have we heard the story of "how Israel came out of Egypt."

We left Petra in Edom one early morning in April and drove towards the Red Sea. Late in the afternoon we came in sight of this glorious sea. The mountains of Arabia in their dim, grey outlines, first came into view and then the blue quiet waters of the gulf. As we drove towards the beach no sign of life was seen, except the play of waves—no boat, no commerce, as when the keels of Solomon and his successors cleaved the waters on their voyages hither and thither in traffic with the great Tarshish of the East. Now all was still and almost dead. We soon reached palm trees and a few Bedouin hovels.

Here we came to the shore of the other arm of the Red Sea, and alighted amid a motley group of soldiers and squalid Bedouins sitting crosslegged and smoking, all of whom were awaiting the arrival "of tourists" as an event of their dull life. As soon as our cars passed through the main street of Akaba, and reached the promenade that faces the sea, that deserted place was of a sudden alive with baskets, shells, boys, half-blinded men, policemen and gentlemen, who came to see the strange sight.

I had really expected to find Akaba a place of some importance, but it is a wretched place, situated in a very beautiful palm grove at the northeast extremity of the gulf. It consists of a small cluster of rude stonebanks with a few fenced gardens ranging along the gulf, watered by the "shadoof" in which grow, in addition to the date-palms, onions, tomatoes, cucumbers, and other variety of vegetables.

What a humbling picture does this very spot present of the perishableness of human enterprise and temporal interest. If one could minutely trace out the change which it has undergone since the day when Israel encamped on it in their wanderings, we should gaze on it with a solemn and melancholy interest. Numbers 33:35.

Elath, the ancient name for Akaba, is mentioned in Scripture narrative. Akaba was undoubtedly the proper warehouse of commercial enterprise. On the conquest of Edom by David, he took possession of this place, and there established a trade to all parts of the then known world. At it, ships were built by Solomon and some of his successors, but in every case where a contest subsequently arose for the place, it was for Elath the head of the gulf and the key of its commerce.

Here was the port of entry for the wealth of Tarshish, the great unknown beyond, and through its gates flowed to Jerusalem the gold of Ophir, the silver, the precious stones, spices, sandal-wood, peacocks and apes, destined for Solomon's metropolis, till gold and silver became as stones on the streets of the holy and beautiful city. While this trade through Elath was not the only source of the wealth of Jerusalem it cannot be doubted it was the source of much of it. Not more important to the grandeur of the Jewish nation was the building of the Temple by Solomon, than the success with which its commerce with the Orient was created and extended; that without this would have been impossible. Then as since, the Occident derived its riches from the teeming Orient. In a single year Solomon's importation of gold alone from the mines of Ophir was six hundred and three-score and six talents—or fifteen million dollars. See I Kings 10:14. Though every year may not have been as productive, we can easily imagine the vast sums which must have accumulated during a long and peaceful reign of forty years. Need we wonder at the targets and shields of beaten gold hung up in his armory or at the golden steps by which he ascended to his throne or at the rich and gorgeous furniture with which he decked the house of God?

As significant of its importance to the kingdom of Judah, the only fact mentioned of Azariah's reign is, that "he built Elath" and restored it to Judah. II Kings 14:22. It continued in possession of the Israelites about one hundred and fifty years, until in the reign of Joram, it was recovered by the Edomites, from whom it was retaken by Azariah. Upon it too Syria, looked constantly with covetous eyes—with some such desire as Great Britain now.

Now Elath, into the storehouses of which the products of the Indies were emptied, and whence swept the great caravans in different periods to enrich, in turn, Jerusalem, Damascus, and Petra, has disappeared. Absolutely not a stone of it is to be seen. The channels of its sea have become a prey to the busy coral builders, and its once strong structures have crumbled into fine dust.

Little Urchins, in Search of Shells, Now Stroll along the Deserted Beach of the Red Sea, Where Once the Great Vessels of King Solomon Were Moored

We enjoyed the rest at Akaba, as the wandering Israelites did so long ago, for its palm trees and wells are all unchanged, and the Bedouins who cluster around us catch the quails for food as the Children of Israel did, when the poor birds were weary with battling against the wind. Just as overwhelming now as then is the sight of the mangnificent mountain ranges of granite. There they rise to the east of the Red Sea high above the desert and the sea, like watchtowers between two continents. It had taken us about six hours to come by car from Petra to this spot, but the great procession of long ago required about four weeks to arrive here. Here Moses kept his charges for almost a year, teaching and training the people who had been ruled so long by the whip. It was a hard task to make them law-abiding.

At night we received a visit of ceremony from the District Officer of the fortress. Scarcely were we seated in the tent, when a fine venerable personage—a sheik of a Bedouin tribe, with a white flowing beard, and arrayed in his full desert attire, presented himself as our guest, and very unceremoniously took his seat, while the door of the tent was surrounded by a wild-looking set of hangers-on, of various tribes, who squatted in the dust and intently gazed on all that was passing, exchanging sundry remarks with each other, indicating a prying curiosity. Coffee was forthwith served, but we soon found that our hospitality was bidding fair to keep up a constant succession of visitors, as long as the coffee lasted.

The next morning we examined the old remains of once mighty Elath. We entered the fortress, in the midst of which is a very deep well, which supplied the village with pure rain water. It is seriously believed that the Israelites must have dug this well to store the precious water which then was lacking. It is indeed very interesting to look into the depth of this well, and marvel at the extraordinary hard work that the Israelites must have experienced.

At present beside this fortress, Akaba, contains only a few rude habitations of the most wretched kind—a dreary contrast to its former greatness. The squalor of the two hundred villagers is distressing. They seem to have no resources but the fish they catch, the few chickens they raise, the supply of fresh dates and good vegetables from their gardens and what they can filch from both caravans and "generous tourists."

We sat by the shore. The rising sun threw its mellow beams upon the transparent waters of the gulf and the eastern mountains lighted by its rays persented a fine picture of dark jagged peaks and masses. It was a beautiful sight, with here and there the rich red coral reefs jutting above the waves.

We walked for over an hour gathering shells of every shape and color. The shore is strewn with innumerable shells of every variety and size, from the smallest up to those weighing several pounds. Many were the sharp and animated controversies as to who could produce the most cunningly fashioned or the most variously and delicately tinted specimens. We all bore away collections more or less large.

We also noticed crabs rushing for water. It is funny to see these crabs and snails when approached scamper for the water at a race-horse speed. A dozen may be seen running off at once. The shore is everywhere dotted with small tracks which the Bedouins say are made by a species of shellfish that come upon the land every night and return to the sea in the morning.

The tall palm trees above us formed a delightful shade, while full in front lay the gulf with its deep blue waters, sparkling in the early sunlight, and rippling to its margin within a few yards of us. The transparent water was very inviting, indeed nothing can look purer than the waves as they rolled in over the clean white sand. I could not resist the temptation, and before we left that day, I took several refreshing baths.

On the smooth waters of the gulf is to be seen here and there a fisherman astride the trunk of a palm tree for a boat, plying the only occupation of the resident Bedouins, while scores of sunburnt children are sporting in the shallow waters at the margin, dashing along and shouting with wild joy. Near by, standing forth on the sand in rows, the devout Moslems with face turned towards Mecca, bow their foreheads to the earth and mutter their morning prayers.

Jerusalem, Palestine.

THE SCARRED HAND

(Continued from page 258)

favorites. Do tell me the story of the picture —please, daddy." So Dixon told him the story, and it interested him greatly.

"It's like you and me, daddy," said the boy. "When the Lovatt's wanted to get me, you showed them your hand. Perhaps when Thomas saw the scars on the Good Man's hands, he felt that he belonged to Him."

"I suppose so," answered Dixon.

"The Good Man looked so sad," said Dicky, "I 'spect He was sorry that Thomas did not believe at first. It was horrid of him not to, after the Good Man had died for him!"

Dixon did not answer, and Dicky went on, "It would have been horrid of me if I'd contradicted like that when they told me about you and the fire, and said I didn't believe you had done it; wouldn't it, daddy?"

"Yes, very."

"Supposin' I'd been horrid like Thomas and not believed about you and the fire, should I have had to be the Lovatt's little boy?"

"Of course not. Whether you believed it or not, I had saved you," answered Dixon almost fiercely—dimly conscious that he was carrying on a line of argument which he had heard somewhere before.

"But I would have believed at once when I saw your hand, like Thomas did," said Dicky, noticing that his beloved "daddy" was ruffled.

For the rest of the day Dicky's thoughts ran on what he called his favorite picture, and in the evening he wanted daddy to tell him the story again.

"Thomas must have been sorry he had made

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BIBLE STUDY

TABERNACLE STUDIES

LIV. The Symbols of the Passover and of the Lord's Supper

By the Bible Study Editor

In the observance of the Passover there were several things that seem to have been of spiritual import, or significance. The foremost of these was the blood that was shed and then was struck on the doorpost and lintels of each door where the passover was eaten. The second was the flesh of the lamb that was roasted and eaten during the passover night. There was besides these, two accompaniments to the passover feast,—the unleavened bread and the bitter herbs.

The manner of eating the passover had for the Jew a special significance. It was a memorial of their release from Egyptian bondage, and was, therefore, eaten with haste, with loins girded, and with a staff in the hand. The time element also entered into this feast of memorial, for it was observed but once a year, and on the evening of the fourteenth day after the first new moon following the vernal equinox. There were many things to be carefully observed in the celebration of the passover, and none of them could be neglected without violating the Lord's commandment and failure to perpetuate the spiritual significance of this sacred ordinance. This was the one great memorial feast which the Lord established for the Jews. As a figure of Christ who should come it was equally significant and at His coming it was fulfilled in spirit as it had also been observed by Him in its divinely given form.

When the Lord instituted the new memorial for the believers at the time of the last passover, He gave but two elements to be used in memorial,—the bread and the cup. In making use of these two symbolical elements He gave but two things which the believer was to observe; the bread was to be broken and all were to partake of the cup. The place of observance, the number who shared in the rite, the time of the celebration of the Lord's Supper was left very largely to the circumstances of the occasion which largely determined and even now determine these things. "As oft as ye eat this bread and drink this cup ye do shew the Lord's death till he come."

The Similarity of the Elements

When Jesus ate the passover with His disciples He suggested that they were observing what He called a new testament. The testament idea was implied by His statement regarding the new institution which He called the "new testament in my blood, which is shed for you." There was no old testament before the new one was instituted. By implication, then, the old testament or covenant of God with Israel stood in the blood of the passover sacrifice. By that covenant God delivered His people from the land of Egypt and set them apart for Himself in the land of promise. Every year the nation of Israel celebrated the faithfulness of the Keeper of His covenant. In this former covenant, or old testament there was a body and blood; the body was broken and the blood was shed. The lamb of passover was a figure of the Lamb of God, and the blood of the passover lamb was a type of the blood of Christ in which was the life that was poured out for the sins of the people by which atonement they are reconciled unto God.

The unleavened bread of the passover had no significance as a representation of the breaking of the body and the shedding of blood. It was used to represent the haste with which the people left the land of Egypt, the land of their affliction. It thus represented haste and affliction, and was called by Moses the bread of affliction. Deut. 16:3. In the story of their hasty departure from the land it is stated that they hastily took their dough trays in which was the unleavened dough. The hasty departure resulted in eating unleavened bread. The unleavened bread followed the slaying of the lamb and the roasting of its flesh.

In the new testament the body of Christ was slain and the blood was shed. Jesus gave the bread of the new covenant as a token of His body that was broken. This associates the bread of the Lord's Supper directly with the body of Christ. As related to the passover feast it would answer to the lamb that was slain, and would have no relation to the unleavened bread of the passover in its significance. It was Jesus who chose to use the bread in this significant manner, and it must answer the purpose to which He thus consecrated it as a symbol of His own body, the body of the Passover lamb that was slain for us. I Cor. 11:24.

Instead of the blood of the passover lamb which was struck on the door Jesus has given the cup as a token of a New Testament in His blood. Here is a new element of commemoration which was not mentioned in the passover celebration. Under the old Testament there was no substitute for the blood of atonement. Bread and wine were used in connection with the sacrifices on the altar of the Lord. The former was called a meat offering and the latter was called the drink offering. But when Moses received the law of celebrating the passover no mention was made of the cup or of the drink offerings. Hence, in the new institution the Lord gave the Church a new emblem with a new significance. The cup is the new testament in His blood.

Not only is the bread of the Lord's Supper not related to flesh, and the cup not related to blood, but the bread and the cup are not related to each other. The bread is not a product of the vine and the cup is not a product of the grain which produces the bread. But under the old dispensation the flesh and the blood are intimately related. The body is broken and the blood is shed. Matthew and Mark say,—"This is my body." Luke says,—"This is my body which is given for you." Matt. 26:26; Mark 14:22; Luke 22:19. Similarly Matthew and Mark state, "This is my blood of the new testament," while Luke says, "This cup is the new testament in my blood." Thus Jesus inaugurated the new ordinance for the commemoration of His body and blood with two elements differing from the Old Testament symbols which stood in flesh and blood, with elements differing from each other but answering to a purpose ordained by His own wisdom.

It is evident that the memorial of the deliverance from Egypt was nothing more than a memorial of that important event in the history of Israel. There was one sacrifice and observance of the ordinance that caused the angel of the Lord to pass over the doors of Israel's homes and save the first born from destruction. The same event was the occasion of the judgment of God upon the Egyptians when every first born son of Egypt died, and the King was made willing to let Israel go. It was the first passover. In each succeeding year the memorial was celebrated. Israel had been delivered and there could be no further deliverance. By no means could the passover lambs of remembrance deliver those who had already been saved from the bondage of Egypt; but the memory of that deliverance could refresh the spirits of the people and renew their devotion to God who had saved them with a mighty hand and had brought them out of the land of their captivity. There is a great distinction between the actual saving power and the memorial of it.

The emblems of the Lord's Supper becomes a memorial of the body of Jesus Christ which was nailed to the cross and of the blood that was shed before God for the remission of our sins. "This do in remembrance of me." "By one offering He hath perfected forever them that are sanctified." Even as the memorial of the passover had no power to save Israel, the memorial of the Lord's death has no power to save from sin. But the remembrance of the atoning death of Jesus Christ has power to refresh the mind and renew the faith and devotion of the believer in the actual power of his salvation. In these two respects the passover and Lord's Supper are similar.

Particular Distinctions

The passover was fulfilled at the crucifixion of Christ. "Christ, our passover is sacrificed for us" (I Cor. 5:7). There could have been no other fulfillment, for there was no other sacrifice that could have taken the place of the Son sacrifice, the shedding of blood for atonement and salvation from God for those who accepted that atonement by faith. The judgment of God has passed over those who partake of Christ and are under the saving power of His blood. The passover feast has ceased to exist. It has been said that there has never been another passover feast as such since the time of our Lord's crucifixion. True, there have been many celebrations of the day and a remembrance held of the feast, but there have been no lambs slain and no blood struck upon the doors, and no feasts of the flesh at the place appointed for that celebration at Jerusalem. The empty celebrations of the modern Jews is not the passover established by the law of Moses. The passover is fulfilled and has ceased to exist.

On the other hand, the memorial of the death of Him who became the Passover Lamb of God continues to function, and will continue as a divinely instituted memorial until the coming again of our Lord. 1 Cor. 11:26. "This do in remembrance of me" (Luke 22). The revelation of Jesus to John emphasizes the value of the memorial. "I am He that liveth and was dead and behold I am alive forever more" (Rev. 1:18). It is not a memorial of One who was, and is not, as was the case of Jacob's mourning for Joseph. He is, and will come again. The value of keeping the memorial is the manifestation of faithfulness to One who lives and is conscious of that faithfulness during His absence until He shall come again. It is fitting at this point to note that Jesus had told His disciples that He would not again partake of the fruit of the vine until He would drink it new with them in the kingdom of the Father. Matt 26: 29. This was said to them after He had given to them the bread and the cup of memorial. In that saying is implied the fact that He would come again, which statement is made by Paul as one that He had received from the Lord. I Cor. 11:23-26. In the light of these facts it is essential that the observance of the memorial of Christ's death for the atonement of our sins shall continue until the appearance of the Lord in His kingdom with His disciples. He will drink anew with them the new fruit of the vine instead of the old vintage of the passover or the present memorial.

The distinction between the eating of flesh and the use of bread to represent the sacrifice that was made should also be noted. The Law of the Lord was never adverse to the use of flesh for food after the days of the flood. During the period after the flood flesh and blood were used sacrificially by God's saints. Flesh and blood sacrifices were established unto Israel by the law of Moses. It was the blood that made atonement for the soul. Each time of shedding blood pointed to the One whose blood should be offered for sin, according to the word of God in the Law and Prophets. Blood must be shed for sin. After the days of Christ there was no need of further shedding of blood for the "Precious blood of Christ, as of a lamb without spot and blemish had been offered, and atonement for the world had been accomplished. It was under those conditions that Christ gave the bread to represent His body and gave the cup to represent His blood. For no blood need ever again be offered for the sins of men.

But there are also elements of breaking and crushing in the emblems of the memorial of the death of Christ. The grain must be crushed and the bread must pass through the heat of baking in order to be the bread that is broken as was the body of Christ. The fruit of the vine must be crushed and pressed in order to produce the fluids that represent the blood of Christ which was poured out for the sins of the world.

The Memorial of the Body

We have considered the fact that the bread was instituted as the emblem of Christ's body as was the flesh of the lamb under the passover celebration. Various constructions have been placed upon the language of Jesus concerning the value of this element. Some have called it the actual body of Christ, others have called it the mystical body of Christ, and others believe it to be only a symbol of His body. There is only one body that could be used of God to take away sin,—the body of His own Son. While the sacrifice was esteemed as holy when it was placed upon the altar or was used for a holy service, it was never considered to be more than the body of the beast. The apostle uses the expression regarding those elements, "The bodies of beasts whose blood is brought into the temple." Heb. 13:11. He calls those beasts bulls, goats, heifers, etc. Heb. 9. He admits that they cannot take away sin, for the One must come who offers His own body to perfect forever them that are sanctified. Heb. 10. In the Old Testament no divine attribute was attributed to the sacrifices which were admittedly only shadows of the good things to come. Why then should the glory of the Only Begotten Son be overshadowed by the elements of the earth which He gave only to be a memorial of His body and of His blood? With regard to the elements, the bread and the cup, our Lord said "This **bread**" and "this **cup.**" The apostle also called it bread after he had spoken of it as having been blessed. At no time and in no place in the New Testament are these material elements spoken of as more than the ordinary bread used in a memorial sense. There is no indication that they attributed divine honors to it nor gave it divine titles. In fact after Jesus had blessed the bread He broke it and gave it to His disciples and called it bread. Regarding the cup, the Lord also indicated it as "the new testament in my blood," not **"of"** my blood. Back of all of these mysterious and superstitious uses of the emblems lies the fact that the body of Jesus need not be again broken, nor His blood shed as an offering for sin.

The view which the Christian may hold regarding the bread and the cup of the Lord's Supper is that which the Apostle Paul plainly states,—"As oft as ye eat this **bread,** and drink this **cup,** ye do shew the Lord's death till he come." This fulfills the request of the Lord, "This do in remembrance of me."

The Nature of the Bread and the Cup

Again there are differences of opinion as to the nature of the elements of the Lord's Supper as consecrated by Him for the memorial of His body and blood. It is evident from the circumstances and the occasion of the giving of the ordinance of the Lord's Supper that the bread which Jesus used in instituting the memorial was the unleavened bread of the passover feast, for all leaven had been put away for the period of the feast of unleavened bread. It is evident, however, that the disciples continued the ordinance which the Lord had established, but they observed it on other than the occasion of the passover and feast of unleavened bread. On the day of Pentecost and afterwards the disciples continued their ministry and the breaking of bread was observed by them from house to house. It is significant that nowhere in the Old or New Testaments is the term for bread used to signify either leavened or unleavened bread without the qualifying adjective. It is thus impossible to state that the disciples used only unleavened bread when observing the Lord's Supper. It is only an implication from the occasion of its institution that unleavened bread is required.

In the use of the cup, which, in connection with the passover, was not mentioned under the law, Jesus used one cup at the close of the passover and another after having broken the bread and calling it the emblem of His body. This cup was used in the spring-time when there was no new wine. Both the wine and the bottles would have been old at the time of the passover. No new wine could have been used until the time of the grape harvest later in the year. Jesus said, "I will not drink of the fruit of the vine until I drink it new with you in the Kingdom of my Father." The cup then, would have been the old wine, past the fermenting stage, although not of the highly intoxicating nature of what is now termed good wine. Neither would it be proper for us to say that Jesus made new wine for this special occasion. What kind of wine would the apostles have used on the day of Pentecost and later in observing the ordinance of the Lord. There is room to imply that the wine used by the Corinthian Church was of an intoxicating nature when used to excess, for he spoke of their being drunken while others had nothing. It is evident that the observance of the Lord's Supper as a memorial feast does not consist as much in the nature of the material used as in the spirit of the observance of the institution.

The Apostle urges the Christian brotherhood to keep the feast with the unleavened bread of sincerity, and to purge out the old leaven. As the passover was observed with the use of the unleavened bread, so should the emblems of the Lord's Supper be used, as representing His body and blood with the bread and the cup as directed by the Lord. But the feast should also be observed with,—as an acompaniment,—the unleavened spirit of faith, truth and righteousness on the part of those who draw near to keep the feast in memory of Him who gave His body and blood as the Passover for our souls.

MISSIONS

THE DEPRESSED CLASSES MOVEMENT IN INDIA

By Geo. J. Lapp

We are glad for this most interesting discussion of a movement which has been attracting world-wide attention. May we pray earnestly that these seekers for light may find the "true Light, which lighteth every man that cometh into the world."

This movement is the result of a great awakening among classes of Indian people who for centuries were held as outcastes by the Hindus at whose hands they suffered gross injustices. The most of them had been influenced however by Hinduism and had accepted the teachings and the rituals of the Brahmins. They were taught that they were born to be menials and scavengers. Many of them accepted this as their fate, developed a slave mentality and submitted to the unjust impositions imposed upon them by their oppressors. They have for generations been ruthlessly exploited by all classes in India.

1. **Who are these depressed classes?** The most of them were the original dwellers of the land and were forced into subjection by the Aryan hordes who overran the country centuries ago. In the southern part of India they were conquered by the Dravidians who gradually accepted Hinduism and forced the humble aborigines into subjection as servants of the castes and scavengers of the urban and village settlements. While they submitted to this social and religious tyranny they never ceased to search for release, and from time to time sought to assert their rights but to little avail. The overpowering forces of Hinduism repeatedly hurled them back into a condition of enslaved social subjection. They were down-trodden, despised, exploited, forced into abject poverty, robbed of their initiative, and for centuries they have remained in virtual slavery to the pernicious caste system of India. Most despicable has been this tyranny over men's bodies and souls.

2. **What has influenced this great awakening?** It must be remembered that over ninety per cent of the Christian community in India are from the depressed classes. Christ has touched them, and they have ceased to be untouchables. The former oppressors have confessed to the great transformation that has come into their lives. In a certain village in South India, as reported by the Bishop of Dornokal in "Christ In The Indian Villages" (p. 59), twenty people from among the depressed classes accepted Christ and requested baptism. The Zamindar (landholder), who was very bitter against Christianity, persecuted them and tried in every possible manner to hinder them from becoming Christians but they persisted, received baptism and remained loyal to their new-found faith. Three years afterward the missionary visited them and the Zamindar called upon him and said, "Sir, I have come to thank you for this religion. I had not realized that Christianity was such a religion. You see these people now. How they have changed! They are clean, all their foul speech is gone. Their singing, their worship, their devotion is a marvel to us. They are honest, they do better work. We are all pleased. The teacher—Ah! He is a good man! Though he comes from the outcastes he can come to my house now. He is also our family physician. . . . If it were possible we should all become Christians." In another publication an instance is mentioned of a haughty Brahmin who asked an outcaste convert what he had received by becoming a Christian. The convert replied, "Among the many things I have received, one is, that I am not afraid of you."

During the decade between 1921 and 1931 the average number of converts won to Christianity from the depressed classes averaged 10,400 per month. Reports show that during the last year the average has increased. This steady stream exerts no small influence over the depressed classes all over India. Some of their most intelligent leaders have studied such reports as Dr. Pickett's **"Mass Movements in India"** and have noted the changes that have come over their people who have become followers of Christ. This marvelous transforming power of the Gospel as demonstrated in the lives of the Christian people bears an impressive testimony to those who know the changes for the better that have come over their lives. Mrs. Mohini Dass, in an address before the Depressed Classes Conference held in Lucknow in May, 1936, said, "Just consider our own motherland. Of the three communities in India which rank the highest with respect to numbers the Indian Christians are placed third in the order of numerical value but rank first with respect to the literacy of women. In both Mission and Government schools and hospitals the daughters from the so-called depressed classes, once suppressed, are now equal members of a glorious kingdom. They are untouchables no longer, for Jesus has touched them. Come with me to Kodaikanal in South India and climb to its highest peak and you will see stretched out before you many villages nestling among the trees. These villages have schools run by Local (Government) Boards and three out of four of the teachers in those schools are Indian Christian women drawn from the depressed classes, but now, teaching among others, the children of Brahmins, are looked up to and respected."

Christian young men and women from among these classes have received educational and professional training which enables them to rank high in every walk of life. One meets them in places of greatest responsibility. The influence of their transformed lives and of their emancipation from social suppression is greatly felt among those from whom they came, and they too are beginning to cry out for deliverance from the hand of the oppressor.

Another influence which is contributing to greater organized effort on the part of the Depressed Classes is the able leadership of those of their number who have, in spite of their social handicap, obtained scholastic training and have risen to places of prominence in professional or business life. At the same time they have nobly identified themselves with their people and have through careful counsel devised ways and means of rescuing them from being mere pawns in the hands of their former oppressors.

Another great influence has been the increase of literacy among the depressed classes and increased advantages afforded them for advancement intellectually. This enables their leaders to carry organized agitation among them through co-operating local leadership and through the printed page. Volumes of printed books and pamphlets against Hinduism have been written by them. Add to this the better facilities for travel and the greater possibilities of getting together from all parts of the country for counsel and convention and one is able to understand to a certain extent the momentum that such a movement soon develops, once it gets under way.

3. **Who are the leaders of the depressed classes?** They are men of influence who have risen from their own ranks. There are a few who are not of them but who have strongly identified themselves with their cause and who have come to be recognized by them as not only their well-wishers but as real benefactors. The personnel of their recognized leadership is found in a committee appointed at the All-India Depressed Classes Conference which is to serve as an executive body of the national organization and to carefully examine the different aspects of all the religions and consider the whole matter in the interests of the depressed classes and submit their report at the next Conference which presumably will be held about a year hence. The names of the members and the area they represent are given as follows:—

Bombay

Dr. B. R. Ambedkar, LL. D., Chairman. From among the depressed classes, studied ten years abroad, a lawyer and statesman of national reputation.
Dr. P. D. Salanki.

Central Provinces

Mr. Hardas L. N.
T. C. T. C. Sakhre, M. L. C. (Member Legislative Council).
S. G. Naik, M. L. C.

Bengal

R. L. Bishwas, Advocate.
M. B. Mullick, M. A.
Radhanath Das, B. A., B. L.
Dr. R. N. Pershad.
L. M. F. Munger.

United Provinces

R. S. Ch. Shiam Lal.
B. Baldeo P. Jaiswar.
Seth Buchcha Lal.

Madras Presidency.

Rao Sahib N. Shivraj.
Rao Sahib Muni Swami Pillai, M. L. C.
Swami Sanhauigan, M. A.

Punjab

Mangoo Ram.
Hans Raj.

Hyderabad

Mr. Venkatam.

In addition to the above-mentioned names we might mention Pundit Chandraprasad Jigyasu, B. A., of Lucknow, a noted writer and lecturer who has come from a low caste and has taken up the cause of the depressed classes. His writings are scathingly anti-Hindu and strongly controversial. Mention might also be made of such local leaders as Mr. Bansilal of Raj Nandgaon and others who are men of local influence and who are heartily co-operating with the national leaders of the general movement.

4. **What is the nature of the depressed classes movement?** It is fundamentally social. Having been suppressed socially for many generations they are clamoring for social recognition. From a study of the personnel which makes up the executive of the national organization and the relation some of them bear to the Government one would naturally suppose that among the other factors, the political would play a part. Those who attended the All-India Depressed Classes Conference at Lucknow as observers are of the conviction that the search for spiritual regeneration is sufficiently strong to give them a higher motive than merely social or political. Yet, considering the background of the people in general and the political and other relationships of the leaders, one is compelled to take into account possible mixed motives on the part of many who are in the lead of the movement. But such admixtures are not found among these people alone, nor in India only, therefore wherever they may be found the Christian worker is duty-bound to give the unadulterated Truth as it is in Jesus Christ and do everything possible to supply their greatest need—the spiritual—whether they are conscious of it or not, in order that they may be brought to an unconditional surrender to the will of God for them, a wholehearted acceptance of Jesus Christ, a regeneration of heart, and a reconstruction of the life on the basis of the principles as set forth in the Word of God.

That they are seeking for social and religious privilege is clearly set forth in a resolution adopted in the All-India Depressed Classes Conference. It is in three sections, as follows:

(1) This Conference expresses its full confidence in Dr. Ambedkar and declares its determination to follow whatever line of action he may propose. It pledges him its full support in the next All-India Conference which it is expected will be convened a year from now.

(2) This conference declares unreservedly that the Depressed Classes must sever their connection from Hinduism.

(3) This Conference calls upon the next All-India Conference to decide what religion the Depressed Classes are to embrace.

Shankar Rao Meshram of Nagpur, in proposing this resolution called attention to recent injustices, which the depressed classes suffered at the hands of the Hindus, which cannot longer be tolerated. In a private conversation with Dr. Ambedkar he asked the missionary what Christianity had to offer the Depressed Classes. The missionary very wisely replied, "Nothing of the earth or earthly. Only Jesus Christ who becomes our all and in all. An unconditional acceptance of Him will bring to them everything they need." To this Dr. Ambedkar replied, "Such a reply is more satisfactory than all the social and secular inducements presented by leaders of other religions."

5. **How can they be most effectively approached with the Christian message?** Those who are working in areas where very large groups of depressed classes have already accepted Christ strongly emphasize the fact that personal witness-bearing by Christians to their neighbors and friends has been the most effectual means of winning them. Some ignorant downtrodden villager, some servant girl in a non-Christian home, or some distant relative was converted. Christ touched him or her, and His love overflowed into a personal testimony to others of what He has done. It might have been expressed crudely, but it was accompained by a glowing countenance and a changed life and it won its way into other hearts and Christ also touched them and its power spread in the saving of many. But it must be remembered that it was always the Word of Truth that was proclaimed in this witness-bearing.

Then it takes the evangelist. He may be a teacher, a farmer, a professional man, or a preacher giving himself wholly to the ministry of the Word. Volunteer evangelism by individuals and groups organized through the agency of the Church with a purposive active interest is essential, and more and quite effective in reaching these seekers after Truth and Light. The missionary in any department of Christian activity can play an important part in his evangelistic ministry among these people.

The main factor in the approach to these people at the present time is that of attitude. It must be consciously Christian and sympathetic. One will find mixed motives. There are those who have ulterior motives for personal advantage. Some are supersensitive. Some have wrong ambitions. Others will point out stumbling blocks in the Christian community. These and the many other problems must be very sympathetically dealt with and the people must be convinced that we come to them with the love of God in our hearts, not in a spirit of superiority, arrogance or pride, but to bring to them the highest good that we know in the person and the will of Christ our Lord and Savior. Material inducements held out to them are detrimental not only to evangelizing them but to their own spiritual good. What shall we say more? The Word of God is quick (living) and powerful and if present in the spirit of our Master it will do its work in the hearts of these downtrodden needy people who, whether from the purest motives or not, are sincere in their search for release.

MY AIM

Whatever others aim to do,
Which dominates their whole life through,
Till they are laid beneath the sod:
Be it my aim from day to day,
As I shall travel on life's way,
To do the holy will of God.

My own will let me never seek,
Or e'en presume to ever speak
In opposition to my Lord;
But may it be the one desire
To which I constantly aspire,
To do the perfect will of God.

Let me remember that my eye
Sees not ahead, howe'er I try:
Presumption merits but God's rod;
So let me ne'er set up my will,
For it with joy my soul will fill
To do the blessed will of God.

O will of God, so good and wise,
To do it be my highest prize;
To walk the path my Savior trod.
Like Him obedient to be
To the all-wise divine decree,
Delighting in the will of God.

—John L. Perham.

6. **The opportunities of working among the depressed classes of our own mission field.**

We have the Gonds, Kamars (aborigines), sweepers (become such from other castes), Chamars (leather dealers), Satnamis (reformed sect of Chamars), Garas and Maharas (outcaste weavers), Mahars (Marathi weavers immigrated from western India), and others who for the most part are Hinduized in belief and religious practice but are denied social and religious privileges by higher caste Hindus, except some clans of Gonds who have settled in agricultural villages and have been given Hindu caste and social and religious status. A wealthy Malguzar (village owner) from among the Mahars, in conversation with the writer, said, "I have all I need, but as a people **Hamara Sanatan Bigar Gaya,** [Our eternal inheritance is rotted (gone) and how can it be regained?]" His sorrowful countenance manifested his great distress. We tried to tell him of our eternal inheritance through Christ and read to him the Word. He seemed to see a ray of hope, but he was groping through the mist of the ages and had come to mistrust any promise that might be made because of the many, many times they had tried to find and failed.

Brother and Sister Brunk have spent more time in any one center of the depressed classes (most particularly the Mahars) than any others of our missionary family. They were actually resident for a number of months in a most influential center. They found reasons for encouragement, as well as discouragement, but have not given up hope of ultimate success in winning the people. The others of us who visited other centers found similar conditions and attitudes of the people. The replies to all appeals to accept Christ were that they wish to come as groups and not as individuals. We were surprised at the knowledge that some had of the Bible. In one center a recognized leader quoted passage after passage of the Word and showed us the large amount of Christian literature he had in his home. He reads the Bible regularly. He is only one of many of like interest. Many of them express a real soul hunger. Many of them also say that they are honestly of the conviction that Christianity is their only hope. One couple from a center came to be baptized. After careful examination he and his wife were given the sacred rite before one of our congregations. When they returned to their home they found conditions such that up to the present time they have not openly confessed their new-found faith, yet to the missionary they repeatedly express their sincerity as Christian believers and also express their desire to be the first of a group that will unitedly and openly confess their faith in the village. Such as they make one wonder what might be the best method of dealing with them. But we are convinced that it is not the matter of method but of by every means presenting the Word of God to them, leading them to an acceptance of Jesus Christ, and also helping them to bear witness to what the Lord has done for them.

The movement is on all over India. It is on in our own mission field. We need to pray earnestly that it may not be directed into the channel of atheistic socialism by certain Indian leaders who are actually at work in this country. There is a spiritual hunger and a sincere search for spiritual satisfaction. How one wishes he could just place his arm in theirs and bring them in! It will take the working of the Holy Spirit to bring to bear upon their understanding and will the living Truth as it is in Christ Jesus. It must be witnessed to by those who are bearing the Message by both life and lips. We must search them out and keep in sincere sympathetic touch with them. We believe that God will in His own time bring them to Himself.

"In haunts of wretchedness and need,
  On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
  We catch the vision of Thy tears.

"From tender childhood's helplessness,
  From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
  Thy heart has never known recoil."

Shantipur, Dhamtari, C. P. India.

PROSPECTING IN THE SOUTHWEST

III. In Southern Texas

By Wm. G. Detweiler

In the last article I told of our visit to Matamoros, Mexico, and of our return to Brownsville, Texas. Contrary to our original plans to remain in the Valley for the night, we left Brownsville in the evening to return to Brother Reist's home in Falfurrias, 145 miles northwest. As we drove along through the Valley we passed through San Benito, where happily our attention was drawn to a lighted church. We stopped, and to our pleasant surprise found a Mexican Protestant Church service. We went in quietly and sat on one of the benches in the rear part of the building. There were about sixty in attendance. The pastor, a Mexican, was making a few announcements as we entered. After this he gave a Gospel message. Even though Bro. Hershey was the only one to understand fully what he was saying, yet we were all interested in hearing the message. It was the writer's first privilege to attend a Spanish service. After he had finished his message, he sent his daughter back to speak to us. She spoke a fluent English. She knew of the Mennonite Church: some Mennonites had been in their services. She reported to her father that we were Mennonite preachers, and that Bro. Hershey could speak Spanish. Consequently he was called upon to speak to the assembled group. How the congregation was pleased to hear him give a message in their tongue! We found this same spirit of appreciation elsewhere on the trip. The Mexican is delighted to have an American take enough interest in him to speak and to preach to him in Spanish. The welcome these Spanish-speaking folks gave us at the close of the service is something that we as Mennonites would do well to copy when strangers come into our services. It was an inspiration to us; on the other hand, our presence and interest seemed to be an inspiration to them. After this period of fellowship and an exchange of "Buenos Noches" we left these dear folks, having a greater appreciation for the Mexican, as well as a better understanding of his personality. A few hours' driving brought us back to the Reist home for rest for the night.

At Falfurrias

No section traveled through on the entire trip made a deeper impression upon me than the one with Falfurrias as a center. Geographically the section between San Antonio and Brownsville, a distance of about 325 miles, has much to commend it to the homeseeker and prospective fruit and vegetable grower. The climate is both healthful and delightful. While the folks at home were having winter weather, we were enjoying fine spring weather. Not only were we pleased with the climate, the fruit, and the people, but we were also impressed with the interest our small congregations in this section show in the Mexican and his salvation. One family at Falfurrias has been inviting the neighboring Mexican children into their home for the teaching of God's Word and the singing of Gospel songs. The next evening after returning from the Valley a number of Mexicans were gathered at the church where Bro. Hershey gave them a message in Spanish before he preached in English to the other folks. Southern Texas seemed to have many opportunities for work with the Mexicans. Nowhere on our entire trip did we find a better field for our Church to evangelize than the section between San Antonio and Brownsville. Here there are many towns with populations large enough to make it worth the while to begin work.

Back to Tuleta

Wednesday we returned to Tuleta, where two services were to be held in the evening, a service for the Mexican folk around Normanna, and an English service in the Mennonite Church in Tuleta. A Mexican has for a number of years been a member of the Tuleta congregation. He made a canvass at Normanna, and had a nice crowd out for the Spanish service at the schoolhouse. Very good interest was shown in this service. Bro. Hershey brought them the message. We were informed that the schoolhouse would be available for Gospel services regularly. It seems that this condition is rather typical of many Mexican communities of the Southwest: people hungering for the Gospel in their language, and ready to come out to services.

In San Antonio

Leaving Tuleta, we came northward to San Antonio, another beautiful city of southern Texas. This city has a population of about 260,000, of which number about 17,000 are negroes, and 90,000 Mexicans. Here we called on Mr. Cornelius, the secretary of the Interdenominational Council on Spanish-Speaking Work, who is also engaged in work among the Mexicans in San Antonio. He has been working in the Southwest and also in Mexico for a number of years. Because of this, and also because of his position on the Council staff, he was quite a valuable man for us to contact. We appreciated his spirit of co-operation and his expressed desire to have our church begin its work in San Antonio. He offered his further co-operation and help to our board in establishing its work. This was a different attitude from that which some workers took toward us and our work. He got his car and drove us through the city, showing us large sections where lived thousands of Mexicans, among whom he said there was very little, if any, Gospel work being done. Even though there are fifteen Mexican Protestant churches in San Antonio, each one of these would be responsible for 6000 people, if they were equally divided. Many of the homes of the Mexicans in San Antonio indicated that their occupants were of the better class of people. I should add, before passing, that Mr. Cornelius felt that of all the states in the Southwest, Texas was the most needy for Gospel work among the Mexicans. This is an important statement in view of the wide acquaintance and experience Mr. Cornelius has had in the Southwest.

Palm-lined Driveway and Citrus Grove in Southern Texas

The Interdenominational Council on Spanish-speaking Work

Something should be said about this organization, as it has been mentioned a few times in these articles, and will likely be mentioned again. This council, as the name suggests, is interdenominational. Eight of the denominations working with the Spanish-speaking folks are affiliated. Two of the main denominations not affiliated with it are the Baptists and the Pentecostals. Its work is confined to the southwestern states. Later we met other men who are connected with it, in particular, the president, Mr. Warnshius in Los Angeles. Mr. Cornelius informed us that their organization together with the Baptists and the Pentecostals represented about 450 organized churches, with a total membership of about 30,000. This Council had collected some valuable data, and had made a map which showed where their organization had work in the southwestern states, and what the nature of the work was. We were very eager to see this map, but we were told in El Paso that it was at Los Angeles with the president, Mr. Warnshius. Later when we came to Los Angeles, we called at once on Mr. Warnshius, but found that it was then in Albuquerque, New Mexico. Later when in Albuquerque we called on the man to whom we were referred for the map, only to find that the map was no more. All in all, the officers of this Council were friendly and sympathetic, and gave us valuable information.

Interview with Mr. Ball

Before leaving San Antonio we wanted to see Mr. Ball, a Pentecostal preacher who has been working with the Mexicans in the Southwest for years, and who has been very active in Spanish publication, educational, and evangelistic work. First we called at the printing house, but were disappointed to learn that he was at the Bible School farm, twenty miles south of the city. Unwittingly we had passed that place in the morning. Should we go back? We did go back, and found Mr. Ball a likable person, and one who was willing to give us a sympathetic ear, and to offer any advice that we desired. His Bible School and the School farm were interesting to us. Until last Thanksgiving he had conducted the School in San Antonio, but in order to save expense he bought this 165-acre farm, and erected buildings for the School on the farm. He draws his students, all Spanish-speaking, from a large area. One was there from Peru. All of the students are preparing for the ministry. We felt that his idea was fine. By training these Spanish-speaking students and sending them out to give the Gospel his work will be multiplied manifold. Some of these will likely take the Gospel into Mexico, where Mr. Ball would not be allowed to go as freely. After visiting and addressing the School, and being shown around the farm, we left with more knowledge of the great opportunities and needs of the Southwest. Mr. Ball emphasized, as also Mr. Cornelius had before him, the need of the San Antonio-Brownsville section.

Yes, the Mexican in the Southwest needs the Gospel, and needs it badly. Here in southern Texas we had found enough work to occupy our church for years. Here we found thousands upon thousands of Mexicans, and a large part of them without the Gospel. Here in this very section may live many who have never heard the pure Gospel of the Lord Jesus Christ. Here we saw needs that ought to challenge the very best that the Mennonite Church has to give. Can it be possible that in our so-called Christian America we have these folks living in spiritual darkness, and without an adequate force of Christian workers to bring them the Gospel? God told Ezekiel that if he, as watchman, saw the danger coming, and failed to warn the people, they would perish in their sins, but their blood would be required at his hands. We as Christians have the message; we are trustees of the Gospel with the charge that we are to bring it to all the world. It is our business to bring the message whether the message will be accepted or rejected. It must not be thought for one moment that if the message is brought to the Mexicans of the Southwest that all of them will accept the message and be saved. But our part, we need to remember, is to bring the message. Then, if they fail to accept it, we will have cleared ourselves. But we are confident that some will accept the message and be saved. Who can tell but that some of those who will be saved will in turn take the message to their fellow men in Mexico, where we may not go for the present, and be the means, under the blessing of God, to bring them to Christ, and to establish a work, the result of which eternity alone will reveal? I believe that God has placed before the Mennonite Church an open door among the Mexicans of the Southwest. Let us remember in prayer both the Mission Board in its responsibility in this matter, and also Bro. and Sister Hershey and others who will be sent out to begin and continue the work in this field.

In the next article I shall tell of our findings farther west.

Canton, Ohio.

MISSIONARY FIELDS IN THE GREAT NORTHWEST

IV. Western Montana

By J. G. Hochstetler

As we look into this part of God's great vineyard into which we have been called to labor, we at once see the vastness, the large scope of territory assigned us. Speaking of Western Montana, in which we consider ourselves located, one may get the idea that we are naturally located near the western border. But not so. We can still travel for 150 miles by car or by rail before we get to the western line. And while we are about seventy miles from the Canadian border, yet we have to drive our cars about 375 miles (on the road that is usually taken going south), before we get to the Idaho line. Another way of giving the reader an idea as to the size of our "field," coming on the train from the west (G. N. R. R.) they change time, from Pacific to Mountain Time, upon entering the state. By the time the train gets to the eastern border it is again time to set the clocks ahead another hour to Central Time. Thence it can run on to Chicago and east before it changes again. So our field covers approximately 73,065 square miles and only one organized Mennonite congregation in it, namely the Mountain View congregation of Creston, Mont. It is called Mountain View, and rightly so. Mountains are about us on every side. In fact, I think a very beautiful spot has been selected to establish a congregation of the Mennonite faith.

This valley reminds us, at least in some respects, very much of an eastern country and this in the western mountains makes it quite attractive to many people. Then too, crop failures have not been known here, as they have in the eastern part of the state the last few years, consequently many have migrated into this valley the last few years. This naturally brings with it about all the different cults and isms that one hears of, into this community. Our little town of Kalispell (about 6,000 population) is known for its many churches, yet sin and wickedness abound on every hand.

Some may think that with so many other churches, there is no need of us as Mennonites working here. But to me the need is all the greater, with these many faiths and no faith. All the more reason for us to live the simple, plain, modest, and different life. All the greater the challenge to "be an example of the believers" (I Tim. 4:12). Many, we believe, are in religious bondage and do not know of the liberty there is in Christ Jesus.

Our congregation was organized in 1912, with twenty charter members. A few of these are still with us. But several families, including Jacob Roth and family, were here as early as 1903.

While the congregation perhaps never did very much extension work in the way of organizing other Sunday schools or establishing preaching points, yet the congregation grew so that in 1929 the meetinghouse was enlarged. This was at first a building 24x40.

Bro. Jacob Roth was the first minister and bishop of this congregation. Bro. D. D. Kauffman then served as minister for a number of years. Bro. J. W. Oesch was ordained and has served as deacon since 1924. The writer and family, and several other families moved in here in 1928.

A small Sunday school was organized in 1917 at Calkins, Mont., about 300 miles southeast of here, and preaching services were supplied by the Dakota-Montana District Confeernce. Bro. Frank Roth served a short time as minister. In the fall of 1921 the writer was ordained there. He was to serve here as well as at Clyde Park, Mont., about seventy miles south of Calkins, where a small Sunday school sprang into existence just a short time before.

These little congregations have both dis-

(Continued on page 282)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH TO BE FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

THE COUNCIL IN JERUSALEM.—Acts 15:1-35; Galatians 2.

Lesson for September 13, 1936

Golden Text.—For, brethren, ye have been called unto liberty; only use not your liberty for an occasion to the flesh, but by love serve one another.—Gal. 5:13.

Acts 15:1-5. From the days of Abraham circumcision had been the rite betokening a covenant relationship with God on the part of the Jewish people, and some had placed so much stress upon this rite that they believed and taught that without it you couldn't be saved and that with it you couldn't be lost. It would be contrary to all known mental laws to expect anything else but what did happen. What I am taught today will have an effect upon the way that I will understand the truth which shall be brought to me tomorrow. These Jewish radicals could not give up a dogma which had been the very core of their belief, and we have reason to know that even the decision of the Jerusalem council did not convince nor silence some of them.

Verses 6-11. What is the use of a church council? None whatever, unless its conclusions and decisions will be accepted and kept by the church. In the early days of the church, beginning with this council, there were numerous councils held to decide on the correct interpretation and application of Scripture. They were considered as final then, but today the thought-life of Christendom is to reject all these conclusions and to interpret and apply scripture according to individual caprice; and any decision by a church council is at once labelled as "man-made" and "legalism." I would call the present day attitude as one of anarchy.

This council did not have an overflow program with only thirty minutes time for each subject and a set time for adjournment. They had but one subject, and they continued its discussions even with some heated words, until they came to an agreement as to the mind of the Spirit on the matter. It might give us an idea as to how to conduct our Minister's Meetings and Church Councils. God's revelation meant more to Peter than any personal inclination of opinion.

Verses 12-22. James' application of the prophecy of Amos is different from much that you read these days. James says that the tabernacle of David which had fallen was built up again so that the rest of the world of men, the Gentiles, might seek after the Lord. In his mind the tabernacle had been raised so that the time was now ripe for the Gentiles to turn to the Lord. Apparently the raising up of the tabernacle of David in his mind meant the resurrection of our Lord. The building again of the tabernacle preceded and did not follow the opening of the door to the Gentiles.

The gospel is not one of burdens but one of privileges. Its restrictions are for our protection and not for our confinement.

Verses 22-29. The best memory is not a good memorandum, and if things are to be remembered it is best to put it in writing. This decision of the church was written. Whenever any doubts would arise as to its meaning they could refer to the written verdict. Any man who will risk his life for the cause of the Lord Jesus has more reason to be respected than troublemakers. It is an evil day for the church when the troublemakers get the ear of the members.

Gal. 2:1-11. It is possible that this journey to Jerusalem is the same as the one recorded in Acts 15. If so there were several stages in the work at Jerusalem. The first meeting of Paul's with the brethren was apparently private during which meeting he expounded to the elders the truth as he had received it from the Lord. This was found to be in perfect agreement with the truth as the apostles had received it. It is a strong confirmation of faith amounting almost to a certainty when honest men arrive at the same conclusion by different processes. If all the good men in the past had understood the scriptures differently from what I do I would conclude that I was wrong.

To every man his work. The Twelve were particularly suited to labor among their fellow Jews;—they gave the gospel to the circumcision: but Paul was in a special way equipped for the work among the Gentiles and there he succeeded.

Verses 11-15. Peter had a weak back, and when he yielded a principle he had a big following. Some writers claim that Peter never forgave Paul for the public rebuke which he received that day. I believe better of Peter. II Pet. 3:15. It is our privilege to be so fully one with Christ that the life that we live is His life lived anew.

CHRISTIAN LIVING.—Romans 12

Lesson for September 20, 1936

Golden Text.—Christ liveth in me.—Galatians 2:20.

Romans 12:1, 2. "As a man thinketh in his heart, so is he." Transformations from without are not a possibility. The sow can be washed ever so clean, yet she will return to her wallowing in the mire; but if you could create within her an antipathy for filth and a love for cleanliness she would cleanse herself. The natural, carnal man thinks and consequently acts like the world; and to the degree that your mental processes will be like that of the world about you you will be like them in conduct and appearance; but if the mind is changed, if your mental processes are directed by the Spirit of Christ, your appearance and conduct will be that of a Christian. To do the good and perfect and acceptable will of God as did the Son who saves you is your and my reasonable service.

Verses 3-8. Learn to magnify your calling. So many despise their own calling and covet the station that God has given to another, little realizing that the surest road to failure and humiliation is to undertake that for which God has neither called nor equipped you. The feet cannot do the work of the hand, nor the hand that of the head, but each in its own sphere can do acceptable service. The calling of the prophet is possibly the foremost gift given by the spirit, but it will be to your credit and redound to the glory of God and the blessing of the church if you feel honored at the opportunity to serve in the lesser capacity rather than peeved that you cannot serve in the greater. There is no more credit to the prophet who serves faithfully than to the simple member who showeth mercy with cheerfulness. With a whole heart and mind every one should perform his service in the household of faith.

Verses 9, 10. Paul's speech is not the command of a dictator, but the exhortation of a friend. Instead of saying, "You must," he says, "I beseech you," and "Let." People will climb to the heroic heights much sooner when called by one who goes before than they will if driven by the rods and goads of non-sacrificing and non-sympathetic leaders.

Some people glory in appearance.. The appearance of love and faith without the reality within is dissimulation or hypocrisy. He who is strong in love will be equally strong in hate. As I love the good, I will cleave to it; and conversely I will abhor the evil and flee from it. No man who loves the good will forsake it, nor if he hates the evil will he cling to it.

Within the church the body of the believers are to have the affection for each other that the members of a family have for each other. True courtesy is to honor others rather than to desire honor for yourself. As the loving wife and husband honor each other, so a loving church and its elders will honor each other.

Verse II. A diligent man is not slothful nor can it be said that a slothful man is diligent. This apparently means that rather than slowing up in your activities you are to add to them as the days pass on. Do more today than you did yesterday. The spirit of a man sustaineth his infirmity, and if his spirit is fervent (boils over) like Paul's at Athens he will do something, he won't be able to sit still. The spirit of patriotism will cause me to give myself to the service of my country; the spirit of godliness will cause me to lay myself on the altar to be used to the glory of God.

Verses 12-15. Jacob's love for Rachel made his days of service seem but few, so my love for Christ will shorten and lighten the days of labor while I hope and wait for His coming. This love will also keep me steadfast to Him in the hour of tribulation, and make me to talk much with Him in prayer. I need the help of my brethren and they need mine, so I will gladly share my joys with them and share their sorrows too. Instead of desiring to be somewhat I will allow myself to be carried away by the needs of the lowly.

Verse 18. Most of the discord in the world is avoidable. It is my duty to avoid the avoidable, and to bear without rancor that which I cannot avoid.

Verses 19-21. It is mine to overcome evil with good, and hatred by love. Should there be any who would persist in doing me evil, I'll bow my head in sorrow as I see the judgment of God fall upon those who are persistently evil. The spirit of Christ makes a man sorrow over the well deserved calamities that befall the wicked.

REVIEW.—THE SPREAD OF CHRISTIANITY IN WESTERN ASIA

Lesson for September 27, 1936

Golden Text.—They rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles.—Acts 14:27.

In the Gospel Luke told of all that Jesus began to do and teach while He was in the flesh until the time that He was taken up; in the Acts of the Apostles he continues the story of what Jesus did after that He ascended to glory and sent the Spirit upon the believers that through them the knowledge of salvation should be made known to the entire world of men. The record in the Acts relates what Christ can and will do through the lives of consecrated believers.

Lesson I. When nation is pitted against nation, the strongest wins; when philosophy is pitted against philosophy, the one backed by the most astute mind will gain the precedence; when religion is pitted against religion the one that makes the strongest appeal to the senses will likely win the most adherents. Wherein then lay the power of the early church? It had not the support of those in seats of authority, it was laughed at by the philosophers, and it opposed the sensual desires of the flesh. Its power was divine, and under the leadership of the Son of Man His followers went forth conquering and to conquer. Built on the right foundation, empowered by the Spirit, the church has not nor never can know defeat. Without Hm we can do nothing; with Him we cannot fail.

The fact that the disciples spoke in at least seventeen languages on the day when the Spirit of promise was given them was in itself a sign that the truth had burst the shell of provincialism and had become a message for all men.

Lesson II. The broadside of the six governors against Governor Landon's acceptance speech did more to advertise Landon than anything else. The opposition of the Jewish leaders to the infant church advertised them to the whole community. But if the disciples had been silent under persecution it would have killed the work.

Lesson III. One of the rules of the early Methodist Church was that they should do business and buy and sell to one another. This was proper and even necessary due to the antagonism of the community. In the early church it was even more so that the Christians had to help each other. But they did it gladly. The same brotherly care should still rule the hearts of all believers. The many hospitals, homes for children, and the care of the indigent, is proof that the church has not lost the spirit of mutual helpfulness. It will be just too bad for those of us who do forget. Matt. 25:41-45.

Lesson IV. The evil hate the good. He who will use brute force to fight religion demonstrates thereby his lack of having any worth having. Stephen's dying as he did for the faith proved that he had something that stood him in good stead alive or dying. The world needs such a religion.

Lesson V. Years before the Master had sowed the seed in Sychar. Philip now goes there and reaps an abundant harvest and brought much joy to that city. The happiest community is that which has just undergone a revival of real religion. The Ethiopian was hungry. Philip fed him with the truth. It ended with the conversion of the eunuch and the beginning of the Christian church in that distant land.

Lesson VI. He who takes enough interest in religion to fight it when he thinks it wrong, will die for it if he finds it right. Paul found that what he thought was wrong was right and gave the rest of his life to build up that which he formerly had torn down.

Lesson VII. What we sow we reap. That law is inexorable. And nowhere more in evidence than when a man has no pity and refuses to help his fellows. He also shall cry and shall not be heard.

Lesson VIII. It is easy for me to see that God might care for others but not for me; but how any group of people can get so egotistical that they could believe that salvation was only for them and not for the rest of the world is hard for me to grasp. But the Jews were that way and may be we are too.

Lesson IX. The hungrier men are for God the quicker they will respond to the gospel invitation. The fact that a multitude of the Gentiles turned to the Lord at Antioch and elsewhere proved their hunger.

THE MACEDONIAN CALL.—Acts 15: 36-16:15; Rom. 15:18-21

Lesson for October 4, 1936

Golden Text.—Go ye therefore, and teach all nations.—Matt. 28:19.

Acts 15:36-41. Those who under your preaching turn to the Lord are your spiritual children. A true father will be interested in the proper care of his children. Paul was such a father. He never neglected the care of all the churches that he had founded. In fact his care went even beyond that as is evidenced by his letter to the Romans.

We regret the rift that came into the relations of two such good men as Paul and Barnabas but we rejoice that they had the good sense not to fight each other but each went on laboring for the Lord as the Spirit led.

The churches in Cilicia were probably the result of Paul's labors during the years previous to the time that he and Barnabas had joined hands to labor at Antioch.

Acts 16:1-5. The most successful workers are those who come up from the ranks as did Timothy. He was Paul's own child in the faith and had a mind like Paul's. The fact that he was circumcised was not because Paul had forsaken the liberty of the Gospel, but rather since his mother was a Jewess it would give a prestige among the Jews if he underwent this rite that he could not gain otherwise. It is always right to do that which enables me to win souls to the Lord.

Verses 6-8. All the world is a prospective field for the preaching of the Word, but all the world is not my field. Better not to preach at all than to go where the Lord has not sent you. Paul was travelling west. He intended to turn south into Asia but was forbidden, then north into Bythinia but was not allowed to do so. Only one course remained open for him, and that was to go on westward, and this he did until he reached Troas by the sea.

Verses 9, 10. God has many ways to speak to me. Happy am I if I can understand the purport of His revelations. And thrice blessed am I if I follow the leadings of the Lord.

Verses 11-15. The Lord called Paul, but he had to seek to find a way to follow the call. The first endeavors in the new field were at Philippi, and the first convert became a great help to the apostolic band. The inferiority complex which makes me labor only among the submerged tenth leaves the group of converts that I may win to the Lord without anyone qualified for leadership. Paul's converts were from all classes and each one according to his ability filled his place in the early church. The rich opened their houses for places of public worship, the mentally trained became the churches' pastors and teachers, and all were taught to do their work according to the grace given them. It should be so today. One of the best proofs that a conversion is genuine is when the professed convert takes a hand and contributes to the furtherance of the work. Lydia not only invited the brethren to partake of her hospitality; she insisted upon it, practically telling them that if they didn't accept she would take it for granted that it was because the apostles thought her unworthy. Such persuasion wins.

How many of Lydia's household were baptized we do not know, but we do know that it was a common thing under the ministry of Paul for whole families to turn to the Lord. This is as it should be. A family not in accord on matters of religion is mutually destructive. Let us help each other instead.

Rom. 15:18-21. The preaching of the Apostle resulted in the obedience of the Gentiles in word and deed. Paul did not glory in what he had accomplished along that line, but in what the Lord had accomplished in working through Paul. Paul was called to preach the obedience of faith among all nations. Some now go among us and say that obedience is legalism and contrary to the spirit of the gospel. Paul taught a gospel of obedience of faith and tells me that if I preach anything else I shall be accursed when Jesus comes. I would be afraid to utter some of the things that certain Bible teachers openly declare. Two things gave power to Paul's message;—miracles and the Spirit. As a result the apostle became the great builder of churches in virgin fields until at last he could say that the gospel had been fully preached from Jerusalem, through Syria and Asia and even Macedonia. How could he do so much? Surrender yourself as fully to Christ as did Paul and the rest of Christendom will ask the same question about your work some day.

Lancaster, Pa.

THE USE OF THE PROJECT PRINCIPLE IN THE RELIGIOUS EDUCATION OF ADOLESCENTS

By H. L. Burkholder

Recently a group of boys were observed on Spring Street, New York City, crowding about an object of intense interest. Four small wagon wheels were rigged up with axles, and these axles connected by means of a well constructed wooden frame. To the front part of this frame was fastened a wooden box, set on edge, and rounded on top like the hood of an automobile. At the moment they were intent upon bending a piece of sheet metal over this wooden structure, and it did bear a close resemblance to a miniature automobile.

A question to the boys brought no answer. They worked with all the energy and inventive ingenuity at their command. They talked, offered suggestions, and planned, almost oblivious of their surroundings. A passing fire engine received not so much as a glance from them. Inside a store window near-by stood the father of two of the boys, observing the work, and offering an occasional suggestion.

In the next block two boys were repairing a broken push cart for their father. They used hammer and screw driver, and the work went forward slowly. One part could not be made to fit, it seemed, and this puzzled the boys. Their eyes followed the fire engine to the end of the street. A game of ball near-by received many a glance. The work seemed to drag and only what seemed like Italian superlatives from the father kept the work going. Only the fact that his right hand was bandaged kept the father from taking over the job himself.

In the matter of interest, unity of purpose, sustained attention, and actual enjoyment, there was a world of difference between these two groups. What accounts for all this difference? What word will include and convey to others the essential features that made the one activity go forward, while the other seemed to drag. The answer is that the project principle obtained in the first group, while something like the routine method of carrying out orders characterized the second.

Let us now make the application to religious education. With the tactful co-operation of an adult leader, four girls of a certain Sunday school class planned to increase the enrollment, attendance, and spiritual life of their class. Having caught the spirit of this splendid woman, these four girls met several times during the week, and came the next Sunday morning with a plan which they submitted to their leader for suggestions. The plan included a neatly written invitation to be sent to other girls of their school group who were not attending Sunday school. This they planned to follow up by a personal call at each girl's home during the next week. Instead of continuing their class meetings in the main Sunday-school room, as before, one of the girls suggested the possibility of getting the use of a small room near-by. With keen delight the girls set to work and soon had the room in fine shape. The next Sunday several of the invited girls appeared, and within a short time the attendance was more than doubled. Another meeting of the girls, this time with the leader, resulted in change in the lesson period. The following Sunday one of the girls led the singing of a stanza suited to the ocasion, another led in a short prayer, followed by questions on the lesson, most of the questions being asked by the girls themselves. The attendance was marked by the girls, the books replaced by them, and before leaving one of the girls was chosen as assistant to the adult leader. Questions of interest outside the regular lesson were encouraged, outside reading volunteered, and the girls discovered a new life and awakening. All this resulted in a unity of effort, a growing interest, purposeful activity, and worth-while experiences in Christian living that resulted in a definite life trend in most of the girls. The project principle was at work.

What was the leader saying? How did she proceed? What methods did she use? You will recall that little was said of the leader. She was there, to be sure, but in the background. She knew that fundamental principle of her calling, "It is the business of the teacher to render her services unnecessary." She appealed to youth as youth **is** constituted, rather than making the appeal as youth is supposed to be. While in the background, her help was always available. She was sympathetic with youth when impulsive and forgetful, and resourceful in supplying just the amount of help needed, yet not dictatorial. In all this experience, such Christian activities as prayer, positive attitudes on moral issues, and even willingness to stand for their convictions, became matters not to be thought of as unusual by them.

This approach, this point of departure, this way of gaining positive attitudes for purposes of spiritual nurture, for want of a better term, may be called the project principle. It is not a method, as the term is so often used. There is no formula, no precise order of procedure, no detailed plan, the following of which in detail will produce the desired results. Its essence lies deeper than that of methods and formulae. It implies, rather, a philosophy of youth, appreciation of the life impulses of those lately emerged from childhood, and a willingness to let youth purpose, plan, and execute with the leader as a partner. Much that has been discovered through scientific research, as well as by the keen insight and intuition of so-called born leaders and lovers of youth, is implied in the use of the project principle. We shall note some of the assumptions fundamental to the successful use and application of the project principle to the religious education of adolescents.

1. Passivity is a state not normal to the age of adolescence. On the contrary, it is a period of rapid physical growth, mental awakening, moral and spiritual activity.
2. Self-activity is more educative than over-directed performance.
3. It sets limits to amount of preaching, urging, and lecturing best suited to the needs and character of youth. Youth lives in the active present, rather than in the distant future.
4. Adolescents in general are willing to accept responsibility if it is theirs to help initiate the conditions bringing about such responsibility. Many a church activity would be carried on more effectively, if adults were wise enough to enlist youth, and to let them shoulder responsibility early in life.
5. Truth cannot always be communicated by means of language; it must be experienced, rediscovered by the individual, and appropriated to the needs of the self.
6. Youth is creative, and loves to exercise the creative impulse. This is fundamental to the concept of religious education as implied in this discussion. Youth finds joy in discovery, manipulation, management, and in controling situations. The opposite is equally untrue. Passivity is unnatural and even repugnant, except by long conditioning in over-formal education.

Newville, Pa.

MISSIONARY FIELDS IN THE GREAT NORTHWEST

(Continued from page 279)

banded, and most of the members are elsewhere serving the Lord. A few members are left at Calkins.

We believe these places, as well as others, are still in need of the testimony of the Mennonite church. It can truly be said of this large field, "The harvest truly is plenteous, but the labourers are few." May our testimony ever be such that all people may learn to know that they are lost without a Savior.

Creston, Mont.

TO KNOW HIM

You can't be your best without God any more than daisies can bloom without sunshine. You can't explain God, but neither can the daisies explain sunshine. All the schooling that it is possible to get—if you have no God, what use is it? You want to be more than cultured machines—you want to know Him whom to know is life eternal. Then you will be better equipped for every good word and work.—Gypsy Smith.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Unveiling the Tobacco Evil.—In approaching this subject we shall do much better to read II Timothy 2:24-26 and quietly come before God in secret prayer than to come in the spirit of self-righteousness armed with clubs and sharp piercing words against those who are victims. Should any be the subject of tobacco evils, it would be much better to feel a dependence upon God to unveil the evils and a submission to God in being delivered from the evil, than to go with an armour of self-justification that will still keep one in bondage. Let us be earnest and loving; let us be faithful and true; let us be helpful and strong in the grace of God.

Business occupies a large place in our earth-life. Therefore a large room is found in business to give expression to Christian principles of righteousness. The Christian surely wants to be a useful member of society. No habitual shirker is appreciated in any position in life. A sharper in business is a social shirk, or "slacker" because he makes his gain by shrewd trade without any labors on his own part. Such a slacker cannot redeem himself of robbing on the one hand, while making amends by being liberal to the poor on the other. Christian character is thoroughly balanced in every way in the conduct of the business of the Christian.

Missions in South America are a part of our program because a part of our brotherhood are there who embrace the doctrines as we believe and practice them. Our representatives from the homeland are there to help plant the good seed of the Gospel. We want to know and do our part in every work God has given to us.

We are studying **Incidents by Another River** in Bible history. By this river, not only the people of God, but nations of the world had their conflicts and actions of note. Let us make the Nile River serve our memories to bring forth precious truths that will serve us in making the most of life.

THE TOBACCO EVIL.—Gal. 5:16-26

Topic for September 13

MOTTO

"Present your bodies a living sacrifice, holy, acceptable unto God."

MEDITATIONS ON THE TOPIC

I. Tobacco Evils.—How solemly men and women counseled me when a child never to begin the habit of tobacco. "It is so hard to quit," said the men who had formed the habit. "Better never begin it." One man told my younger brother, "You will never be a real man if you use it. Oh! you will be a **kind** of a man; but you will not be a **real man!**" This from an old man who was a slave to it seemed rather rueful counsel, a confession that he was only **"a kind of a man."** But as I grew older and learned the ways of the Lord, I wonder that there were so few who knew that there is a possibility of deliverance from a habit that enslaves, and who might have told these enslaved counsellers that they need not be enslaved all their days, even if their past habits did weaken their bodies.

We are becoming a tobacco saturated nation. Scarcely can people who love the sweet pure air, travel with rest and comfort because so many travellers foul the air in railway trains, busses, taxicabs, waiting rooms, and hotels. Many homes are rendered unfit for a dwelling place for clean people, healthy infants, or invalids, because the users of tobacco become so thoughtless and selfish in their indulgence that they fail to recognize the evil of their doings. This is doubly impressed upon our minds when we see the family in rags and the house stored scantily with food and the books and papers which would elevate the mind and character of those who can read. How much is spent for this enslaving habit compared to some of the beneficial things for which money is spent! Shall we then be silent when we know the blessings to those who are kept from it and those who have been delivered after being caught in the snare? Surely love will speak out.

II. The Text.—Gal. 5:16-26.—This passage plainly declares that those who walk in the Sprit are victorious over the lust of the flesh. It takes no long course of reasoning to convince honest minds that it is the fleshly perversion of appetite that causes one to continue the use of tobacco because of a habitual craving for its poison.

III. Suggestions for Junior Programs.—The responsibility of presenting this topic to the Junior is great. What an opportunity to keep boys and girls from an evil if we present the nature of it in a way that it will be clear to them and can reach their conscience! The contrast between the clean and the unclean, between the strong and the weak, ought to make an appeal to those who have a desire for the highest and best.

Be fair with the subject. Tobacco is a plant. It may be used for ridding out pests. If used in this way it will be a benefit. To grow it for this purpose alone would not require the great commercial enterprise as it now does. It is a deadly poison. It is unnatural for the body. To use it is to subject the body to a poison that will destroy its powers. It is wrong to destroy ourselves. It is wrong to follow others in habits that destroy them. Take a look at the outline under Suggestive Assignments for Juniors and adapt the material for the juniors.

OUTLINE STUDY

I. The Evils of Tobacco.

1. It enslaves the appetite.—I Cor. 9:27; Gal. 5:24.
2. It is a filthiness of the flesh.—II Cor. 7:1.
3. It destroys the health of the body.—I Cor. 6:19, 20; II Jno. 2.
4. It destroys the mind.—I Cor. 10:31.
5. It is a robber of the needy.—Isa. 55:2.
   a. Of food, clothing, literature, comforts.
6. It robs the Lord's treasury.—Mal. 3:8.
7. Its enjoyments are selfish.—Phil. 2:4; **Rom. 13:10.**
8. Its user sets a bad example.—Rom. 14:21; Tit. 2:7.
9. The dealer sets a stumbling block for others.—Rom. 14:13.
10. It weakens the offspring of the user.—Ex. 20:5.

II. Meeting the Evils.

1. Unveil them.—II Tim. 2:24-26; II Tim. 4:2.
2. Direct slaves to the grace of God.—II Cor. 12:9; Jno. 8:36.
3. Direct transgressors to the way of forgiveness.—I Jno. 1:9; Jas. 4:8-10.
4. Lend a helping hand.—I Thess. 5:14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Holy."**
2. How Tobacco Is Evil.
   a. Not because God made it.
   b. Because men make an evil use of it.
   c. It works against the health.
   d. It works against the wealth.
   e. It works against cleanliness.
   f. It works against the power of the will.
   g. It weakens the mind and morals.

For Seniors.

1. When Tobacco Is Evil.
2. How to Meet the Evils of Tobacco.

PERSONAL THOUGHT

I consecrate all my powers of life to my Lord.

SEED THOUGHTS

The diminutive chains of habit are seldom heavy enough to be felt, till they are too strong to be broken.—S. Johnson.

Habit if not resisted becomes necessity.—St. Augustine.

Every sinful act is another cord woven into that mighty cable of habit, which binds the spirit to the throne of darkness.—David Thomas.

The only verse in the Bible that seems to favor the use of tobacco is found in the last chapter of Revelation, "He which is filthy, let him be filthy still."—Biederwolf.

Boys who smoke cigarettes are like wormy apples, they drop long before harvest.—Heart and Life.

Many a man tries to break himself of bad habits only after bad habits have broken him.—Sel.

The tobacco habit in women does not increase their beauty, their charm, their loveliness or their efficiency, and the habit should be discouraged and condemned.—Dr. Ella A. Boole.

THE CHRISTIAN'S BUSINESS ETHICS.—Lev. 19:35-37; 25:14-17; Eph. 4:28; Rom. 12:13

Topic for September 20

MOTTO

"Thou shalt love thy neighbour as thyself."

MEDITATIONS ON THE TOPIC

I. Business Ethics is the law of conduct in business. The standards of the Christian is higher than the standards of the world in general. The motive of life will shape the character of our business and the nature of the methods employed, as well as the ends for which the business is to reach.

Human need drives to some form of labor to supply that need. The true motive of trade should be the effort to supply my neighbor's need with my oversupply while he supplies mine with his oversupply. He gives me that which I need for what I have that suits his need. Exorbitant prices are those in which greater supply is given for my labor than what my labor amounts to; or greater labor is expended to receive less than the labor should bring. Thus an inequality and consequent injustice is done to one party while the other receives what the first has earned. Money is a convenient method of exchange which estimates the value of labor and sets a value on articles of service according to the estimated cost of labor in producing it. Christian Business Ethics should not only seek to estimate labor and products fairly, but reaches farther into the welfare of fellowmen, seeking how we may help those who are in need through weakness or misfortune. "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4). "The workman is worthy of his meat," applies not only to the producer of material things by labors, but to the work that renders service for the welfare of society in some form. Those who eat from the products of labor when their labor is of a character that is detrimental to human welfare are not only drones but pests. The Christian is not satisfied alone with a job that brings in money, but he wants a job that renders a true Christian service to society in which he can have a clear conscience that his service is more than an imposition or a pest. The perverted tastes and desires of society call for much service that is positively evil. In this class we would place the liquor evil, the tobacco evil, sinful pleasures, vain display, vicious literature, etc., etc. The business ethics of the Christian would outlaw any partnership in such things, or participation in any matter that militates against the "kingdom of God and his righteousness."

II. The Text.—Lev. 19:35-37.—This law from Moses with reference to justice in weights and measures is unchanged in the Christian standard but it reaches beyond and is ready to give "good measure, pressed down, and shaken together, and running over" on the part of the seller, and willingness to pay well on the part of the buyer. See **Lev. 25: 14-17.**

Eph. 4:28.—The character of the work done as well as the motives of increase are here set forth.

Rom. 12:13.—Slothfulness is condemned in business.

III. Suggestions for Junior Programs.—The various principles may be illuminated by examples. Take the points suggested by the outlines making them vivid by illustrations from everyday life. Apply the Scripture teaching under each point.

OUTLINE STUDY

I. Diligence.
1. Brings reward and honor.—Prov. 22: 29; 27:23.
2. Enables one to give to the needy.—Eph. 4:28.
3. Brings a satisfied conscience before the Lord.—Rom. 12:11.

II. Sabbath Observance.—Ex. 35:2; Heb. 10:24, 25.

III. Honesty.—Deut. 25:13-16.

IV. Truthfulness.—Isa. 33:15, 16; Col. 3:22.

V. Faithfulness to Promises.—Psa. 15:2-5; Luke 16:10.

VI. Faithfulness with Entrustments.—I Cor. 4:2; Luke 16:12.

VII. Unselfishness.—II Cor. 8:9; Jas. 2:8; Matt. 7:12; Isa. 10:2; Jas. 5:4; Luke 6:35.

VIII. Nonresistant.—Matt. 5:40, 41; I Cor. 6:1-7.

IX. Not Yoked with Evil.—II Cor. 6:14; II Tim. 2:4.

X. Trusting God.—Matt. 6:31-34; I Tim. 6: 17-19.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Upright."**
2. Godly Business Dealing.
   a. Truthful.
   b. Honest.
   c. Unselfish.
   d. For God's glory.
   e. Remembering the Sabbath.
   f. Not slothful.
   g. Not vengeful.
   h. Without resisting evil.
   i. Without entanglement with evil.

For Seniors.
1. Discuss the points of the outline with the applications to present-day business affairs.

PERSONAL THOUGHT

Let us seek to have a clear vision of duty toward others and such a heart of love as will enable us to discharge our duty in business relations at all times.

SEED THOUGHTS

No God in business, and Peter and his partners fished all night and caught nothing. And then with God, the Son, as a volunteer partner in business, though the best time for fishing had passed, they tried again, and the success was marvelous.—Thos. K. Roberts.

Stewardship puts the Golden Rule in business in place of the rule of gold.—Sel.

Be careful lest the business of the world outstrip the King's business.—Sel.

Religion belongs to the place of business as well as to the church.—Beecher.

It matters little where I was born,
Or whether my parents were rich or poor;
Whether they shrank from the cold world's scorn,
Or walked in the pride of life secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you my brother as plain as I can,
It matters much.

It matters little how long I stay
In this world of sorrow, sin and care,
Whether in youth I am called away,
Or live till my bones of flesh are bare;
But whether I do the best I can
To lighten the weight of adversity's touch
On the faded cheek of my fellow man,
It matters much.

It matters little where be my grave,
If on the land or in the sea;
By purling brook, or neath stormy wave,
It matters little or naught to me;
But whether the angel of death comes down,
And marks my brow with a loving touch,
As one that shall wear the victor's crown,
It matters much.—Selected.

OUR MISSION WORK IN ARGENTINA, S. A.—Rom. 15:8-33

Topic for September 27

MOTTO

"To whom he was not spoken of, they shall see."

MEDITATIONS ON THE TOPIC

I. Our Argentine Work.—A work needs to be done and we have a share in the work that is undertaken by sending our representatives to that land. They have entered the field and have preached the gospel to a number of people in various towns as they have had the opening. The field differs somewhat from other fields in that there has been teaching about God and even of Christ by the Catholic Church, but there are thousands who know nothing of the true message of salvation because their teachers knew it not and hence could not impart it to others. Our brethren have labored to displace error in doctrine and life by planting the truth as it is contained in the Scripture. They have reached the various towns named in the outline and perhaps others that have not found their way to our hands when the outline was written.

A look at the kind of work done will show that our brethren are busy with heart and mind and body in their efforts to establish the truth in the hearts of the people and fit those who have accepted the Savior to be witnesses to their countrymen.

But they have opposition to face. The priests who are established in the country who ought to be the shepherds of the people use every plan they can to intimidate the people from attendance at the meetings of our missionaries. They use the tools of Satan to do their work of opposition and thus mark themselves as being in league with the way of darkness. Will our brethren remember always to use the "Weapons of warfare", **"not carnal"** but spiritual, and thus have the blessing of God upon their testimony that must finally win the sheep of Christ who hear the voice of the Good Shepherd.

II. The Text.—Rom. 15:8-33.—It is the plan of God that not only are the Jews to receive the blessing through the ministry of Jesus Christ, but that the Gentiles also may share in the same blessing if they are ready to put their trust in Him. Paul as the minister of God to the Gentiles is desirous to make the most of his ministry so that those who have never heard may know the way of life.

III. Suggestions for Junior Programs.—The more real the various activities can be made the better the junior can carry in mind the work in the Argentine. As suggested for the India Work so here, there will be need of a careful study of what our missionaries have written in our church papers and the reports they have given which are published in the Annual Mission Board Report as well as in the Mission Supplement. The Suggestive Assignments will suggest a way to make these activities real if it is possible for the proper preparation to be made before the meeting. An eye witness could tell it better no doubt, but some of the Juniors who have attentively read the reports of the different phases of work may make it very real. If thought best the wording of the subjects may be changed to suit the material which the boys and girls are able to prepare.

OUTLINE STUDY

I. Mission Stations and Preaching Points.
1. Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares, Tres Lomas, Bragado, America, Madero, Passo, 30 de Agosto, Mechita, Moctezuma, Pellegrini, Maza, Meridiano Quinto, Alberti, Cuenca, Guanaco, Smith, Martinez de Hoz, Quiroga, Lonquimay, Toay, O'Brien, Olascuaga, Quemu Quemu.

II. Kinds of Work.
1. Congregational services.
2. Sunday school.
3. Bible readers.
4. Educational.
5. Distribution of literature, printing, etc.
6. Special evangelistic.
7. Children's home.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Witness."**
2. Visiting the Homes with the Bible Reader.
3. Attending a Sunday School in Argentina.
4. Working in the Orphanage.
5. The Printery.
6. Distributing Tracts.
7. Preaching in the Towns.

For Seniors.

1. Secure a good map and give a general description of the field.
2. Assign and discuss the different phases of the work in Argentina.

PERSONAL THOUGHT

Lord give me grace to keep up my concern for all the work which you have planned for me toward the people who need the Gospel.

SEED THOUGHTS

"We have barely begun. We must still sow the seed. There can be no great harvest ingathering until there is a great sowing. There are still thousands who do not know and hundreds who do not understand. Will the church at home pray that we may be faithful in sowing and that the seed may fall upon good ground.—N. Litwiler.

How many times we repeated the old, old story without seeing any visible fruits, when just then we could see that the seed sown is beginning to sprout and another soul is longing for peace and rest which the Savior alone can give.—E. Swartzendruber.

EVANGELIZE

Give us a watch-word for the hour,
A thrilling word of power.
A battle-cry, a flaming breath
That calls to conquest or to death.

A word to rouse the church from rest,
To heed the Master's high behest.
The call is given: Ye hosts arise,
Our watchword is, EVANGELIZE!

The glad evangel now proclaim,
Through all the earth in Jesus' name.
The word is ringing through the skies:
EVANGELIZE! EVANGELIZE!

To dying men, a fallen race,
Make known the gift of Gospel grace.
The world that now in darkness lies,
EVANGELIZE! EVANGELIZE!"
—Selected.

INCIDENTS BY THE RIVER NILE (Jr.)

Ex. 1:22-2:10; 7:14-25; 8:1-15

Topic for October 4

MOTTO

"I am that I am."

MEDITATIONS ON THE TOPIC

I. The River Nile has its sources in a lake region of Africa and flows through Egypt a dry and desert country. These waters overflow the banks and bring fertility and moisture to the lands which are cultivated to produce the food of the land. When these floods fail the land is made destitute of food supply.

The Nile River is first noticed in the dream of Pharaoh concerning the seven fat and the seven lean cattle. Gen. 41. It was by the hand of God in connection with this famine that Joseph was exalted and Jacob and his sons were brought into Egypt. Here they were nourished through the days of famine because of Joseph's divine insight. Then afterward they were sustained in the best of the land which no doubt lay along the valley of the Nile where the waters of the river gave fertility and moisture to their lands.

Then in the course of years when God would again move His people to the land of promise, when the Egyptians began to afflict them, we have the story so full of pathos in which all the boy babies were to be cast into the river to be drowned or eaten by crocodiles. The wonderful faith and devotion of the mother of Moses is all the more seen when we know the possible conditions about the river marshes and the command of the king to cast the children in. "By faith Moses when he was born was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment" (Heb. 11:23).

The story of the childhood, education and manhood of Moses follows, after which the story of the deliverance from Egypt forms the principle theme about the Nile.

II. **The Text.—(1). Ex. 1:22-2:10.—**This tells the story of the escape of Moses from the death planned for the Hebrew boys by the faith of his mother and the providential leading of God.

(2). Ex. 7:14-25.—This describes the miracle upon the waters of the river turning it to blood.

(3). Ex. 8:1-15.—This describes how a miracle was performed upon the waters of the river causing multitudes of frogs to come up over the land.

III. Suggestions for Junior Programs.— The story of incidents about the Nile River is a profitable story with the kind of fascination that ought to grip the boys and girls with its valuable lessons so that they cannot shake them off to the end of their days. The lesson on the providences of God looms large and glorious from the time of Joseph to the days of "the king that knew not Joseph." There are no accidents in the successes of life. Back of our toils and prayers and tears stands a loving Father who watches above His own and shapes the ways of life so that we may be brought into that place of blessing He has planned for us. We have the lessons of how the resistance of Pharaoh against God worked his destruction, and how the working of Israel with God's plans brought salvation to them. The application is not far to find. Assign the stories clustering about this to the boys and girls and shape the program so that some qualified person can bring out the applications of its lesson.

OUTLINE STUDY

I. The Child Drawn out of the Water.

1. Why the mother put him in the water. —Ex. 1:22; 2:1-4.
2. How he was taken out of the water.— Ex. 2:5, 6.
3. How the child found its mother.—Ex. 2:7-10.

II. The River and Waters Turned to Blood.

1. The threatened curse.—Ex. 7:14-18.
2. The curse fulfilled.—Ex. 7:19-21.
3. Pharaoh's heart hardened.—Ex. 7:22-25.

III. The River Brings Forth Frogs.

1. The threat.—Ex. 8:1-4.
2. The threat fulfilled.—Ex. 8:5-7.
3. A plea to have God remove them.—Ex. 8:8-14.
4. Pharaoh's heart hardened again.—Ex. 8:15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Lord."**
2. By the River Nile.
   a. The mother makes an ark for her baby.
   b. God causes the baby to be saved from harm.
   c. The baby grows to be a man.
   d. The man Moses leads his people out of Egypt.
   e. The plague of bloody water.
   f. The plague of frogs.
   g. Lessons taught by the plagues.

For Seniors.

1. Instruments of God through Faith.
2. The Message of God to Egypt.
3. The Message of the Wonders to Israel.

PERSONAL THOUGHT

God is revealed to those who will heed His manifestation.

SEED THOUGHTS

"Happy the man that sees a God employed in all the good and ill that checker life."— Cowper.

He who is truly religious finds a providence not more truly in the history of the world, than in his own personal and family history. —The rainbow which hangs a splendid circle in the heights of heaven, is also formed by the same sun in the dew-drop of the lowly flower.—Richter.

In the long run you will find that God's providence is in favor of those that keep His laws, and against those that break them.— Beecher.

BEFORE me is a future all unknown
A path untrod;
BESIDE me is a FRIEND well-loved and known,
That FRIEND is GOD.

BEFORE me lies a new and untried way,
Midst shadows dim;
BESIDE me is my GUIDE, and day by day,
I walk with HIM."—Ruth Thomas.

NORTH AMERICA'S NEED FOR BIBLE READING

Dr. Charles E. Jefferson, former minister of Broadway Tabernacle, New York, challenges Christian Endeavorers with the following statement:

"The majority of Christians are lukewarm in their Bible study, and the majority of those who are not Christians do not read the Bible at all. But civilization cannot endure without the ideas and ideals which the Bible was written to proclaim. The Christian Church is doomed if church workers cease to search the Scriptures, and non-Christian nations will never find the path that leads to life without the guidance of prophets and apostles and the Prince of glory. . . . Large numbers of educated men and women are absolutely ignorant of the Bible. . . . It still holds first place among best sellers, but because a Bible is sold it does not follow that it is read. A Bible which is not read is no Bible at all. Only a Bible which is read becomes a force in the life of the world . . . but we release that power only as we read and ponder and incarnate the great truths that are set forth in its pages."
—The Bible for China.

JORDAN AND THE DEAD SEA

An ever-present law of God's universe is **motion.** Stillness becomes stagnancy and issues in death. In relation to his own achievements man has sensed the value of this law in a measure, hence we find progress written across every page of history and elevated to the honor of first commandment of the industrial decalogue.

It would be well if the Sunday-school worker had caught the vital importance of this. "Let well enough alone" is too often the sad confession of men and women charged with the greatest work on earth. Many a noble giant of the forest has become the victim of dry rot because growth and development ceased.

Are we teaching our children in our schools to handle, read and understand the Bible— God's book? How many Bibles were there in your school last Sunday? There is a great need of progress in our school if only a small number of the scholars carry Bibles. Memorizing scripture is good; knowing the Bible, the Book, is better.

—Gustaf F. Johnson.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE THREATENING EUROPEAN CATACLYSM

For when ye hear of wars and commotions, be not TERRIFIED: for these things must first come to pass; but the END is not yet. Nations shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay hands on you.—Luke 21:9-12.

The **before** all these is history; the early disciples of Christ were persecuted, imprisoned, brought before kings and rulers. They bore their faithful testimony. It has reached us. They spoke with wisdom and power, which He, the Holy Spirit, made possible. The Lord told them with **patience** to possess their souls, and guaranteed that not a hair of their heads would perish. This they believed, and thus in faith they lived, and died for the faith, "more than conquerors through him that loved them." Their whole lives, and word of mouth spoke for God. With this same spirit we ought to face the **"after** all these things." We seem to be approaching, if not in, the days of these things which Jesus gave us as indications of the **"end time"—not** the **end.**

The European situation looks extremely grave, the Toronto Globe, editorially, graphically comments on Premier Baldwin's rebuke, given to the men who are leading Europe to its Armageddon.

> Prime Minister Stanley Baldwin, whatever his faults, and his enemies claim they are numberless, is not a man of spurious speech. Speak he can, but seldom, in the House of Commons or out of it, does he exaggerate or magnify a situation for no better reason than to employ the spectacular and impressive phrase. "Simple" Stanley Baldwin, on the contrary, has a marked aptitude for potent emphasis through simplicity.
>
> The talent was not wasted when he addressed Canada's Vimy pilgrims in historic Westminster Hall on Wednesday. By a single sentence, joined loosely to his speech, he brought that host suddenly but clearly into full view of the hard realities of the present day.
>
> "If the world," he said, "can find no other means of settling disputes than war, while bodies that fell twenty years ago are still being unearthed, then the world deserves to perish." That was all. Yet in that single sentence is crystallized all that countless others have sought to convey by wordy, phrase-worn descriptions of the threatening European cataclysm.
>
> Mr. Baldwin did try to be optimistic before the pilgrimage. He sought to inspire hope from a conference of former enemies—Great Britain, France and Germany—that united them for the preservation of the war's burial grounds. But his optimism and his own hope were thin-veiled. The single sentence outweighed everything else. It revealed his own and his Government's concern over the situation that has grown up. It was almost an admission of despair, and carried scornful rebuke of those statesmen who, watching pilgrimages of the kind, refuse peace, and continue with policies of intrigue which they know will lead the world in one direction only.

The present piling up of armaments is unparalleled in the history of Europe. Billions are being spent in a heated contest to outdo the other nation. The people and nations are impoverished; nevertheless the War-god Mars must be worshipped. At this shrine the European nations are pouring their hard-earned billions. The sum billions is a staggering amount that hardly any imagination can picture. No mind is big enough to comprehend and appreciate.

Italy has ended an ignoble campaign in Ethiopia, and is filled with the spirit of conquest. The Roman Eagle is flying high. Mussolini is well nigh a "god" to the Italian nation and people. This triumph of barbarism, wickedness and force over a backward nation has now received the benediction of the Catholic Pope, when he said, "the triumphal joy of a great and good people have at last secured peace." This statement has even received caustic comments from non-Christian newspapers as far as India, when they truly wrote, **"How far has organized Christianity strayed away from its Founder?"** One would wish that the Pope at least would have remained silent, instead of speaking so as to jar even the moral resentment of the world of sensible men. Such a blessing is a strange statement, and a sure indication of the direction that the world is traveling.

Fascism, the spirit of force and dictatorship, is growing by leaps and bounds. As we write this editorial, Spain is in the deadly grip of a bloody civil war. The **"workers' clenched fists"** are being shaken at the **"Roman Salutes"** of the Fascists—in the newspapers called the "Rebels." The "Loyalists" largely are the workers, and associated parties, many of them "Red." It is the deadly grip of two contending foes of Europe and mankind.

At this writing it is impossible to tell from the conflicting reports which of these giant forces will win in the conflict. From the standpoint of true democracy and human liberty there is not much gained regardless of which party is the victor. Nevertheless, it seems, and we are sorry to say, that usually when the laboring classes win, they seem to be more brutal than the fascists. The reason for this may be, that there is more passion than reason in their ranks. Also, among the ranks of the fascists usually there are more scholarly men.

France has a temporary lull in the storm. The near-Communists, or in American vernacular, the **"Pink Communists"**, seem to be in control. This accounts for the desire of France to send help to the "Loyalists" of Spain. France does not appreciate seeing Italy, Spain, Germany, Austria go Fascist—to be ruled by dictators.

With the internal strife going on, and the growing distrust, the preparation for war is going on abreast among most nations. Night and day, the bombing planes are being manufactured, the battleships built and secretly launched, the submarines prepared, the deadly gases stored for the **cataclysm** of which Premier Baldwin speaks.

England, Germany, Russia, the Balkan States, as well as the nations discussed before, are all preparing for **"something."** That **"something"** is going to be "hell on earth" if it breaks loose.

Even across the Atlantic the same fear of **"something"** has caused the United States, known as a peace-loving nation, to prepare for the coming holocaust at tremendous expense. The Nofrontier News Service declares the following:

> The United States is spending more than a billion dollars this year for army, navy, and air forces. How much is a billion dollars? Lucia Ames Mead, veteran peace worker, is trying to rouse people to a realization of the enormous expenditure involved. Suppose, she says, that you spend one dollar every minute, how many years would you require to spend one billion dollars? The highest guess ever made was that by a professor of mathematics who placed it at 40 years. The answer is: more than 1900 years. And all of that will be spent in one year by this country in war preparations.

We are glad that the voices and forces for peace are also active. So much so that the Church of England and official England are getting alarmed at the work of so-called pacifists. The British lovers of peace feel that the appointment of Thomas Inskip, a noted laymen of the Anglican Church as "Minister for the Co-ordination of Defense," was an attempt to silence the churches in their war resistance and disarmament campaigns. Within the church attacks are made against men who are pleading for peace, men who want the Spirit of Christ to prevail. They are called "heretics." There is a wide feeling, that in the event of war, the ranks of **"Conscientious Objectors"** will be much larger than in the last war, when they numbered in England around 3000.

In the United States many voices are heard, crying for peace and good-will. Four hundred and fifty representative citizens signed a petition, mailed to the President of the United States, protesting against the rapidly increasing military and naval expenditures and preparation for war.

While this preparation is going on, we cannot lightly lay aside, the "ironical" supposed prayer of Mark Twain, in which he attacks the people, who claim to be Christian, and yet when it comes to war, seem to be absolutely unchristian: Listen! The words will shock you! Would that they would shock this senseless world of ours!

> O Lord, our Father, our young patriots, idols of our hearts, go forth to battle—be Thou near them! With them, in spirit, we also go forth from the sweet peace of our beloved firesides to smite the foe. O Lord, our God, help us to tear their soldiers to bloody shreds with our shells, help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the shrieks of their wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended the wastes of their desolated land in rags and hunger and thirst, sports of the sun-flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it. For our sakes who adore Thee, Lord, blast their hopes, blight their

lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask it in the spirit of love, of Him who is the source of love, and who is the ever-faithful Refuge and Friend of all that are sore beset and seek His aid with humble and contrite hearts. Amen.

"Ye have prayed it; if ye still desire it, speak! The messenger of the Most High waits."

The Editor of the Evangelical Messenger in advocating Missions and Evangelistic Work in Europe gave several excellent reasons why such work is needed in Europe:

1. Because there are many people in Europe who have the name of religion but are strangers to the fact of a personal experience of salvation. 2. Because much of the religion in Europe has become institutionalized and has imprisoned the spirit of true religion. 3. Because today, as possibly never before, the peace of the world depends upon the mind of Europe. It will take more than peace treaties to create the mind of peace. Only the renewing and reconciling power of Christ can effect such a change. 4. Because the war kindled the flame of hate in all of Europe and hate and Christ cannot abide together. 5. Because the people in Europe need the inspiration and power of a revival of religion. 6. Because it is our Christian duty to help our brothers and sisters in Europe in this present struggle for Christ and the Church.

THE PERPLEXING PROBLEM OF YOUTH AND CRIME

I discerned among the youths a young man void of understanding.—Prov. 7:7.

When thou goest, it shall lead thee; when thou sleepest it shall keep thee; and when thou wakest it (wisdom) shall talk to thee.—Prov. 6:22.

With 130,000,000 footprints of American people, made upon the soil of our nation, it behooves us to study those things which make for their welfare. In the light of those footprints, we must plan for our national well-being. Among this vast throng you will find but three classes: the aged, with most of life behind them; the mature, in the thick of life's experiences; and youth, largely following in the steps of the other two groups. This latter group is today, and always has been, the problem of the other two groups—often a baffling and perplexing problem.

The latter group, without a hard and fast classification really falls into two groups. Those devoid of wisdom, and those who walk in wisdom's ways. Usually the criminal comes from the group void of understanding. This number is tremendously on the increase. So much so that social workers are seriously alarmed. To look at the youth and crime problem we must do more than merely get alarmed when some atrocious crime is committed. We must look into the background of the life which committed the crime, and there find the reason for the downfall. For our courts merely to punish, and stop there, will never suffice. Drastic punishment may deter some, but will never effect a cure. Undoubtedly, there is no cure-all, but there are some deterrent methods, which still work.

Lately, a campaign of crime prevention has been started on a Nation-wide scale. The Literary Digest summarizes it as follows:

Billy is eleven years old. Within two years, he will be haled before a juvenile court for stealing. By the time he is eighteen, he will have a criminal record.

He has lived most of his life in two shabby rooms which he shares with his three brothers and his father and mother. His parents work, whenever there are odd jobs to be had around the neighborhood, and Billy sees little of them. When there are no jobs, the family gets its food and clothing from one of the town's charity organizations.

Last week, the National Crime Prevention Institute, organized six months ago, launched a program to keep prospective juvenile delinquents such as Billy out of the nation's police courts. Sheldon Glueck, Professor of Criminology at Harvard Law School, and Rowland G. Sheldon, who has been in social work since he started the Big Brother Movement in 1912, are at the head of the Institute.

Survey System—They believe that Billy can be headed away from a career of crime if he stays in school and gets the proper care both there and in his home. Their Crime Prevention Institute will ask teachers first to select prospectively delinquent or "problem children," then to give them tests to ascertain their faults. The organization lists eighty-two possible reasons for delinquency.

It will be the Institute's job to encourage teachers to concentrate on the development of a full, rounded personality in their pupils, to persuade authorities in large and small communities to provide more playgrounds for children, and to ask legislatures to pass laws that prevent crime as well as punish it.

Spending $75,000 annually on this program, the Institute intends to reach Billy, the problem child, before Billy reaches the juvenile courts.

These methods are not without value, but they are not satisfactory, because they do not go to the root of the problem. To get to the root of the problem we must come to the three great institutions, the home, the school and the Church.

T. D. Abels, of Portsmouth, Ohio, while instructor in a Bible Institute, made a survey of youth problems to determine the conditions that must be met by young people who are trying to live the Christian life. The following were submitted by a class composed of those engaged in the Christian education of young people:

1. Absence of Christian home training.
2. Absence of the family altar.
3. Wrong companions.
4. Parents not concerned about child's morals.
5. Too much leisure time.
6. Preachers not scripturally sound.
7. Inefficient Sunday schools.
8. Passing of Bible from public schools.
9. Changing social conditions.
10. Irresponsibility of the Church.
11. Dangerous social conditions unrecognized by many.
12. Unchristian teaching in high schools and colleges.
13. Youth given too much liberty.
14. Youth do not see "separated life" lived before them.
15. Unchristian attitude of parents.
16. Lack of Christian education and training in former generation.
17. Popular worldly amusements.
18. Lack of good home influence when away from home.
19. Worldly parents.
20. Wrong home environment.
21. Lack of evangelism suited to youth.
22. The sex problem.

The above twenty-two suggestions are far-reaching. They constitute a thorough analysis of the situation.

Certainly we ought to put the Bible into the public schools, high schools, colleges, and universities as the Province of Ontario is seeking to do.

Professor William Lyon Phelps, of Yale, decries the fact that the Bible is no longer used in the American public schools, and declares that we have made a great mistake in banning it, even in the name of religious freedom. The argument that the reading of the Bible in the schools might be used for sectarian purposes or might develop religious controversies he overthrows by pointing out that enough noncontroversial material can be found in it to avoid any possible charge of sectarianism or any danger of bitter controversy. There is nothing sectarian or debatable about the Ten Commandments, or the Sermon on the Mount, or the Twenty-third Psalm.

Then also we must come back to the more fundamental factor, the individual life, and the home.

Dr. William Merrill Vories, founder of the Omi-Hachiman Mission, Japan, has recently revisited America and has traveled extensively over the country. Like Mrs. E. Stanley Jones, he is disturbed by the signs of retrogression in the spiritual life of the people—especially in women. Formerly they were the moral backbone of the country, the spiritual strength of the Church and the chief promotors of its missionary work. Today Dr. Vories sees them generally spending lavishly on cosmetics, cigarettes and strong drink, talking freely of sex, living loosely and devoted more to "bridge" and the theater than to children, their homes, or the church. He sees many churches lifeless and preachers too often seeking popularity with men, rather than desiring to be true prophets of God; he notes the absence of a clear and effective message of salvation for this sin-sick and distracted world. Even Christians are charged with having forgotten their chief business in life—the carrying forward of Christ's work—and of being guilty of settling down to ease or hopeless discouragement.

Youth needs to be **loved** in the first place. Youth needs **nurture**-example in the second place. Third, youth needs old-fashioned **instruction.** Fourth, youth needs **discipline.** Fifth, youth needs **corporal punishment** betimes—in plain words—the rod. Combining the foregoing in balanced and sensible proportions will go a long way to keep them from vice and crime. All these are no cure-all, but they will be a powerful means of prevention. The child of the parsonage can go wrong. The son of the best Christian men and women may go astray. The daughter from the most ideal home may miss the road. However, given a vision, new life, an incentive to service, counsel, guidance, occupation, and wise, inspirational leadership most of them will respond, and will travel the better road.

PRESBYTERIAN DISSENTERS FORM A NEW CHURCH

The Presbyterian Church of America, a news report states, was born at 3:37 p. m., June 11, in the auditorium of the New Century Club in Philadelphia.

An outgrowth of the decade long fight between militant Fundamentalists and Modernists in the Presbyterian Church in the U. S. A., the new church rose out of the dissolution of the Presbyterian Constitutional Covenant Union, three hours earlier in the same hall.

Ministers and elders, suspended by the recent General Assembly of the Presbyterian Church in the U. S. A., ministers and elders who sympathized with them and several hundred laymen, were present.

The Rev. Dr. H. McAllister Griffiths, editor of "The Presbyterian Guardian" and longtime supporter of the Rev. Dr. J. Gresham Machen, militant Fundamentalist leader, was in the chair, when the enacting resolution was passed unanimously.

"In order to continue what we believe to be the true spiritual succession of the Presbyterian Church in the U. S. A.," this resolution said, "which we hold to have been abandoned by the present organization of that body and to make clear to all the world that we have no connection with the organization bearing that name, we, a company of ministers and ruling elders, having been removed from that organization in contravention (as we believe) of its Constitution, or having severed our connection with that organization, or hereby solemnly declaring that we do sever our connection with it, or coming as ministers or ruling elders from other ecclesiastical bodies holding the reformed faith, do hereby associate ourselves

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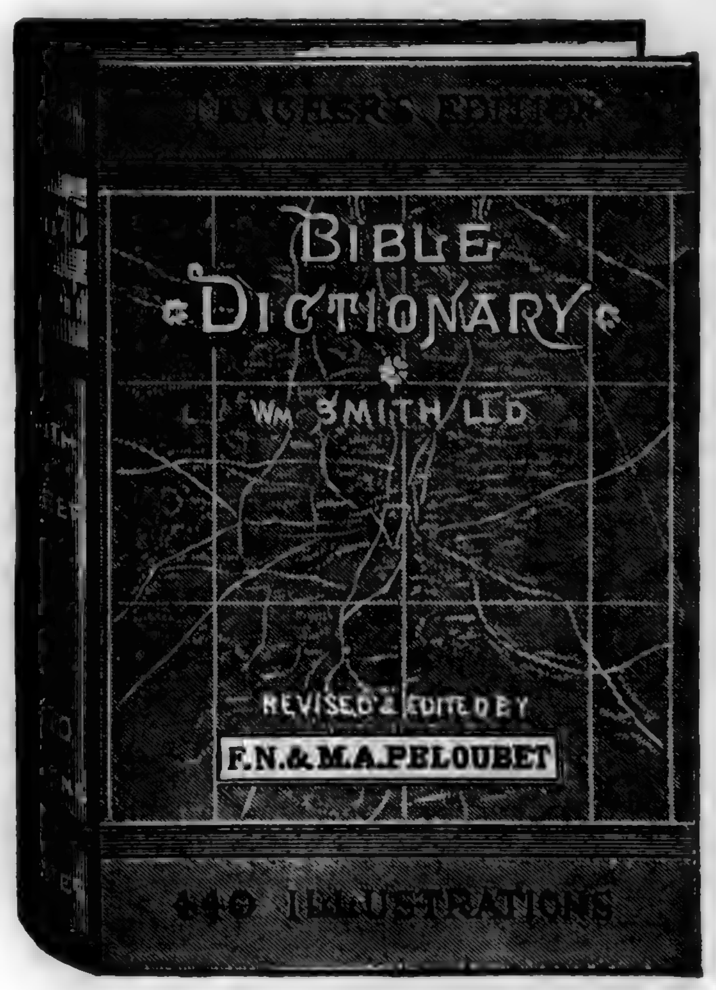

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together with all Christian people who do and will adhere to us in a body to be known as the Presbyterian Church of America."

A second resolution constituted the body as the first General Assembly of the Presbyterian Church of America.

A third resolution declared that "the Scriptures of the Old and New Testaments are the Word of God and the only infallible rule of faith and practice; that the Westminster succession of faith and catechisms contain the system of doctrines taught in the Holy Scriptures, and that we subscribe to and maintain the principles of the Presbyterian Church government as being founded upon and agreeable to the Word of God."—Sel.

THE SCARRED HAND

(Continued from page 273)

the Good Man look so sad. I should be awful sorry if I made you sad like that, daddy. I don't like Thomas very much, do you?"

"I don't want to think about him, my boy."

"But perhaps he loved the Good Man after that, though—like I love you. When I see your poor hand, daddy, I love you more than millions and millions."

Tired little Dicky fell asleep before he had measured the amount of his grateful affection; but Dixon's rest was sorely disturbed that night. He could not get out of his thoughts the picture of that tender, sorrowful Face which had looked down on him from the walls of the exhibition. He dreamed of Lovatt and himself contending for the possession of Dicky; but when he showed his scarred hand the boy turned away from him. A bitter sense of injustice surged up in his heart, and he awoke with tears running down his face. When he fell asleep again he dreamed that some one was holding out a scarred hand to him, and a voice pleadingly said, **"Reach hither thy finger, and behold My hands."**

Even in his dream Dixon acknowledged the power of such an argument and the justice of such a claim. As he was about to yield, Dicky's warm kisses aroused him.

Dixon could not forget the picture, and his dream about it. He did not yield to this influence at once, but his love for Dicky had softened his heart, and the seed that was dropped in it that day did not fall upon stony ground. Dixon was an honest man, and he could not fail to see that the argument he had employed to make Dicky his own rose up in judgment against him whilst he denied the claim of those scarred Hands which had been pierced for him; and when he saw the child's warm-hearted gratitude for the deliverance which his adopted father had wrought for him, Dixon felt that he cut a sorry figure beside his boy.

So, after a time, Dixon's heart became as that of a little child. He found out by reading the Book that as Dicky belonged to him, so he belonged to the Saviour who had been wounded for his transgressions, and he gave himself up—body, soul and spirit—into the keeping of those blessed hands which had once been pierced for him.

See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?
—Tract.

Scholars may quote Plato in studies, but the hearts of millions shall quote the Bible at their daily toil, and draw strength from its inspiration as the meadows draw it from the brook.—Moncure Daniel Conway.

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OCTOBER, 1936

Jesus, the Master Teacher, Speaking from a Boat by the Sea of Galilee

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VOICES IN THE NIGHT

By Arline Yoder

MARTOL, the "withered miser," sat by his cabin window, looking out over the landscape. He shivered a bit as he watched the changing picture. Once or twice he walked to the grate, stirred the fire, and added more wood. It was late October. Only a few straggly leaves clung to the desolate trees, and all signs of Autumn had fled. The atmosphere was heavy, damp, and cold. There was no sun to set that evening, for the day had been dark and gloomy. Night came on with an angry, threatening look, which made one wonder just what was going to happen. Soon large white flakes, artistic flakes, came trickling down, increasing rapidly in number—it was the first snow, an early snow. The miser watched it curiously and intently. The flakes fell against the window pane, and pressed tightly against it reluctant to let go, thus hiding the white mass of falling snow from his view. He watched the bits of artistry as they melted, only to be replaced by others. Suddenly night and the darkness came, and he found himself alone in a little cabin whose only light was the glare of the grate fire, surrounded without by the beautiful falling whitness.

Martol stood with his back to the fire, thinking of nothing in particular. Had he nothing to think of save his money? Yet, when he had stood there some moments, a fear crept into his heart—a shadow on the wall. A girlish figure was the shadow, so dim and uncertain. It moved a bit and wavered. His heart raced wildly as he stared and trembled, and yet he was glued to his position. "Alyce," he whispered the words. His voice was husky.

"Alyce," in the same whispered tone—his voice quivering from fear and anguish. "Why have you come back—to—torture me—like this? Alyce of my youthful dreams—it was on a night such as this when you left—left me in a cold world to live the rest of my days with a broken heart. Now, I am old and unloved and you—you are young and fair still." He groaned as if remembering some cherished moment. "I can still feel those soft yellow ringlets against my cheek. Why didn't you leave me as I was—now I wish I were dead. Alyce!" he dropped to his knees, buried his face in his hands and wept like a child.

But the shadow was but the reflection and glow of the amber flames of the firelight, and the imagination of the lonely miser.

A strong gust of wind rattled the window pane, and roused the miser from his position. He rose, drew a chair before the fire and sat watching the leaping flames. He turned his back to the shadow on the wall as if trying to forget. The wind grew more fierce, it was really storming, and the stinging snow hit with fury against the pane. The wind groaned heavily and faded away into a light moan, only to groan more bewitchingly than ever as it played within the chimney.

"What a night! what a night!" Martol shuddered. "A night like this—so calm, and still, and white—and then the storm, fierce storm, cruel storm. Nor was it wind or thunder—but a storm of the emotions. And in that storm she left—left me to my fate. God," he cried, "where is there any justice?"

As the wind whirled and shrieked through the chimney, a gentle rap sounded on the door. The miser jumped to his feet. "My money," his heart cried, "they're after my money!" Through the key-hole he called, "Who's there?"

"A woman and child, sir, who want shelter from the storm and cold. We have traveled far, and have lost our way—we will freeze if we find no warmth," the voice was sweet but agitated.

Martol staggered a bit. "The voice of her whom I once knew—surely. No, a lady's voice?—No! I know these disguises. My money! Someone wants my money!" Then aloud, "You've traveled far—so travel on." His voice was unsteady.

"But the storm, sir, we can not travel on!" the tone was of one in desperation.

"You **shall travel on—be gone!"** The miser was firm and harsh.

The sobs of the weeping woman lost themselves in the blast of the storm. The miser returned to his former position and reverie.

"OUT OF THE ABUNDANCE OF THE HEART"

Do our words like the rose
Hold the prick of a thorn?
Do they, seeming to sing,
Leave a spirit all torn?

Do our words like the sun
After storming and rain,
Make sadness depart
And bring healing again?

On the Sharon's fair Rose
Not a thorn ever grew,
For His words were of love
Bringing joy, always new.

And our lips weave for Him
The crown He must bear,
Is it halo or thorn
We have made Him to wear?

—Marianne Hirst.

"So like her voice and yet—it wasn't—it couldn't be." He shook himself as if he had been dreaming. "Why am I thinking so much of her tonight—of her whom I loved—but who left because she hated me—so suddenly hated me?" he felt a bitter pang.

Hark! a song borne on the fierce winds of a winter's eve! A lullaby, perhaps. The miser caught only a few broken snatches of it as it was brought to his ears. "Alyce, where is she? Might she have entered into the life of the eternal, and this is her spirit come back to torment me?" Martol rose and walked the floor. His mind was troubled, and peace was a stranger. But the sweet singer of the lullaby had finished the earthly song and was ushered into the heavenly choir.

A heavy thud sounded against the door, and the sound of tin. Martol rushed to the door, and opened it just a little, but the wind was stronger than he and slammed it against the wall. Part of the tin roof had blown off his work shop and had fallen against the house. After he had succeeded in shutting the door he noticed that a piece of paper had found its way into his cabin. He picked it up and the black print stood out before him.

"He Entertained an Angel Unawares." It was the story of how Abraham had entertained the angels in disguise. Martol sat down and read the tract with interest, and then the solemn warning at the close burned into his soul, "When you turn a stranger from your door you may be sending an angel away."

Martol jumped to his feet. "A sweet voice—a woman and child—the sweet singing—an angel." Martol trembled as he wondered how the tract had found its way into his cabin. Perhaps the angel had sent it.

Putting on his overcoat, and pulling a fur cap down over his ears, he entered into the night. The wind was abating rapidly, and as he walked along, the snow ceased falling. And lo, a beautiful night, angelic and hushed. "A night like this," he spoke aloud with almost reverence, "it was a night such as this."

Walking was difficult, the snow had drifted even in the short windstorm. He trudged along, slipping often, and almost falling. But he walked on, determined to find the angel whom he so cruelly sent away. But where was the heavenly being? "She couldn't have gone far, on a night like this," he thought.

On and on, miles and miles it seemed to the anxious little man, withered and poor of soul, but no trace of the one whom he sought. Might she have returned to the heavenly realm? He was reluctant to retrace his steps, but there was no need of going on, he was sure. He would return to his lonely little cabin, and spend the remainder of his days thinking of his sad dream of a night beautiful and calm in its hushed whiteness, of the shadow of youth and love, the woman and child, the song in the night, and the angel's message. Alas, was the dream so soon over? He would spend every cent of his accumulated fortune to entertain the angel—what would he not give to find her? It was all so real. At times he almost thought he could see her with her trailing garments of white, floating along on the frosty air. And yet, the morrow would bring back the old life, and he would be the same old stingy Martol Weathers as before.

In those days when life was young, and he and Alyce had walked among the violets in the woods, he was a man. He was energetic, ambitious, intelligent, and popular in the truest sense. But when Alyce no longer was loyal in friendship, he lost all hope, ambition, and interest. Life became something to be tolerated and not to be really lived in the utmost happiness that one could have. Thus, secluding himself, he loved no one, and no one loved him.

"Oh, Jesus, Mummy don't talk—I ain't got no one to talk to me. And I'm so cold—

(Continued on page 305)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXVIII OCTOBER, 1936 No. 10

"NOT . . . BUT FOR SCARS"

By Ursula Miller

WELL but—," Annette began with the impatient and important egotism of youth, stormily.

"You surely wouldn't turn that offer down, Annette."

"Well, I just as surely don't want to go," mourned Annette.

"Why, Annette, you are certainly letting your father down hard if you will not keep to your promise."

"Well, I don't see why we are so poor."

"That will be a fine start for you. I think it is simply splendid for them to remember you as plenty as teachers are."

"But the place, out of the way, a lot of vulgar, uncultured people. No young college folks within miles. I'll bet not any of them have any education."

"Annette, Annette, the way you harp about education. Is there nothing in the world but that?"

"Nothing worth while, anyway," Annette sobbed again. "I don't want to spend a winter with a lot of raw, lanky, rough folks with not a thing in their heads, likely."

"How you talk, Annette! Why you know nothing about those people. Likely they have something in their hearts, at least, and that's worth a lot. If Sonny-boy had not got hurt it really wouldn't matter so much, although you promised your father to—"

"He isn't even my father," Annette stormed angrily.

"Well, he has been a dear, good father to you these twenty years. He has been very kind to you ever since your dying mother gave you to us. He has been wonderful to you because your parents were our dearest friends."

"Well, I suppose I'll have to go, but I know those people will be impossible and even now, already, I cannot endure them,"

"They are people just like we are, whether rich or poor, educated or not," said Annette's mother.

"Dumb country folks. That's what they are."

"Annette, Annette, I wish you would guard your words. What are we? Nothing in the world but country folks. About thirty years ago money was the measuring rod; now you make education, or your idea of it, the ruler to measure us all. Years ago people said, 'How much money does he have,' and, 'How much is he worth?' and so on. And now—'What is your College? Ah—Oh, you majored in—Oh, let me see.' "

Annette laughed in spite of herself, "You are so funny sometimes."

"But seriously, Annette, let us think. The previous generation had money and made that their measure of a man's worth to a great extent; and now every college in the land is a sort of ruler for the graduates of that college. Now let us look ahead. Money gave us education. After being educated will the next generation say, 'Does he keep the first commandment? Does he love God, And, by the way, how does he treat his fellow men?' Will the next generation use the commandments for a ruler?"

"Oh, you are so funny, mama," laughed Annette.

"It is not funny though. 'The Lord does not look for degrees or diplomas or medals, but for SCARS'," quoted Annette's mother.

Annette determined to go, after urgent persuasion. She went by automobile with some friends as far as Plainsville, a large city about seventy miles from her school neighborhood. From there she was to take a bus to a little town in the immediate neighborhood to which she was going.

She was left at Plainsville, and her friends went on their way. Loneliness and anger engulfed her, overwhelmed her. Why did she give in and come to this horrible place? Her folks would have managed somehow; they always did. She recalled with disgust one of the students from this place. So absorbed was she with chagrin and anger that she did not see a man and lady walking her way until a voice aroused her.

"Are you Miss Annette Hull? The bus makes such poor connections I told mother," indicating the little woman at his side, "that it'll be a real kindness to come up and get you." Annette was pleased."

"You are Mr. ——?"

"Lund," he replied instantly, "You've heard from me about your school. Miss Nancy was hired before we even had a show."

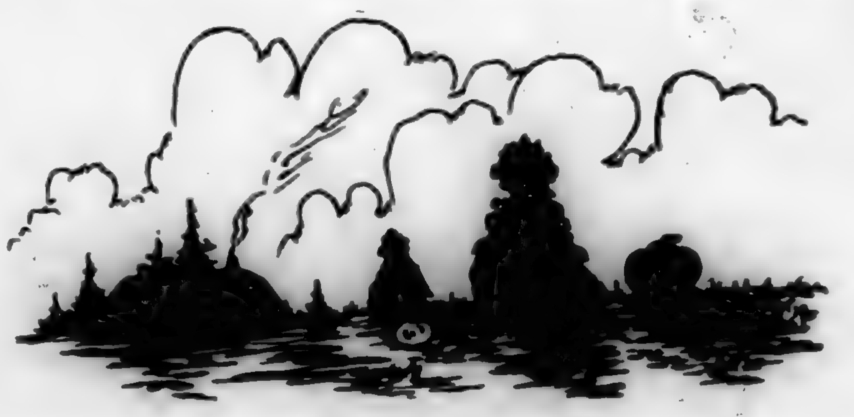
Oh, the despised school. And who was Miss Nancy? her troubled thoughts began, but she had the grace to say, "It's very kind of you and Mrs. Lund to do this."

If Annette had not steeled her heart with her aversion, altogether unfounded, for the unknown people of this community, and the school she was compelled by the circumstances at home to teach against her will or desire, she would not have been blind to the deed of kindness of this middle-aged pair coming seventy miles to meet her, a stranger, when they were under no obligation to do so. They saw to her baggage and were soon on the way, driving through the most beautiful country Annette had ever seen. But she hardened her heart bitterly. Thus do we shut out of our lives the kind, the good, the beautiful, the sublime, not because these are not about us everywhere—and plentiful—but because our hearts are encased in hate, in bitterness, in anger, in restlessness. So we lose, as long as we submerge our heart with its own evil, the sweetest, the dearest, the deepest blessings of life.

She was startled in her bitterness by the voice of Mr. Lund saying, "Fine weather we're havin'," "Havin'," she thought in scorn, but, "Yes, very fine," she answered indifferently.

"Leave your folks well?" he asked after an interval of silence.

She had to tell about Sonny-boy's accident then. They were, both of them, very much interested and sympathetic. But this only served to intensify her rebellion; if Sonny hadn't had his accident she could have had more chance of escaping this drudgery of prison life to which she was driven as fast as the Lund's big automobile would take her. Like a flash came to her mind some things she had told her mother; that those people very likely drive mule teams and probably cannot read or write, and of course no such thing as a college degree in the entire county, for she had received the impression from



OCTOBER

The frost is out, and in the open fields,
And late within the woods, I marked his track—
The unwary flower his icy fingers feels,
And at their touch the crisped leaf rolls back.
Look, how the maple o'er a sea of green
Waves in the autumnal wind his flag of red!
First struck of all the forest's spreading screen,
Most beauteous, too, the earliest of her dead.
Go on: Thy task is kindly meant by Him
Whose is each flower and richly covered bough;
And though the leaves hang dead on every limb,
Still will I praise His love, that early now
Has sent before this herald of decay
To bid me heed before the approach of winter's sterner day.—Jones Very.

some source that they were a simple and plain and unpretentious people.

But she had to admit that the Lund's automobile was far better than her folks owned. The thought gave her reason to pause just a little in her unjust way of thinking and she actually noticed the beauty of the country through which they were passing—wide highways—rolling landscape—streams, tree bordered—the most gorgeous sunset a human being ever saw. Mrs. Lund thought so too.

She said, "Did you ever see a more beautiful picture?" waving her hand westward. "If earth can be so supremely lovely, I often wonder, what will heaven be like."

Right here in our story our Annette should have allowed her heart to melt. Far better were it for her had she done so. But like a certain king of old, she "hardened her heart," and thought to herself, disdainfully, and certainly in the face of better knowledge, "What does she know about heaven or pictures? A plain, little, old woman who has probably never seen a college."

The Lunds were kind; no sort of evil thoughts about their young teacher entered their minds; they knew her to be an adopted daughter, and she being as they supposed, homesick, they gave her therefore, the more credit. Their kindness flowed over her like West Creek in floodtime overflowed its banks.

"Well, here we are, Mother. Made pretty good time. Come on in and make yourself at home," he added hospitably, and the little woman warmly seconded the invitation.

They had stopped at a beautiful home—well-kept, clean, inviting, restful. Had Annette not allowed a derisive, mocking spirit to rule her life, she could honestly have compared her own home to the one she held in such scorn, to the advantage of this one. But this she refused to do even to herself. And her parents could recall, times without number, when their own home and others of their neighbors, as well as her own home folks and her neighbors, were all compared unfavorably with others who happened at the time to be in her good graces.

The girl allowed a disdainful spirit, a cruel spirit of criticism to rule her life, and it was revealing itself sharply in her character. But after all school was not half bad! Had she used more effort at understanding and a little less haughty condescension everything would have really been fine. However, the children, those barometers of teachers' hearts said with variations, "She despises us"; "She hates the ground we walk on"; "She can't stand us".

So bound was she, so absorbed, in her gall of bitterness, that the first intimation she had of not being a rousing success as a schoolteacher, came to her as a distinct, an unbelievable shock. She was bewildered and startled! She—Annette Hull—found fault with. It was dreadful and horrible. How dared they? It had come so simply from her school children. She had planned to go to her boarding place during the noon hour for a forgotten article and had admonished the children to behave. Meeting some one from the place bringing the article to her she almost instantly returned. Coming quietly into the schoolroom she overheard a group of little girls who were talking in the library alcove, unaware of her return. One was speaking in a sad, shrill, little-girl voice, "I wish Miss Nancy was our teacher. She'd help me with my 'rithmatic. I can't understand it and when my grades are so low Daddy says I don't study." Her voice stopped on a high wail. Another one began, sure of a sympathetic audience, "Papa promised me a nice doll if I get good grades in hist'ry, but it's hard and I don't like it, and she won't tell me a thing," and this little girl began to cry brokenly, thinking of the doll and a disappointed papa.

Their little-girl problems were serious to them. Annette slipped outdoors, stunned, hurt, puzzled. She hadn't liked school, nor the children, nor their lessons, because, engrossed in herself, she had scarcely considered them as people with problems and feelings, most certainly not as being of any importance to her. Selfishly, she had scarcely considered them at all as human beings in relation to herself, or as having any rights and privileges.

Strangely enough the second hint came in a letter from her mother; she wrote among other things: "Try to like your school, Annette. Sonny-boy is not so well and it would be dreadful if you couldn't finish out your school, and so much harder, too, to get another, remember. Try to understand the children. They are so dear if you could only see it. You are in life now, and if your ideals do not fit, discard them for the time being as a winter garment is laid aside for summer. 'The Lord does not look for diplomas, or degrees or medals, but for scars.' I know you don't care for that, but it may well bear a little pondering."

THE NATURE LOVER'S SONG

Give me the deep solemn woods
Where never a sound is heard,
Save the rustle of a falling leaf
Or the twitter of a bird.

My cathedral is the mountain high
I worship at its shrine,
For altar fire the sunset's flame
That burns like light divine.

Here the Infinite seems most real
I FEEL His presence near
And when the daylight slowly dies
My heart can know no fear.
—A. P. Gantley.

Now what in the world did her mother mean? Wasn't she a good teacher? A flush of shame, of guilt, stole over her face. It was true, she hadn't cared for the children, nor their lessons, nor their troubles, nor their families, nor their church, nor their neighborhood, nor anything that was theirs!

She had cared for her pay check! It was all true, and in her soul she had to admit it. But how angry it made her! On her desk she had her books on "Maintaining Ideals through Life," and "Idealism in Hardships," and so forth. "Be untouched by the sordid as you sustain your ideals" she had made her motto. And aren't little children's troubles and lessons sordid? She had been untouched by those around her, a cheat, she told herself, ungallantly selfish in taking money to help these children when she had failed to help them.

Her troubles, however, were not over; further enlightenment came to her that very evening, in the form of a visit from a school board member. He came as she was about to leave the schoolhouse for the day. He was very kind, too kind, but he informed her that if she simply could not endure them they could in all probability be able to secure another teacher, both experienced and well-degreed soon after the Christmas season.

Never, never in all the selfish, sheltered days of Annette, had life given her such a slap. Her pride forsook her and she was literally humbled, crushed in spirit. Her haughtiness had retreated and left her defenceless. The board member pitied her, giving her a chance to try again.

"Mebbe she could do better, seein' her folks need the money so bad for the little boy."

For the first time in her life Annette voluntarily humbled herself, "I don't want to quit. Please let me try again; I'll do the very best I can, and you folks help me." He promised and went his way. Annette humbled, defeated, went back to her desk. She was too shocked, too angry, too torn by despair to cry. She had come to the crossroads of her life. She was lost in despondency and had not yet come to herself. Someone knocked and immediately a woman entered, Miss Nancy, a teacher of the little town school. Annette had frequently made fun of her.

"Little old maid schoolteacher. I imagine she began teaching even before they required a high-school education for teachers. Funny little, old, fat woman," she remembered laughing at her, but Miss Nancy was the well beloved, the ideal of the neighborhood. That Annette well knew.

She came swiftly to the desk, picked up several books, not school books—laid them down quickly as if they burned her. She gave Annette a shrewd quizzical look,

"Trouble, sister?" she asked not unkindly.

"What's it to you?" Annette answered defiantly.

"A Book which is my measuring rod, says, 'Weep with them that weep.' Whenever I hear of trouble being around in the neighborhood, I make plans to be there too," Miss Nancy spoke calmly as if commenting on the weather.

"Why should you care about my trouble? You do not even know the meaning of the word. No sooner had I come into this neighborhood than I heard more about Miss Nancy than a presidential candidate. You are the people's pet, their ideal. Whatever you do is perfect. What do you know about trouble?" replied Annette stormily.

"Ideal?" Miss Nancy snorted. "At least I'm not the kind of ideal to put on the mantelplace to look at, but for no earthly good in the world."

Annette gasped, "Don't you believe in ideals? Did you—What is your college?" Then she paused in confusion.

"O yes, I have a degree. Several,—a doctor's, from ——" she named one of the best known universities in the land. "Of course, I believe in ideals. No life worth-while is without them, but I'll take mine workable, practical. Like the BOOK says, 'He went about doing good.' He didn't sit around idly and dream vague dreams about His beautiful, heavenly throne and crown. He had a right to that dream because it was His substantial background. But while here He worked. His sacred hands were scarred with work, and they were pierced with nails. His body was broken and bloody. He did not try to escape the sordid in human lives, nor the misery that was in the world. 'God does not care for degrees, or diplomas, or medals, but scars.'"

Annette sat a long time in utter and abject silence, then abruptly, "Why does every one love you so well?" she asked with astonishing simplicity.

"Do they? I wouldn't know unless because I love them. You can't teach school or do any other work successfully unless you do some loving with it. Love these little children and they'll love you."

"I'd build my fire with these books," picking up the same books she had picked up once before and as quickly laid them down. You see, they might be all right for mature people but undeveloped youth—. You see, Miss Annette, my life was steeped in the same cancerous idealism as you are in now. I'll tell you about it—some of it. My folks had plenty of money and I loved school so I went as fast and as far in school as I cared to. I loved a young man—oh, almost as well as myself; he had less schooling and less money than I; but we were married—and he was killed on our wedding day," she finished grimly.

Annette gasped. "But I thought—"

"The Miss Nancy? Well, the children around here all call their teacher 'Miss Front-Name.' My name is Mrs. King. In my heart I thought I was better than my young husband. Or anyone else who had not been graduated from my University or most who had for that matter. But life—or is it God—sometimes takes us in hand and by outward changes brings us to ourselves. My folks died and their money was lost almost at once. My fine young husband was a corpse on his wedding day. I was as lost, as stranded, as bewildered, as a toy balloon in the middle of the ocean. My heart was broken, it seemed to me, into a million tiny pieces. There was nothing left. But my broken heart is what saved me from despair and utter destruction. You know what the BOOK says about 'a broken and a contrite heart' (if you don't you better not try to teach school). But before I knew it the Great Physician had healed my hurt heart, and more than that, He urged me to look about me. Yonder was a girl with a broken heart—her lover had left her for another; over there was a mother who had lost her son; and here was a little adopted child who thought no one loved her: hundreds of hearts, wounded, hurt, in need of help. 'When thou art converted, strengthen thy brethren!' God had to give me a jolt to bring me to my senses. Now, although I have known more sorrow than many, I have 'a peace which passeth understanding'." Miss Nancy was silent.

"But how wonderful! I have never in my life heard anything so fine and so helpful." And strangely Annette's anger was burned out, and she wept bitterly because of her sins.

"Today's Friday. You are coming with me tonight, Annette. When things look the darkest and we are at the end of ourselves that's when the Healer can cure effectively," Miss Nancy said with compassionate tenderness. "We will have some lovely times together after we are well acquainted. And I'm sure we will be a great help to each other in school, day school and the school of life."

Protection, Kans.

LO, THE HEAVENS

I

By Enoch Fitch Burr

This is the first of a series of articles to appear under this title. They are selections made by Bro. M. T. Brackbill, Harrisonburg, Va., from a book by Mr. Burr. Bro. Brackbill is interested in the organization of astral societies in order that young people, as well as older ones, may get a better understanding of the glory and beauty of the heavens and our wonderful universe. This is very interesting and educational in itself, but to achieve its highest purpose it should lead the student to a greater appreciation and understanding of the great Creator of the universe. It is the purpose of these articles to accomplish that purpose, and even if you are not astronomically inclined you will find them both interesting and helpful. For further information concerning the organization of astral societies see recent numbers of "The Youth's Christian Companion," beginning with the issue of September 6.

See, where the sun, with face of insufferable splendor, goes swimming through the day; see where the soft and silver moon, with fleets of stars, goes swimming through the night! What an eloquent silence! There they shine and move, perhaps wonderfully achieve—hosts upon hosts; but there is no celebrating pomp of sounds, only an all-embracing pomp of silence—not a whisper, not a rustle, through all the vasty dome. Our dinned ears and hearts are soothed. Our petty cares and excitements are hushed. Both body and soul are insensibly calmed and refreshed as we gaze into the immeasurable stillness.

Was ever so noble a sight! What kindly interweavings of the great and the lovely—what gorgeous competitions and combinations of the majestic and the beautiful—and all steeped in the grave glory of immemorial and supreme antiquity. The sky does not look old. Other books show sad marks of the passing years. Their pure white sullies. Their varnished, sharp-cut characters grow dull and vague. Scars and molds and odors of decay gather upon them. Not so with this pageant book opened above us, this illuminated missal of the heavens. It shows a page as delicately fair and fresh as if it had just come from the hands of its Author. And yet it is the world's ancientest heirloom, the issue of the eldest dawn: and as we look upon its broad and pictured page, we are reverently aware that the same shining scripture met the gaze of famous empires long since dead and buried; of those old men of renown whose forms loom gigantically on the outskirts of tradition; of him, hoarest ancient of all, the Old Testament Adam. It is a joy and exaltation to peruse such a Natural Bible.

And then it is so accessible! Not, like some rare old volume of price, hid away from the people at large in piles of granite architecture; railed off heavily from the curious handling and close inspection of most of such as are allowed to roam the stately halls; permitted to unclasp only under the careful hands and cultured eyes of sages and princes—not such is this azure volume above, printed and pictured in silver and gold. It is a book for the people. Its outspread page invites study from all quarters, by day and by night. One can feast his eyes on it as freely as another. If it has any valuable secrets, any precious wisdoms in it, one is just as welcome as another to do what he can toward finding them. God permits no censorship. His printing is a true publishing. With both hands He has issued His astronomy; He has put it in characters large and shining enough to be within the range of all eyes; has opened it as wide as wide can be, and laid it across the sky's fair face for all who choose to examine, stand they at palace gates, stand they at cabin doors, stand they in the silent domes of sky-piercing observatories, stand they on the rattling midroad of affairs. All classes welcome—welcome to that divine calm, to that refined and exalting pleasure, to that jubilee of sight and poetry and art, to that feast of the gods!

The sky is not only an accessible book, but, in these last days, an interpreted one. It has been translated out of its aboriginal hierglyphics, put into the world's vernacular, done into alphabet even, as to its most essential facts. The interpretation was hard. Sometimes it seemed as if it would never be made. It actually took great men, and many of them, to make it; and many a long age crept away while the work was being done. But, lo! done it is at last; and the results, though not the methods, are now level with the commonest men. And they are exceedingly serviceable results. Once men could not see an eclipse or a star with a tail to it without inferring pestilence and war; could not even see a bloody sun or shooting star without fearing national disaster and the fall of thrones. But now humanity no longer falls atrembling at the signs of heaven. The progress of astronomical science has freed us from our superstitious terrors. We leave such panics to centuries ago and the heathen. Thanks to the sages who have interpreted to us the Sibyls of the sky!

Scarcely a branch of business or knowledge, however humble, but is debtor, in one way or another, to astronomical investigations. Astronomers first taught men the art of questioning Nature. They were the first interpreters of her that deserved the name, the first to give dazzling and triumphant examples of the way of extorting secrets from her close-fisted keeping. In education, also, astronomy has been of most material service. A large and generous culture of the mind requires familiarity with a wide variety of ideas. We need to be trained to refined distinctions, to subtle analyses, to acuteness of thought; and for this purpose other sciences will answer better than astronomy. But we also need, still more, culture in breadth and dignity and gravity of ideas, in comprehension and solidity of understanding, in elevation and durable glow of imagination and character; and for this purpose, no branch of secular knowledge can compare with the science of the stars. This science is worth more than all the fictions and poems in the world as a judicious cultivator of the imagination and corrector of insipidity and tameness of character. It is universally admitted to be the sublimest of the natural sciences. It is a poem as well as a science—the best example we have of an epic poem. Not Milton, not Homer, ever sang so sweetly and loftily as do the chief theorems of astronomy.

But, after all, the most interesting and useful thing about astronomy is the illustration it pours on the attributes and glory of the Supreme Being. Let it be repeated, that ancient sentiment, "An undevout astronomer is mad. "If one can thoughtfully pace up and down the star-sown fields of astronomy and not conceive a feeling of religious awe, as in the presence of incomprehensible Almightiness, he must be a rare man, a sinner above all the Galileans. The fullest force of this inspired saying, "for the invisible things of him . . . are clearly seen, being understood by the things that are made, even his eternal power and Godhead?"—I say, the fullest force of these words is only felt by him whose thoughts, leaving the diminutive objects of this world, have gone voyaging through the inexhaustible wonders of the firmament and gazed intelligently on the files of that infinite armada of luminaries, which, in exquisite harmony and solemn pomp, cruise up and down yonder shoreless ocean of the heavens.

(To be continued)

"The man who has been through a hundred high schools and a hundred universities, and does not know his Bible, is not an educated man, and never can be."—Henry van Dyke.

"Take us the foxes, the little foxes, that spoil the vines" (S. of Sol. 2:15).

THE HARP OF A THOUSAND STRINGS

Towering personality lifts. Wealth of personality ennobles. Jesus towers. Jesus lifts. Jesus ennobles. Constancy of friendship with Him broadens, deepens and empassions our lives.

Jesus' measure of values is supreme. His heart appreciates. He understands. His interest and sympathy are deep. He loves with a consummate affection. He interprets values by the sweep of the meaning of things. He feels the significance of motives, efforts, deeds, lives. He measures the human spirit by its eternal and universal significance. He **feels** that each soul is planned of God for eternal comradeship with Him. The mellow light of His searching heart misses nothing.

Fellowship with such a Friend is life's richest experience and life's greatest joy.

The constancy of such a fellowship produces likeness in the life fellowshipped. Constancy and growing nearness and endearment causes heart to answer to heart. Thought will answer to thought. Heart throb will answer to heart throb.

Increasingly our lives will grow into just such attitude toward others as Jesus sustains. He will reproduce His attitude in us. We will feel toward others as Jesus does.

We will love with a growing, deepening wealth of affection. Love is the life of the soul. God is love. If God fills our lives through our fellowship with Jesus then love is supreme.

The Christ love is pure! It is as chaste as heaven. It rises into the beautiful realms of the infinite delights of God. Christ gathers our spirits up in His arms and bears us up and out into measureless depths of wealth of love.

Love is as vast and deep as the azure of the heavens. Love has an infinite range. Love wings its way into God's wonderful gardens and sips honey from the flowers of truth.

Love is the marvelous cord that binds the human spirit to God—to truth—to life—to all. Love ties up, binds us fast to everything worth while. The soul in tune with the heart of God seems to harmonize with everything great. The very sweep of starry worlds seems to strike sublime chords in the soul. Love is the keynote.

The soul full orbed in love, loves the beautiful, the sweet, the true, the grand, the great, the sublime. Its range is as vast and measureless as the universe.

Blessed is the man whose fellowship with Jesus has been so constant and true that great wellsprings of love have been opened up in his life.

Blessed is he who loves everything good and sweet and true.

Heart passion is the love life in beautiful consummation. Soul passion is perfect love. It is all consuming. It inspires every thought, impels every act, flavors every cup of pleasure and gladdens every circle.

Love, all consuming, is not an intruder. It does not hinder. It is never the associate of fanaticism. It is the quiet, deep and abiding power of an all-consuming interest.

Love is the fire of a great enthusiasm steadily burning upon the hearthstone of the soul. It burns and glows and cheers every circle surrounding it.

Such is the wealth of the music of the heart life when "the Music Master," the Blessed Holy Spirit, is given a chance to properly develop his dreams. The beauty of it all is that it is simply the unfolding of **the Beautiful Friendship.**—Dean C. Dutton.

A DULL DAY

By Grenville Kleiser

THE SKY IS SHROUDED IN GRAY. A strange quietness prevades the air, as if all the world has fallen into deep slumber. The machinery of life has stopped. Birds are silent. All is still.

AN IDEAL TIME FOR MEDITATION. Pictures troop before the mind in endless procession. The Acropolis by full moonlight; the exquisite blue of Naples Bay; the early morning glimpse of Constantinople; the charm of the English countryside; the exhilarating first view of the snow-capped Rockies.

A DULL DAY were it not for that wonderful magician, the imagination, conjuring up pictures of past experiences and flooding the hours with pleasant memories. How it transforms drabness into sunshine and turns dross into gold!

* * * *

THIS IS AN IDEAL DAY and the right mood in which to write long-neglected letters, especially to those who are shut in and denied the gifts of a vivid and varied imagination. This is the time to share with less fortunate friends the joys of the inner life; to say the encouraging word; to release the pent-up love which they crave and need.

TODAY IS THE DAY to take down that old book from the shelf—how often you have promised yourself to read it—and saturate your mind with its beautiful and exalting sentiments. A rare privilege to have books—the faithful silent friends—at your ready command, to illuminate a dismal day.

SO MANY SOURCES OF CHEERFULNESS ARE AVAILABLE just where you are, despite bad weather or other depressing conditions. A tonic for mind and body. An instantanous antidote for worry, fear, and depression.

* * * *

TODAY IS WHAT YOU MAKE IT—drab and depressing, or bright and inspiring—moody and melancholy, or expectant and radiating. Your mental attitude colors the fleeting hours, whether the sky be blue or gray. Do not wait for holidays or propitious occasions on which to liberate your joy.

DWELL MUCH UPON THOUGHTS you wish materialized in your life—whether the day be drab or brilliant—thoughts of courage, wisdom, security, peace, achievement. If it seems difficult to find pleasant thoughts, manufacture them.

CULTIVATE MENTAL SUNSHINE TODAY.

New York, N. Y.

Only love can win love, and if God were not infinite Love, we could not love Him, albeit we might cower before Him, trembling and afraid.—Joseph F. Newton.

CHRISTIAN MONITOR PULPIT

THE IMPORTANCE OF THINKING

By Ira D. Landis

Finally, brethren, . . . think.—Phil. 4:8.

When the Holy Spirit through a renewed master mind would write to the Philippian Church in the midst of a world reprobate and corrupt in mind (Rom. 1:28; I Tim. 6:5) He stresses a religion not founded on emotion, neither momentary nor transitory, but upon fact. Where the Greek mind had permeated, more deeply did God root through prayer and the manifestation of His mighty power. Acts 16. Paul, their former pastor, could ever remember them with thanksgiving, "always in every prayer of mine making requests with joy," for their faithfulness and charitableness in spite of persecution. Yet he prayed that they might abound more and more in **knowledge** and **all judgment**, testing the things which differ (lit.) that the Philippian Church might be wholly saved and safe at the Great Judgment Day. Phil. 1:3-10. He, a thinking man (1:7), reminds them that Jesus was also a thinking man. Phil. 2:6. He warns and reminds them again and again that the knowledge of Jesus Christ, his Lord, far transcends his former Pharisaic and their former Greek mind, that the elixir and highest goal of his (and their) life was to know Him and what that means (3:2-10), namely, a mind that is filled with the peace of God at all times (4:7), for it is one mind, though in many persons, centered upon Him. Phil. 1: 27; 2:2, 5, 20; 4:2. That this may be true and continue—"Finally, brethren . . . think."

Its Importance

It has been said the Great American Desert is not in the Far West, but under the hat of the average American. Machiavelli's classification of mankind is still true to a great extent. The first group study things out for themselves, and so understand them. These are exceedingly rare specimens. The second understand them after they are explained to them. Here is a select minority. The third understand them not at all. These constitute the masses.

This is true in the scientific, the political, economic, social, and religious worlds. Since the days of Darwin science has been circumscribed by the evolutionary hypotheses both as applied to man and the earth, whether in geologic or prehistoric concepts. In politics men fear dictators, but by landslides once this way, and then another, they are abetting the same. When man would on a nationwide scale control production (Dan. 7:25), the masses support it, and God must show them their folly. Rom 1:21, 22. When man would also control nature, the masses concur yet the rivers are still muddy after the rain. When a commodity is scarce everybody is on the buying side, overemphasizing its absence, as illustrated by stocks before the Wall Street crashes and the price of corn today; when on the decline due to plenty, everybody is selling, making its presence the greater burden, as in the case of sheriff sales and the potato crop last year. When men love peace a Dr. Hillis can enter the pulpits from coast to coast, turn the churches into recruiting stations for Liberty Bonds and men and inveigle the United States into another world conflagration, as in 1917. How shallow and fickle is the religious world today! When the popular mind elevates the beauty of the physical body, womankind will expose the same, irrespective of health or decency. When pleasure is the goddess there is no regard for moral, economic, or physical ability, and then with tuberculosis on the increase the humble cow must take the blame. These are naturally the fruit of their thoughts. Jer. 6:19.

God's Remedy

God's remedy for wrong thinking becomes effective only when our darkened understanding (Eph. 4:18) is illuminated by the heavenly wisdom (II Tim. 2:7); when our defiled (Tit. 1:15), reprobate and "corrupt minds destitute of the truth" are transformed (Rom. 12: 2) and "renewed in knowledge" after the image of Him who has created us (Col. 3:10) because the spirit of righteousness and true holiness has now taken possession. Eph. 4: 23, 24: "I thought" will avail but little to accomplish this change. Naaman (II Kings 5: 11) made up his carnal mind that the divine will could be carried out in no other way than his. It was this reasoning which crucified the Lord of Glory (Matt. 26:66).

God's thoughts are far superior (Isa. 55: 9) even to the thoughts of him who has the mind of Christ (I Cor. 2:16), but with our affection or thinking (phroneo) centered upon Him, the thoughts of the righteous must be right. Prov. 12:5. For (1) having forsaken his own thoughts (Isa. 55:7) God declareth to him His thoughts (Amos 4:13), especially through Christ (the Logos); (2) with our works committed unto God, our thoughts will be established. Prov. 16:3.

The Mind

The psychologist puts the mind into two compartments, the subjective and the objective. The former is the habitat of memory, the seat of the emotions—love, patriotism, religion, and the finer sensibilities; the latter the seat of reason, judgment, logical thinking, and the five senses. A great city revival that leaves but a sprinkling of real Christian church members in its wake has left its impress only on the subjective mind. But Jesus wants us to be "love (and serve) the Lord thy God . . . with ALL thy mind" (Mark 12:30).

Thinking

We shall name three kinds: 1. That necessary to satisfy our desires—which have to do with raiment, food and shelter. Regarding these Jesus warns us about over anxiety (Matt. 6:25-34) anw overemphasis. Luke 21: 34; 9:25. A Christian farmer should so arrange matters that he can safeguard his health and perform his spiritual labors in connection with his occupation and when age comes on retire and give his time to the Lord and the Church.

2. That which has to do with our wishes. Dreaming is not so commendable (Heb. 1: 1; 2; Pet. 1:19; Jer. 23:28), but in its proper place imagination is a large and profitable field. When young we live in the future, when old in the past. After an accident, after a failure, after a sin uncovered, "I wish I had done differently," or, "I wish it were different," is commonly heard. A most valuable field here is expressed by the poet: "How beautiful Heaven must be." Wishing if not tainted with coveteousness is an asset to our happiness.

3. Constructive reasoning. This is by far the most difficult, and few pay the price. Wundt says, "Animals never reason and man seldom." In the economic world a man is worth but two dollars a day from his shoulders down, but from there on up the highest salaries are drawn.

This, says Paul, is also vital in the religious world. He has given the "Finally" of the Philippian Epistle (3:1), but because it has great value, lest we forget, Paul adds another, "Finally, brethren . . . think" (4:8) and then do. Phil. 4:9.

Real Thinking Necessary

Before 1173 Peter Waldo was satisfied to be part of the drift. The priests were ignorant and immoral, the people idolatrous and superstitious. While out walking one day a companion dropped dead by his side and immediately a thought flashed through his mind: "Where would my soul be, if this had happened to me?" Like Peter of old he thought as also the Psalmist, (Psa. 119:59) and wept Mark 14:72) and thought with God, and He led forth. Acts 10:19. Peter Waldo, a rich merchant of Lyons, sold all he had, gave this money to the poor and devoted himself wholly to the Lord and His Word. He became the organizer of the Waldensians, who were the forerunners of the Swiss Brethren.

With an active renewed mind we can truly evaluate things (Psa. 73)—our great salvation, our daily privileges at the Throne, a victorious life, and a blessed hope. We appreciate what it is to walk with God. Seeing that blessings (Prov. 10:6) lie along the old and the tried paths (Jer. 6:16), here we do our thinking for God never spoke a vain word. Jas. 4:5. Not to think analytically is

(Continued on page 307)

Editorials

Jottings

"I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (I Tim. 2:1). What a great responsibility and privilege is ours to be intercessors for others before the throne of grace! How prone we are to neglect that duty and to underestimate its value! Yet it is one of our first duties as Christians, as evidenced by the expression, "first of all." It is especially worthy of note that Paul goes on to say that we should especially remember in prayer "all that are in authority," so that "we may lead a quiet and peaceable life in all godliness and honesty." In this age of unrest and turmoil in the seats of government it is well for us to remember that "the prayers of Christians for the government bring down from heaven peace and order in a state."

* * *

Autumn Time.—With October we once more enter the season which is esteemed by many as the most delightful time of the year. Not all will agree with this, but there are a number of reasons why autumn is loved by people and becomes the theme of song and rhyme. Not the least of these is its association with the harvest. Luscious apples are bending low on the trees or are piled high in cellar or storehouse. The corn is on the shock or gleaming piles as it is being husked. The autumn time means food and sustenance for both man and beast, and brings delight to many a heart. Autumn is also noted for its characteristic beauty. Golden rod is still waving in the breeze, but it no longer holds the center of attraction in the meadow, for all about us we now see a riot of color. Indeed, every color of the rainbow seems reflected from shrub and bush and tree. Green and gold, brown and scarlet, blue and purple, with many intervening shades greet our eyes from the autumn canvass of the Master Artist. And even the weather, commonplace and perennial subject for conversation, must not be overlooked as we think of the beauties of autumn. We like to step out into the air that is tingling with the crispness of the early frost, we enjoy basking in the warm sunshine of noonday, and we love the cool freshness of evening. The smoky haze, the fleecy clouds, and the patter of the rain on the forest leaves also add their charms to what has well been called "the glorious autumn time." May we appreciate this wonderful season of the year as one of God's rich blessings.

* * *

Helping Others.—There are many possibilities for helpfulness to others. Each new day brings us new opportunities for doing good. There is no doubt that it is our Christian duty and privilege to be helpful and to do good to others as the days go by. It is said of Jesus Himself that He "went about doing good" (Acts 10:39). We not only have His example in the matter of helpfulness but the need of this grace is constantly taught in His Word. Let us, then, watch that the opportunities for doing good do not slip away from us unnoticed and unheeded. We can do many small things, like giving a cup of cold water as Jesus said, that comfort and help tired and discouraged souls. A few things to cheer the sick room, a trip outdoors for the shut-in, a friendly call to the lonely, are a few ways of doing good that many of us can act upon, if we will, and which will be the means of helping others to a brighter and happier life. The poor we have with us always, and we should not neglect to minister to them as we have opportunities to do so. There are many needs which we can help to supply, but the greatest of these relate to the spiritual welfare of others. Let us speak a word for Christ as we contact others, let us visit those who need encouragement in the Christian life, and let us pray for the lost, for the wavering, and for all our brethren and sisters in the Lord. Let us make a business of helping others, and then we will find that we receive rich blessings ourselves.

Change

It is a trite saying that we are in a world of change. In part, at least, God has ordered it so. He ordained the rotation of seasons and all the changes which go with it. We appreciate these changes, for they are for our good, and they bring much satisfaction and benefit to us as the years go by. New lives come into the world, children grow up, and young people fill new positions in life, as older ones step out of more active circles and finally pass on to the better world beyond. The march of the years brings many experiences to us, some of which are joyous and others unpleasant. But these experiences and our attitudes toward them are what build our characters. The man who through all the vicissitudes of life maintains his Christian integrity and his implicit trust in God has an anchor that will hold, no matter what the storms of life may be.

There are, of course, many different changes that are evident in the world and that affect our lives to a greater or lesser degree. Just now our land is stirred at the prospect of political changes. This is true not only of the nation but of the world, for changes of the most far-reaching consequence are constantly taking place. One nation turns to Fascism as a panacea for its political ills, while another turns to Communism or some system closely akin. But as these great changes come and go it behooves all Christian people to maintain a closer relation and a firmer allegiance to the King of kings, the Prince of Peace, whose kingdom will finally supersede all the kingdoms of this world. Our great aim should be to belong to His kingdom, and then we will not be greatly disturbed by political changes in the world.

Then there are also constant changes in religious systems and attitudes. False cults make their invasions into communities and claim their adherents. They have their waves of growth and decline. Modernism continues to insinuate itself into the denominational organizations of present-day Christianity, although strong minority groups arise from time to time to resist its progress. Individuals from all groups are carried away by its intellectual appeals, and disastrous religious changes take place in the lives of people, in congregations, and in denominations. But in all the radical changes in religious thinking and practice, the only rule of safety for us all is to cling close to the unchangeable Word of God and to its Author who is "the same yesterday, and today, and forever." Let us be sure that whatever changes come into our religious life will be such as bring us into closer harmony with the Word and will of God.

And so changes come into all our lives. We cannot escape them. Sometimes they come in the form of surprises that bring us great joy. At other times they may bring sorrow and heaviness of heart. But the Christian will not be disturbed over the "change and decay" that he sees all around. For he has his affection set on things above, and not on things of the earth. He has his faith in the eternal One who changes not, and in whom he constantly abides.

"The Message of Malachi"

In our Young People's Meetings from October 11 to November 1 we have a book study of this last book of the Old Testament. It is the aim of the Young People's Topics Committee to provide Bible Studies that are not covered ordinarily by the regular series of Sunday-school lessons. In this way the work of the Sunday school is supplemented and the Bible study field of our young people is rounded out more completely. The Young People's Meeting fills a very important place in providing balanced instruction of the whole Bible not only to our young people but to the church as a whole.

It will be of great help to us to become more familiar with this closing book of the Old Testament. It is not only interesting in many ways, when considered in the light of the times in which it was written, but may be of great spiritual help to us of the present time. Nehemiah is the last of the historical books of the Old Testament, and similarly Malachi is the last of the prophetical books. Both have to do with the same period of history, for the conditions which Malachi describes are much the same as those found in the book of Nehemiah. The message of Malachi is in part addressed to the priests, who were to be the spiritual leaders of the people, but who had fallen into depths of degradation. The latter part of the book is more particularly addressed to the people directly. The main sins denounced in the book are the corruption of the priests, in profaning the temple service by offering blemished sacrifices on the altar and in their corrupt and false teachings of the law of God; the ungodly marriages of the people with heathen companions; and the neglect of the tithe, in which practice the people withheld their rightful gifts from the Lord. To all of the charges the people tried to plead ignorance or to justify themselves by asking "wherein" they had failed in these things. All of the sins mentioned, as well as the attempts at self-justification, find their counterpart in the lives of people today.

A number of themes are assigned by various writers to this book, all of which are helpful in bringing to our minds the key messages: "The Herald of the Messiah;" "Hope in the Midst of Darkness;" "Remember, Repent, Return, Rehearse." The book outlines itself quite well according to the chapter divisions. This method is followed by Bro. J. R. Shank in his treatment as given in the Young People's Meeting department of this issue of the Monitor. Another outline, which we believe will be helpful, is given herewith:

1. God's love for Israel.—1:1-5.5
2. Rebuke for the sins of the priest.—1:6-2:9.
3. Rebuke for the sins of the people.—2:10-17.
4. Mission of John the Baptist and the coming of the Lord.—3:1-6.
5. Robbing God.—3:7-155.
6. The Lord's jewels.—3:16-18.
7. Christ's return and the prophecy concerning Elijah.—4.

The prophet held out the first coming of Christ as the hope of Israel in the darkness of their sin. His second coming is "the blessed hope" of the believers in this present evil age. May we better appreciate the prophet's denunciation of sin and the Hope which he holds forth in the midst of darkness.

Advancements in Our Sunday School Literature

We want to call especial attention to two articles found in the Sunday-school department of this issue. They are "Our Sunday-school Lesson Quarterlies as They Will Appear Beginning First Quarter, 1937," by Clayton F. Yake, and "Our Bible Survey Course, Part of the Elementary Teacher Training Cirruculum of the Mennonite Church," by David Alderfer. Both call attention to definite advancements in our Sunday-school literature that we trust will be far-reaching in the help which they will give in the promotion of better teaching work in our Sunday schools.

The development of our Sunday school quarterlies is shown very clearly in the outline which accompanies Bro. Yake's article. The history of the Sunday-school movement is an interesting one, and we owe much to our pioneer Sunday-school workers for their diligence and patience in fostering this work, not the least of which was the introduction of Sunday-school quarterlies by Mennonite authors. We trust that at some later time we may have an article on pioneer work connected with our Sunday school literature.

Thirty years ago, but three English quarterlies were published—The Primary, the Advanced, and the Teachers. Now with the advent of 1937 we will have a list of six English quarterlies besides the picture cards, in all of which the lesson material is provided by Mennonite writers. For many years also a German Advanced quarterly has been published. This new arrangement, which includes Primary Pupils' Quarterly, a Primary (with Beginners' helps) Teachers' Quarterly, a Junior Pupils' Quarterly, an Intermediate Pupils' Quarterly, A Junior-Intermediate Teacher's Quarterly, an Advanced Pupils' Quarterly, and an Advanced Teachers' Quarterly, gives us a range of helps for teachers and pupils that is far in advance of anything which we as a church have had thus far. Be sure to read the article by Bro. Yake in which these new quarterlies are discussed in detail.

The other recent advancement in our Sunday school literature is a series of three books which constitute a Bible Survey Course, which in turn is a part of the Elementary Teacher's Training Course sponsored by the Mennonite General Sunday School Committee. Two of these books have been published and may be had from our Publishing House, while the third is to be off the press in the near future, the Lord willing. These are the first Teacher Training books by Mennonite authors ever to be published as far as we know. They are a most important addition to our Sunday school literature, and mark a new milestone in the progress of the work of the Church. Read the article by Bro. Alderfer in which these books are briefly reviewed.

We are glad for these advances in our Sunday school literature and publishing work, but there are still other important objectives in these fields to be achieved. We need not go into these now, but we trust that the Lord will continue to lead us into greater achievements in His service, and in it all we may remain loyal and humble, so that He may use us in the great work of winning souls for Christ, building them up in Christ, and leading them forth into service for Him.

Christian Life

CHRISTIAN RECREATION

By Myra K. Lehman

This is one of the important questions that young people, and parents, and the church must face in this age of many amusements and sports, which are making their subtle appeal to young Christians especially. We are glad for this helpful message by our sister.

We think of recreation in the sense of resting or refreshing ourselves. Our beings function in four phases, namely, the spiritual, mental, social and physical. Thus, in so many ways do we need recreation or rest. The development of these phases is an apt illustration of a Biblical order in which the "first shall be last, and the last shall be first." Let us take as an example a little child. The prime purpose of his coming into the world is to glorify God; therefore, we realize that the greatest phase of his life is the spiritual. But, do we begin there in his teaching? No, that great phase of his being, though the most important, is the last to be developed. We think of the physical as the lowest plane of development, yet it is by far the first to claim our attention when a child is born into the world. The pertinent questions then are whether he eats, sleeps, and grows.

Social development in the babe begins early. He wants to be with people. Next to being fed, he likes to be petted and coddled. The three-year-old, as well as his six-, eight-, and ten-year-old brothers and sisters, is always wanting to play with other children.

After the physical and social we turn to the mental phase. Someone has said that in a normal child there is more learning acquired in the first six years of life than in all the remaining years. The little toddler learns that there are some things he may do and others he may not do, long before he is able to reason or to be reasoned with.

As he grows physically, socially, and mentally there are many lessons to be learned along the way. The child in growing will ask, "Why is this right or that wrong?" Then comes the development of the spiritual phase. Now we teach the child the great and glorious gospel of redemption, salvation, and holy living. Of course, in the actual unfolding of a child's life we are not conscious of definite boundary lines between these different phases, but all—though in a sense separate—blend together so that each helps to develop the rest.

We have very, very briefly noted the development of the four sides of our make-up, and now since this topic deals with recreation we want to notice how recreation is necessary for health, comfort, and enjoyment.

Let us first consider physical recreation. In the case of small children their play is their main business, and it occupies most of their waking hours. In fact, play is so important that the three- or four-year-old will often stoutly maintain that he hasn't time to go to bed. To these children, rest and sleep are the chief recreations, and all parents know that a night of undisturbed sleep or an afternoon nap will transform a tired, fussy child into a smiling, happy one. Another good recreation for small children is quiet rest while someone sings or reads to them.

As the children grow older and begin to play games with others they use up physical and nervous energy as those of us who have played exciting games of "hide-and-seek," and "tag" well remember. To these children household tasks are a change and a recreation. Then, as children enter their early teens their routine is changing to more work and less play. Therefore, to them, time to read and time to play are excellent recreation.

Then along come the Sundays. To the child who has early learned to enjoy good reading the problem is more than half solved. Yet children can't spend all their time reading. What else shall they do? Sleep? Yes, that can profitably occupy some of the time. Singing of good hymns is another activity healthful to body, soul, and spirit. What then? Play games, take walks, visit, or what shall they do? It is the opinion of some Christians that proper games, properly played in the home or on the lawn, are preferable to unchaperoned visits or walks, hours in length, Sunday after Sunday among young teen-age children, whether in mixed groups or boys alone, or girls alone. If children must habitually take long walks or indulge in long visits, let one of the parents or an older friend go with them or let them entertain each other at home.

As the children grow out of the early teens, they come into the age in which the problems of proper recreation are so large that the church has seen the need and has come to the aid of the parents and young people to help solve them. It is only within the last two or three decades that our young people have been coming into the church as children. Formerly many of our children were lost to the church entirely. They were left to themselves as to their entertainment and recreation. Many times children were not restrained from worldly amusements and diversions because, as they were not under church discipline, they were not recognized as transgressors. They were left to the world, and the world entertained them.

After revivals began to be common, many young people and children came into the church. But the church had to learn to care for them. Some people wanted to put old heads on young shoulders. They told the young folks to be good, told them what they should not do, but left a void as to what to do. But after losing some splendid young people because of lack of interest the Church began to provide for many young people's activities. Mission interest was awakened. Young People's Meetings, Bible Schools, Institutes, Vacation Bible Schools, and Literary Societies began to fill the lives of young people with both activity and recreation.

We might inquire as to what the church has done to provide for physical recreation. We might answer truthfully and justly that the church has done little, because there has been no definite need along this line. Our people are largely rural, and in most cases where our people are found in villages and cities they have still enough of their inherited industry to keep them active and busy so that physical recreation is not their greatest need. In our schools where the most definite need of physical recreation arises, the church has tried to meet the need by her conference's approval of supplying equipment for exercise; such as tennis equipment, basket ball, etc., to be used under supervision and entirely within the school's own walls. There are many kinds of physical recreation, such as swimming, skating, boating, bicycling, ball games, and such like that are very healthful and enjoyable in themselves, but unless done under ideal conditions and at proper times lower the ideals, waste the strength, and dishonor God.

What is social recreation? Again the answer is, only that which really refreshes or rests or builds up. The world offers movies, dances, motoring, drinking, carousing and others. The young Christian, I say **Christian**, not church member, does not want or love these recreations. Among the activities of the church which cater largely to the social needs as well as to the spiritual and educational needs are the Young People's Institutes, Literary Societies, Singings (especially when held in the homes), and Junior Sewing Circles. These give occasions for young folks to mingle in ways that will provide rich, Christian fellowship which will bring along with it upbuilding spiritual help. Parents are great factors in bringing about ideal conditions in their own homes and those of their home church communities, in providing occasions that satisfy these calls for social intermingling. It is becoming a sad fact that so many demands are being made on so many of us that our church is actually losing out in hospitality.

We come to the mental phase of recreation. As a rule we are busy, and we look forward to an hour of leisure with some helpful reading as an hour of keen enjoyment. Again, the Church has tried to meet the need by educating her own young people, not only as to gaining knowledge, but also as to how to continue to refresh and furnish proper recreation for themselves after they leave school. The fields of sacred literature, good secular literature, music, art, true science, and countless others are open to the person who would find mental recreation.

Lastly we come to spiritual activities and recreation. In all that we have named before we can see that the church has amply provided for service along spiritual lines for anyone who wants to serve. Do we need spiritual recreation? We do most assuredly. As a child I wondered what Christ meant when He said that virtue had gone out from Him. That statement became clearer to me years later when I heard a mission worker say that by the time the Sunday's work at a mission station was ended the workers felt completely drained physically and spiritually. She said, "We were almost too tired to pray." Surely we need recreation spiritually. What is the best way to get it? The prophet of old gave the best prescription that has ever been given:

"They that wait upon the Lord shall renew their strength,
They shall mount up with wings as eagles,
They shall run and not be weary:
They shall walk and not faint."

And again the psalmist when he said,

"Wait, I say on the Lord."

God gave us bodies and minds to use to His honor and glory. He gave us reason to govern them. Let us use this God-given reason, then, in controlling our recreation. Let it be true and real so that whatever we do will leave us bettered in every way. Let us keep in mind in our work or recreation this reliable guide: "Whatsoever ye do, do all to the glory of God."

Harrisonburg, Va.

ALONE WITH GOD

By Mary L. Schload

"Alone upon the mountain drear,
Above the troubled sea,
Where God alone could come and hear,
Prayed Christ of Galilee.
The wind and waves were loud and high
Upon the troubled sea;
Unseen above, yet ever nigh,
Prayed Christ of Galilee."

—J. W. Wayland.

"He departed again into a mountain Himself alone" (John 6:15).

These are a few glimpses of Jesus the Christ alone with God. Truly if He, the sinless One, needed to be alone with God—man needs God, needs to be alone with God to see Him, to be in His presence and to know His will for man. God made man for Himself and planned for man that he should find his life and happiness in Himself alone. When God created man and breathed into him of His own Spirit, man became a living soul. The soul stood between the spirit and the body and had to submit either to the body to be governed by its lusts or yield to the Spirit to be lifted up to God in reverence and submission. In man's original state he was in continual fellowship with his Creator, God talking and walking with man. But in the fall of man this relationship and fellowship was broken, lost as man refused to listen and to be obedient to the spirit and to become a slave of the body. The spirit in man became utterly darkened, estranged from its God.

Man needs to be alone with God. His fall consisted in being brought through the lust of the flesh and the world under the power and lure of things temporal, carnal, and visible. Man through his fall became an outcast, seeking and groping out for his lost estate among the beggarly elements of the world, hoping that the pleasures and even the cares which Satan had to offer would satisfy the distress of his soul. The wandering soul cannot be satisfied but seeks peace and wants fellowship with its Creator. This fellowship cannot be attained so long as the darkened spirit, within mortal man, which is subject to the fleshly desires of the body, holds dominion over the soul. The soul away from its God is never at rest, though seemingly the pleasures of carnal life have dulled its tender longings, and the outward man is reveling in sin. When man fully realizes this helpless condition, feels that he is lost and outcast, and desires restoration, the body, soul and spirit must be brought into subjection to his Maker. This restoration means to bring man back to the Father's house, the Father's presence, the Father's favor, and again he can enjoy the peaceful repose in the Father's love and fellowship. In order to obtain this fullness man needs to come face to face with his actual condition, and man and God must meet—man must come apart alone with God. Alone with God will mean that man will see his own unworthiness and the holiness of God. Blackness shows its real condition best in contrast to purity or whiteness, and thus the darkened soul of man is made to realize the pureness and glory of God's perfection. This realization brings forth a cry of help, and "a broken and a contrite heart" the Lord will not despise but instead He gives salvation full and complete. Salvation means that through Christ man is brought back in the presence of God, and the joys of salvation will only be multiplied by the hours of refreshment spent with God alone.

The words "Where is the blessedness I knew, when first I saw the Lord?" always seem sad. Is it possible that there is a condition in our lives where the joys of salvation are not felt so keenly or where man, yet saved, does not enjoy the blessedness of being alone with God? Have we neglected to spend time alone with God and thus our vision of Him has become dimmed and our fellowship estranged? Probably in the experience of each life there has been the fading of some sacred joy, because something was allowed to slip between us and our God. We need to be alone with God, for without this fellowship God cannot have the opportunity to shine into our hearts and transform our nature by His Divine working—to take possession and to fill us with the fullness of Himself.

We need to be alone with God, to yield ourselves to the presence and the power of His holiness, His life, and His love. Christ felt the need of this while on earth. He could not live the life of a Son here in the flesh and in the world, without at times separating Himself entirely from His surroundings and being alone with God. How much more must this be indispensable to us!

"How often when on weary ways,
How oft on mountains bare,
How often after toilsome days,
We need a night of prayer!"

When our Lord Jesus gave us the blessed command to enter our inner chamber, to shut the door, and to pray to our Father in secret, alone with God, He gave us the promise that the Father would hear such prayers and mightily answer them in our lives before men. "Alone with God the world forbidden"—this is the secret of true power in prayer, of real living, of face-to-face fellowship with God and of real power for services. It is a blest retreat where we can hold sweet communion with our God. There is no genuine conversion, no true deep holiness in the life, no clothing with the Holy Spirit and with power and no abiding peace and joy without being daily alone with God. "There is no path to holiness, but in being much and long alone with God."

"My soul, wait thou only upon God: for my expectation is from Him." "Be still and know that I am God." Let your heart take time in silent waiting upon God and He will reveal His glory. If you will keep silence before God and give Him the time and the opportunity, He will put thoughts into your heart and life that may be of unspeakable blessing to yourself as well as to others. When the beauty of holiness is seen the vain allurements of earth will fade. There will be a desire to grow in the divine image, and God will create anew within the heart a desire and a disposition that will be as the rays of His beauty and glory shining in you. When Moses was alone with God others saw the results.

It was alone with God in the Garden of Gethsemane that Christ won the greatest victory that the world has ever witnessed. Bible men and women of greatest character were those who had learned to know their God and had learned to wait on Him for their power. Not only do we learn the will of God for your life and mine when we are alone with Him, but we also receive the strength and the courage to be victorious in the carrying out of His will in our lives.

"My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,
The hour of prayer?

"Blest is that tranquil hour of morn,
And blest that solemn hour of eve,
When, on the wings of prayer upborne,
The world I leave.

"Hushed is each doubt, gone every fear;
My spirit seems in heaven to stay;
And even the penitential tear
Is wiped away.

"Lord, till I reach yon blissful shore,
No privilege so dear shall be,
As thus my inmost soul to pour
In prayer to Thee."

—Charlotte Elliott.

Scottdale, Pa.

To be merciful is, not to do an act of mercy here and there; to be swept away on impulse into forgiveness of a wrong; to be pitiful on Monday and hard on Tuesday; to forget you have been injured, and then, in moments of irritation, to remember it again, and reimpose the penalty or speak again the bitter word. No; to be truly merciful is to have the temper all through life, from morning to night, which is pitiful of wrong and forgiving of injury.—S. A. Brooke.

LAYING THE FOUNDATIONS FOR FUTURE FRUITION

By Mary B. Hottenstein

When we think of foundations, our minds naturally turn to that upon which anything is founded, in other words, the groundwork. The foundation of a building is indeed one of the most important parts of the structure, and it must be firm, founded on something substantial, or the building will topple over when the winds come along. In the construction of skyscrapers, we all know how they dig and dig until solid rock is found, and upon that the foundation is laid.

As we think of foundations, the parable of our Master also comes to our notice. The wise man built his house upon the rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock. But the foolish man built his house upon the sand, and when the times of testing came, it fell and great was the fall of it, because it was built upon the sand.

Let us look at an example of the foundation for future fruition—the tree itself. We plant a small seed, which looks perfectly lifeless, and then after some time of waiting, we see small green leaves appearing above the ground. Something has happened to that little seed which appeared so dead; something has caused it to grow, has quickened it. It was our Father above who did it. We watch the leaves multiplying and the tiny tree becoming larger and larger, and then after waiting, perhaps several years, we gather the first fruit from that tree. Waiting—patiently waiting—after the seed was sown and now the rewards of fruit. But is this tree able to withstand the wind and storms? Ah, yes. Something was happening beneath the ground also; something we couldn't see. Those tiny roots were growing larger and stronger every day. They now are the foundation of the mature tree, making it able to withstand the storms.

But far more important than foundations of buildings and trees are the foundations which we lay in the lives of children. Let us think of the Christian home by noticing some examples from the Scriptures.

Do you recall that godly home in which lived the saintly grandmother Lois, the little boy Timothy, and also his parents? I can picture in my mind the things that probably happened in that home. The grandmother, Lois, was one of those kind souls who loved her Lord well. She was sincere and steadfast in the faith. I believe she liked to have her grandson near her, and took great pleasure in telling him the Bible stories that she herself had learned to love. His mother Eunice also instructed and taught him.

So we see that grandmothers and grandfathers can also help along. Grandparents, do you recall the request from your little grandchild, "Tell me a story?" What sort of story did you tell them?

Parents, do you take time to tell those good old stories that have stood the test of time, those stories ever new and fascinating to the child mind? Do your children know them?

Going back again to the young man Timothy, we see that he grew up to be a true follower of Christ, and a close friend of the apostle Paul. In one of Paul's letters to him, he says, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

Let us notice another scene from the Scriptures in which the right foundations were laid. It is the home of Noah. This home was undoubtedly a godly home; one where the things of God were taught and placed first, for Noah was a just man and perfect in his generations, and he walked with God. Through faith Noah was warned by God of things not seen. He was "moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7). His children were brought up in the nurture and admonition of the Lord.

But what was the result of Noah's following God. Through his influence at least his whole family was saved. Do you as Christian parents do as much today? Are you concerned as much about that wayward son or daughter as you should be? Have you laid the right foundations? "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6).

Life, however, was not the only reward for obeying God. Through Noah's family the world was repopulated. Through them the messages of God were carried from generation to generation. Noah's children knew God and served Him acceptably because of the foundations laid in the home.

Foundations are laid elsewhere, too, besides in the home. Will you go with me back to the times recorded in Nehemiah, Chapter 8? It is very early in the morning. Day is just breaking as we approach a city. We see folks hurrying through the streets and wonder where they might be going. We follow them and see. We pass through many streets until we come to the one before the water gate, and what a scene meets our eyes! Crowds of people are gathered together there in the street. They are all attention and are eagerly looking forward. We also look to see what the attraction might be. We notice a man standing before the people on a pulpit of wood in order that all may see and hear.

It is Ezra the priest, who is also a scribe. On either side of him stand his helpers, thirteen in number. We are attending Ezra's Bible school. Ezra has a book in his hand, the Book of the Law. As he opens it, we can hear the hush, the solemn hush, falling over that audience.

First of all they have a devotional service, with Ezra himself leading in prayer and all the people joining in with "Amen" and "Amen." Next Ezra reads from the Book of the Law distinctly so that all may hear and understand. They also explain by giving the sense and meaning, so that all may know and understand. This meeting lasts until midday.

But what were the effects of a meeting of this kind? Were the people in that audience like some folks are today, hearing the messages, and yet not hearing, trying to make themselves believe it means the other person and not themselves? No, indeed. They understood the reading and repented of their sins. They obeyed the teachings and acted according to them. This brought them joy just as today obeying God's commandments and giving Him faithful service gives the Christian joy. Ezra was laying the foundations for service to God.

Unlimited opportunities and possibilities lie at the door of Sunday school and Bible school work. The aim of the Sunday school for children is nicely told in the poem entitled, "The Children."

Bring them into the sunshine
  Out of the gloomy night;
Out of the perilous places
  Bring them into the light.

Show them the pathway of duty
  That upward their feet may tread;
That, "Of such is the Kingdom of Heaven,"
  May still, as of old, be said.

In the Sunday school we receive the children in their most impressionable age. Here those who have not been taught at home, can be told the message of God from the Bible in words and illustrations suitable to their understanding.

But to do this, there must be first of all true Christian teachers who are willing to lay their all upon the altar of service. They must have their lives consecrated to God, and must be able to walk and talk with Him and have sweet communion and fellowship with the Father. And then with God's help, the fruit should indeed be great.

The teachers must have as their supreme motive, Christ. Christ first, Christ last, Christ in the middle, Christ all the time. Some one has said, "The school that shall be so single-eyed for the Master, shall have the full beam of His eyes, which smile as the sun shining in its strength, ever upon them."

Dear friends, do we sometimes feel discouraged and wonder if it is really worth while? All those efforts, prayers, and hours of service, are we wondering if they pay? Perhaps we do not see any spiritual growth or progress whatever in the individual, and we just feel ready to give up. We think of that one in the Sunday-school class who apparently doesn't learn anything, doesn't even appear interested. But "let us not be weary in well doing; for in due season we shall reap if we faint not." Let us talk to God about our problems, ask Him to help win those precious souls for Himself. He is able to do it.

I think of that verse found in the Psalms, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

And another from Isaiah, where God says, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

After the dark cloud of discouragement has passed, we may really see the results of our labors, or maybe only in eternity we will see the results, but then how happy we will be! How our hearts will rejoice!

Parents, teachers, brothers, sisters, fellow Christian workers—I wonder—do we fully realize the vast responsibilities resting upon our shoulders? The responsibility of laying a foundation, a good, firm foundation in the lives of the little folks all about us? Are we really putting forth some genuine thought and effort in laying the foundations that in years to come will mean so much to the child, to God, to the church, and, yes, I may say, even to the world?

"If there is anything that will endure
The eye of God, because it still is pure,
It is the spirit of a little child—
Fresh from His hand and therefore undefiled."

Do you accept the challenge God gives you when He places a tiny rosebud, a little helpless child, in your home—the challenge of molding that life, laying the foundations for future service to Him?

Have we grasped the importance of a good foundation, one that stands foursquare on the Gospel teachings? We need to build upon the rock Christ Jesus and then we will be positive of a sure base, for God says, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation." And again, "For other foundation can no man lay than that is laid, which is Jesus Christ."

Lancaster, Pa.

A LIFE WITH GOD

By Paul E. Carlson

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of righteousness which is by faith.—Heb. 11:7.

In the letter to the Hebrews we see that Noah is counted among the heroes of faith who lived in the Old Testament times. Many lessons are brought out time and time again from the lives of Joseph, Abraham, Isaac, Paul and others, but let us not overlook or minimize the events in Noah's life and experience that place him among these heroes of faith. In the first place we note that—

"Noah found grace in the eyes of the Lord" (Gen. 6:8). God had seen the terrible and degrading conditions that mankind had already descended to, and "that the wickedness of man was great in the earth." The entire human race, with the exception of one man and his household, had forgotten God. How it must have pained the Father-heart of God to see man's sin and waywardness! But—"Noah was a just man and perfect in his generation," and we are told in Proverbs that "a good man obtaineth favour of the Lord." No wonder that Noah found grace with God! What more can a poor sinner desire than to find favor with the Creator of heaven and earth? We read in the thirtieth psalm that "in his favour **is life,**" and it certainly meant life for Noah and his house to be found in favor with Almighty God. As a result he escaped the devastating judgment. There is a judgment coming soon over this sinful and wicked world. Will you, dear reader, like Noah, escape, because you have "found grace in the eyes of the Lord?"

The next thing we read concerning this just man is that he "walked with God" (Gen. 6:9). In the Bible we read of walking before, after, and with God. The first, that of walking before God, denotes perfection; the second, obedience; and the third, fellowship. So when we read that "Noah walked with God," we are to understand that he had a sweet and continuous fellowship with Him. He had nothing to fear as long as he had fellowship with God. And neither do we, no matter how hard the way may be or how fast the shadows may fall. Truly we can say with the Psalmist, "Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and staff they omfort me."

God wants our fellowship. Now the question is: Do we desire unbroken fellowship with Him? Is your fellowship with Him? Is your fellowship with God unbroken? If not, it can be restored if you will but come back to Him.

Another characteristic of Noah that is worthy of our attention is that he **took God at His Word.** When God made known to him the coming judgment he did not doubt for a moment the possibility of a flood. It might have seemed inconceivable to Noah that the whole human race could be destroyed by a flood, but he knew that with God nothing was impossible, so he dismissed all doubts and immediately began to make preparations for the same. Can it be said of us that we are taking God at His word? The Bible tells us that "all we like sheep have gone astray." Do we believe that? It tells explicitly that "there is none other name given under heaven among men, whereby we must be saved." Do we believe that or are we seeking salvation in our own name? God's Word also says that if we reject Christ we will be eternally lost. De we believe that? God help us all to take Him at His Word.

And last but not least Noah **followed God's instructions.** In Gen. 6:22 we read: "Thus did Noah acording to all that God commanded him, so did he." (Practically the same words are found in the fifth verse of the next chapter). We note that God gave him complete details as to how the ark should be constructed, and we have no reason to doubt but that Noah carried the instructions out to the very letter. No alterations for him! Had he followed his own "blueprints" or attempted to change the ones God had given him, the whole thing might have, or we might safely say, would have ended disastrously. It always pays to do as God commands. If we faithfully follow His "blueprint" for our lives we will never make a mistake and we will never be sorry, for "He that doeth the will of God abideth forever."—The Evangelical Beacon.

WAIT

**If but one message I may leave behind,
One single word of courage for my kind,
It would be this—Oh, brother, sister, friend,
Whatever life may bring, what God may send,
No matter whether clouds lift soon or late, . .
Take heart and wait.**

**Despair may tangle darkly at your feet,
Your faith be dimmed, and hope, once cool and sweet,
Be lost; but suddenly above a hill,
A Heavenly lamp, set on a Heavenly sill
Will shine for you and point the way to go,
How well I know.**

**For I have waited through the dark, and I
Have seen a star rise in the blackest sky
Repeatedly—it has not failed me yet.
And I have learned God never will forget
To light His lamp. If we but wait for it,
It will be lit.**

Grace Noll Crowell.

THE ATHEIST

A brazen thing with lips that sneer, and clad in fashion's latest style, who thinks religious people queer enough to make the smart folks smile, was sending forth one afternoon a long harangue of putrid dope, and played repeatedly the tune that "death shuts every door of hope." She was so sure that all the men and women of the ages gone, who saw in death true life begin that ever after shall go on, were simplest of the docile crowd who swallow whole whate'er they hear proclaimed by wild-eyed preacher loud or whispered in their timid ear.

But she—oh no—she's strong enough to think things through her own sweet way; solve every problem that is tough and find the answer that will stay. The mysteries of ages past, that puzzled Plato and his crowd, her brilliant mind can read so fast—her silver tongue proclaim so loud; the golden thoughts of centuries, that slowly man has gathered in, she lightly tosses to the breeze, and substitutes her brass and tin. Her little day she lives and raves, then passes on unwept, unknown, to stay forever 'mong the graves and reap the horrors she has sown.

But in the sunlight of God's love the ones she ridiculed down here will still live on in heaven above, with neither sorrow, sigh, nor tear.—A. B. McKain in the Watchword.

Of George Müller it has been said that he prayed daily for sixty years for the conversion of more than one person. True prayer is persistent. Intercessory prayer does not depend on circumstances or on time, but on God and His promises. Time is nothing to God—or to God's child; the personal quality transcends time, as well as all other earthly limitations. Prayers are pearls; they should be cherished and conserved, thus they will become part of our wealth, and of the wealth of the universe.—The P. H. Advocate.

MISSIONS

PROSPECTING IN THE SOUTHWEST

IV. From San Antonia to Los Angeles

By Wm. G. Detweiler

The readers of this series of articles relating to the trip of investigation of need for mission work among the Mexicans in the Southwest will recall that in the last article I told of our findings in southern Texas. I went into greater detail regarding the findings there, as that section was later decided upon as the best in which to begin work. In this article I shall tell in less detail of our experiences and findings between San Antonio, Texas, and Los Angeles, California. In some ways this was one of the most interesting parts of the entire trip; some of our experiences shall long linger in our minds.

On to El Paso

After leaving San Antonio we became more and more conscious of a change in the topography of the country. Towns were farther and farther apart; sometimes we traveled many miles before we came to a village. The fields lay barren, and seemingly were of no use except for grazing, as the rainfall was too sparse. Vegetation became less and less as we went on toward El Paso. Three hundred miles west of San Antonio I wrote in my notes, "There are probably no trees over ten feet high for miles and miles, and almost none at all above a bush . . . . One can look for miles over the plains without seeing a house." We found many good roads across the desert and very little traffic. One thing that impressed us was the absence of the guard rails in crossing the Rockies. In crossing the mountains in Pennsylvania we were used to having guard rails at the side of the road; but not so in the Southwest. Sometimes there was absolutely nothing to keep us from rolling down deep precipices, except probably a little desert shrubbery and rocks. It was also in these scattered desert sections that we found much real need for work among the Mexicans.

One of the Mountain Roads Traversed

Allow me to mention at this time the needs of some of the towns and cities we passed through. I have already mentioned that San Antonio has 90,000 Mexicans with not nearly enough evangelistic work being done among them. Sanderson, Texas, we were told, has 1200 Mexicans with one Catholic and one Methodist church working among them, but even this work is hindered by the non-residence of the Methodist pastor. Van Horn, Texas, we were told, has about 350 Mexicans with no Protestant church. Sierra Blanca, Texas, has a total population of about 2000, according to information we received, of whom about 1000 are Mexican, but no Protestant church for the Mexicans. These are just a few of the many needy towns of the Southwest. One hindrance, however, to opening work in these towns is the fact that they are widely separated. On our trip we were looking for a section, rather than for one isolated town, in which to begin work; for this reason we had to pass by a number of these towns.

In El Paso

El Paso we found to be a beautiful city. The population is about 102,000, of which number about 65,000 are Mexicans. One reason for the large number of Mexicans in this city may be its proximity to Mexico, as it is just across the Rio Grande. It was while in El Paso that we had one of our first experiences with dust storms. The sky reminded one as though it were "fixin' to rain," and the dust blew and blew. This was not, however, the only experience we had on our trip with dust and sand storms. Sometimes the dust was so thick that it became necessary to turn on the headlights and to decrease the speed of the car. Besides this, there was that awful unpleasantness caused by having your nostrils, eyes and clothes filled with dust. In comparison to the dust, we felt that the soft coal soot of the northern cities was rather insignificant.

While in El Paso we contacted a number of men and institutions. One of our most profitable contacts here was that with Rev. Hilliard, the pastor of an English-speaking and also of a Spanish-speaking Methodist church. He told us about his Mexican work in the city. In his work he conducts both a clinic and a settlement house. Half of the babies born in the settlement house are illegitimate. He told us of the needs farther west, and suggested to us the names of some men whom we should interview, notably Mr. Warnshius, the president of the Interdenominational Council of Spanish-speaking Work. He told us that Mr. Warnshius could save us hundreds of miles of driving if we would go to Los Angeles rather directly because of his knowledge of the work already being done and of the untouched and unworked sections. It was because of this that we changed our plans and went on to Los Angeles sooner than we had originally planned. While in El Paso we also contacted Rev. Greenle, who was just about ready to move to San Bernardino, California, where we saw him again later. Mr. Davis, the manager of the Baptist Publication House in El Paso painted rather a dark picture for us regarding the internal conditions in Mexico. He told us about some of the experiences of the foreign missionaries in Mexico. The Socialist government in Mexico at first seemed friendly to the Protestant Missions in Mexico, and inimical to the Catholic. Later it found that it must put all on the same basis. The Mexican government confiscated the church properties, not respecting titles. Two results followed the leaving of the Protestant missionaries: First, in some places the native members rallied to the church, especially if they had good pastors; and second, much internal trouble developed in the Mexican churches. He also told us that teachers in Mexico must pledge themselves to teach Socialism. We had an interview also with Mr. Hill at the Lydia Patterson Institute. This school is primarily for Mexican boys, but there is some co-education. It is under the Methodist Church. Brother Hershey addressed the student body. There were about 125 students in attendance.

A Novel Experience

One of the most novel experiences of the trip took place in El Paso. On Sunday morning we wanted to go to church. The thought came, Why not cross the Rio Grande and attend church in Mexico? So we drove to the bridge, and in order to avoid all inspection of baggage we parked the car and walked across the bridge. Just across the river is the city of Juarez. As we came into the city we soon found a church, but looking inside we found that we were still too early. We then walked farther into the city and came to the plaza and the market places. Here again we saw sin and spiritual darkness as we had probably never seen it before. Market places were open, and one could hardly be conscious of the fact that it was Sunday. After some time we went back to the church we had passed, and found that now Sunday school was in session. We were probably taken for two

Catholic priests when we first entered, but they soon learned that we were Christians. The attendance was small; forty-six, I believe, were present. What a contrast this was to the multitude we had seen without the Gospel in the center of the city! After the teaching period the superintendent asked Brother Hershey to address the School. Because of what we had learned in Matamoros, he was not sure whether he should, but the superintendent assured him that it would be safe for him to exhort. He did this. We had a warm reception. We found that this was one of the churches that had no pastor for the last year, as their pastor too had to leave the country. For this reason they were not having preaching services, but only Sunday school. After the close of the service we crossed into the States, got the car, and as it was still rather early we went to an English Methodist Church, where we found a very large attendance and heard a good sermon. Thus we had the unique experience of attending services in two different churches in two countries in two different languages in the same forenoon. In the evening we again attended two services, but both in El Paso, one in a large Catholic Church, and the other in a Methodist Mexican Church. At the last we received a warm welcome.

The Famous Coolidge Dam, Arizona

Interview with the American Counsul

Probably I should say a word about our interview with Mr. Shaw, the American Consul in Juarez. Before leaving El Paso we again crossed into Mexico to contact Mr. Shaw relative to the possible change in status of foreign missionaries in Mexico. We had received prior to this hints and rumors that the Mexican government was about to relent and allow some of the expelled missionaries to return. He could give little encouragement that there would be a change in the near future.

On to Phoenix

Between El Paso and Phoenix we traveled through some of the grandest scenic country. Passing by the big Coolidge Dam we stopped off for a short time. Coming into Phoenix we made our first call on Mr. Logie, who is affiliated with an Indian School. He sent us to Mr. Moreno, a Presbyterian Mexican minister. We found him at a Mexican church. After the service we had a nice interview with him. He informed us that there are about 13,000 Mexicans in and around Phoenix, and that there are thirteen churches working among them. We felt that this section was much better worked than many other sections, so we were soon ready to pass on.

Bound for the Pacific

Because of what we had already seen and learned, and in order to save driving, we were eager to meet Mr. Warnshius in Los Angeles. So we left Phoenix one evening about eleven o'clock, intending to drive all night. There were very few towns to be investigated between here and Los Angeles. We had three things in mind as we left: 1. We should have fine roads. 2. We would have no steep mountains. 3. "You can't miss the road." The last expression was made to us so often on the trip that it became almost a proverb with us and a joke. After driving fifty-four miles we stopped for gasoline, and went on. After some time we found ourselves going up mountains. Where was that fine road of which we had been told? But why worry, for "You cannot miss it?" As we went farther the mountain was covered with snow. Soon we went down on the other side, and the snow disappeared. Maybe we were on the right road anyhow. The signs were few, much fewer than on the highways at home. After going probably about twenty-five miles farther we started going up another mountain. Soon snow again, followed by more snow, until we actually met a snowplow. Could we be on the wrong road? The road by this time was icy and treacherous. If we could only see a sign or route number. After a bit we came to a junction where there was a sign. Brother Hershey got out of the car with the flashlight, rubbed the snow off the sign, and saw the sign which showed that we were only about six miles from Prescott? Where was Prescott? We did not know of going through Prescott. Quickly we consulted our map. To our chagrin we found that we were on the wrong road and that we had been since we had stopped at the gas station. We found that we had to retrace our steps for fifty-four miles. One hundred and eight miles lost! But what was the worst of all was that getting out of the car in the bitter cold on the mountain Brother Hershey took a chill which later developed into a very bad cold which gave some concern lest it develop into pneumonia. Slowly we retraced our steps until we were out of the icy zone. Why all this loss of time, and this extra driving? If it did nothing else for us, it gave us a fine lesson on repentance. There was but one thing for us to do: go back to where we had gone wrong. We could not do what a sinner has tried to do and has failed, take a short cut, for there was none to take that was good and safe. Anyhow, the Lord was very good to us, and we arrived safely at Los Angeles the next day.

In the next article I shall tell of further findings and experiences.

Canton, Ohio.

WHO SHOULD GIVE NOTHING FOR MISSIONS?

Matt. 28:19; Rom. 1:16; Matt. 24:45.

1. Those who believe that Jesus made a mistake when He said: "Go ye, therefore, and teach all nations."
2. Those who do not believe that "the Gospel is the power of God unto salvation to everyone that believeth, Jew or Greek" (Rom. 1:16).
3. Those who wish that no missionary had come to our forefathers and would prefer to be heathen.
4. Those who believe that everyone in the world should shift for himself and ask with Cain, "Am I my brother's keeper?"
5. Those who do not care to have part in Christ's final victory.
6. Those who believe that God will not call them to account because of the way they spent their (?) money.
7. Those who are willing to have Jesus say to them: "Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me" (Matt. 25.45).—Expositor.

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

A Little Argument with Myself

1. **If I refuse to give anything** to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.
2. **If I give less than heretofore,** in proportion to my income, I favor a reduction of the missionary forces proportionate to my reduced contribution.
3. **If I give the same as formerly,** in proportion to my income, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go!"
4. **If I advance my offering beyond former years,** then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

Resolve: I do believe in greatly increasing the present number of our missionaries; therefore **I will increase my former offerings** to missionary work. —Selected.

PAUL AS A MISSIONARY

By Mabel Groh

Since our present Sunday-school lessons center largely around "Paul as a Missionary," Sister Groh's resume of his missionary activities is very timely and helpful.

The keynote of Paul's remarkable life is expressed in two statements of his: "I was not disobedient unto the heavenly vision" (Acts 26:19); "But when it pleased God . . . to reveal his Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood" (Gal. 1:15, 16).

Paul's missionary life can not be understood apart from the vision to which he refers. Like many another, Paul was chosen for his particular work before he had ever learned to know God or Christ. When the proper time came, God revealed His Son to Paul, as he was on the way to Damascus to exterminate what he believed to be a heretical religion. The vision changed Paul's life. He saw his mistake and turned, right about face. He did not stop to consider what effect his changed attitude would have upon himself, or his former friends and co-religionists. He saw the Christ, and his first question was, "Lord, what wilt thou have me to do" (Acts 9:6)? Through Ananias God told him what his work should be, and what things he would be called upon to suffer for the name of Christ. The Lord said unto him (Ananias), "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake" (Acts 9:15, 16). "For thou shalt be his witness unto all men of what thou hast seen and heard" (Acts 22:15).

Paul's very first missionary efforts, in Damascus and immediately following in Jerusalem, so stirred up the Jews that he had to flee for his life. But God did not leave him in doubt. He says that "Even while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. . . . Depart; for I will send thee far hence unto the Gentiles" (Acts 22:17-21).

Paul left Jerusalem and returned to his home in Tarsus; and the only record we have of the next few years is the simple statement in Gal. 1:21-24: "Afterward I came into the regions of Syria and Cilicia." Paul did not visit Syria and Cilicia on what is called his First Missionary Journey, but the beginning of his second journey was, "through Syria and Cilicia, confirming the churches" (Acts 15:41). Did Paul establish these churches? Well, we can not imagine a man like Paul being silent during the few years from the time he was driven out of Damascus and Jerusalem, until Barnabas brought him to Antioch in Syria. Two short verses tell us of his visit to these places, and the fact that there were churches there.

After one year of ministry at Antioch, the Holy Spirit and the Church definitely set apart Paul and Barnabas for a special mission to the Gentiles, as well as to the Jews in the regions beyond. Paul and his companion suffered severe Jewish persecution on their first missionary journey. It was at Lystra, Timothy's home city, where Paul was stoned and dragged out of the city as dead. The tumult was instigated by Jews who had driven him out of Iconium and Antioch. Paul often had occasion to follow the teachings of Christ, who said, "And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them" (Luke 9:5). "But when they persecute you in this city, flee ye into another" (Matt. 10:23). But Paul thought more of the young Christians than of his own safety. After preaching the Gospel at Derbe he turned back on his route and went again to Lystra, Iconium, and Antioch, the three cities from which he had been so rudely expelled. Paul was no hireling shepherd. His great concern was for the sheep.

Paul and Barnabas returned again to Antioch, from where they had been sent out, to find the church disturbed by "certain men which came down from Judea and taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1). Paul did not regard this teaching as merely an inconvenience and hindrance in his work among the Gentiles, but as a heresy that would destroy the very foundations of the Christian faith. His attitude on this question was: "If righteousness come by the law, then Christ is dead in vain" (Gal. 2:21). After much discussion with the church at Jerusalem, Paul's position was sanctioned and the Jerusalem church not only wrote letters to the troubled churches among the Gentiles, denouncing the Judaizing teachers, but they sent two men of their own number along back to strengthen and establish the work of Paul. There was real harmony between Paul and the leaders of the mother church, but unauthorized Jewish teachers followed Paul everywhere, and he had the same battle to fight to the very end of his life. In his letters to the Romans and the Galatians he deals fully with the problem and emphatically states that, "Christ is become of no effect unto you; whosoever of you are justified by the law: ye are fallen from grace" (Gal. 5:4). While Paul never objected to Jewish Christians continuing in the observance of their time-honored customs and ceremonial, he seriously opposed every attempt to impose any such laws on the Gentile converts. After spending some time with the church at Antioch Paul said unto Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them. . . . And the contention was so sharp between them that they departed asunder one from the other" (Acts 15:36-39). This incident is explained variously by Bible teachers. There are those who think it almost sacrilegious to hint that Paul might have been severe or unjust in his attitude toward Mark. We do not wish to be the judge, but we must remember that even Paul was human, and being human he was liable to make mistakes. Christ is the only absolutely perfect man. Whether Paul was right or wrong in rejecting Mark at this time, we are glad to know that Mark justified the confidence that Barnabas had in him, and in later years even Paul sought his help, and acknowledged that he was profitable for the ministry. II Tim. 4:11.

Paul chose Silas as his companion and they traveled over a wide territory among the churches of Syria, Cilicia, Pamphylia, Phrygia, and Galatia. Then as they sought to enter new fields the Spirit turned them back, until they came to Troas and saw the vision of the man of Macedonia calling for help. Acts 16:9. Paul's one purpose was to do God's bidding so at once they made plans to cross the Aegean Sea and enter Greece. Here he labored for several years and the result of his labor was churches in Philippi, Thessalonica, Corinth, and other centers. Persecution followed at all these places, but the joy of the Lord upheld them even when their feet were fast in the stocks in the jail at Philippi.

Paul gave the Gospel without charge, even when it necessitated his working day and night in order to supply the needs of his party. "For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God" (I Thess. 2:9). We misinterpret Paul, however, when we say that he taught that the minister of the Gospel should not be supported. When once the people had received the message, and a church was established, Paul taught them carefully concerning giving. And he taught that "They which minister about holy things live of the things of the temple. . . . Even so hath the Lord ordained that they which preach the gospel should live of the Gospel" (I Cor. 9:13, 14). Paul gladly accepted the help of the churches when it was given him. The churches of Macedonia were particularly faithful in this matter. To the Corinthians he writes: "When I was present with you and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied" (II Cor. 11:9). "Now ye Philippians know also, that in the beginning of the Gospel . . . no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity" (Phil. 4:15, 16).

Paul could not remain long with any one church but we find him deeply burdened for all his children in the faith. He writes letters to them to help them over their problems and difficulties. And how often we find him making statements like the following: "I cease not to give thanks for you, making mention of you in my prayers" (Eph. 1:16). "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy" (Phil. 1:3, 4). "We give thanks to God always for you all, making mention of you in our prayers" (I Thess. 1:2). Paul suffered much physical hardship and persecution, as we know, but after mentioning a list of these he goes on to say, "Beside those things that are without, that which cometh upon me daily, the care of all the churches" (II Cor. 11:28).

In spite of all that Paul suffered at the hands of the Jews, the great burden of his heart was that somehow they might be brought to accept the Gospel. After years of successful service among the heathen, the desire to go to Jerusalem became so strong that nothing would turn him back. God gave him several warnings as he traveled toward the holy city, but his only response was, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:4, 10-13). If Paul's going to Jerusalem was against God's leading we are convinced that after all God made all things to work together for good. Paul had many opportunities to witness before kings and rulers, and at the expense of the government finally reach Rome, the great capital of the great Roman Empire. Here he continued to witness, in spite of his chains, and from Rome many of his epistles were written to the churches and to his fellow laborers in God's vineyard.

It would take much too long to enter into a discussion of what Paul taught. He himself brings it all together in this statement: "I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2). Paul related Christ to every human need of man. He taught profound truths about God, man, sin, the remedy for sin, the relation of man to man, and of man to God. Paul taught the great truths about the Church, and Christ's coming again, and the eternal states; but a crucified, a resurrected, and a glorified Christ, was the sum and substance; the very heart of Paul's every message. Christ was all and in all to Paul.

Let us, then review some of the characteristics that made Paul such an outstanding missionary.

1. He was faithful and obedient to the voice of God from the first hour of his conversion.
2. He was at work years before the Church recognized and authorized him as a missionary.
3. He did not give up or turn back because of persecution and trials.
4. He did not allow persecution to embitter his spirit, but sought the more earnestly to win his persecutors, especially his own people, the Jews.
5. Preaching the Gospel was his first concern, but he made tents for a living when he did not have other means of support.
6. He zealously contended for a Gospel of free grace.
7. Paul had seen something of the glory of the third heaven and he realized that the sufferings of his present time are not worthy to be compared to the glory that shall be revealed in us. Rom. 8:18.

Paul is still a safe pattern for every Christian worker, whether called to stay at home or go abroad.

Preston, Ont.

"The more mighty the river, the more strongly it flows to the ocean. The more glorious the life, the surer it flows toward God."

VOICES IN THE NIGHT

(Continued from page 290)

s-s-so cold, and—and hungry. I think Mummy's sick, Jesus. Won't you send some one to make her well so she will talk to me, and so she will take me where we can get warm and something to eat? And Jesus, Mummy ain't got no coat—she's cold too. You can hear me, can't you, Jesus? Mummy always said you could. Amen."

Martol stood still in his tracks—perfectly still. What was this voice in the still of the night? Lo, it was the voice of a child, a child in need. It was a prayer, a prayer of childish faith to a great Giver. Martol could not remember that he had ever prayed since Alyce had gone. Before he loved to pray—God seemed so near. But then, he saw no use in prayer—nothing mattered any more. His money, which he had worked hard to save for the little home of their dreams, was all he had left. That was the only thing he had to remember her by. With that he did not want to part—it was more than money, it was a memory. And people called him a miser—not knowing the hurt that gnawed at his soul. Children called him names and mocked him as he passed silently and humbly through their midst, unaware that they were cutting deeper and deeper into the wound already so deep. Ladies who called themselves Christians held their heads high, and thought to themselves, "The stingy withered miser." The men folks didn't bother—he wasn't worth it.

Martol saw the glow of his own grate fire through the window. It looked inviting, for he was cold. But there was the voice of a child so near his cabin door—the thought frightened him. The thought of a human being needing his help was a new feeling for him. He searched awhile, and behind a bank of drifted snow he saw a sight pitiful to behold.

The form of a woman, motionless and beautiful, lay cuddled in a bed of snow, and by her side was a dark bundle. The miser tiptoed slowly toward them as if afraid of disturbing her slumbers.

"Can I help you any, you must be about frozen?" For the lady had on no wraps for protection against the cold.

A childish voice answered, "O mister, I'm so glad you come—cause Mummy is sick, I know she is, 'cause she won't talk to me. The last thing she did was sing me my little lullaby song. Did Jesus send you to us, Mister?"

"I guess He did, little one—we must take care of Mummy." Martol scarcely knew his own voice.

"Mummy wrapped her coat around me, Mister, so I would stay warm; so she ain't got none. We asked at a house to get warm, we was so cold—and an ugly man wouldn't let us in. We was so cold we couldn't walk any farther," the child was in earnest.

Remorse smote the miser—are these the ones he had turned away? He stooped over the sleeping form—it was stiff and cold, and he felt no trace of a heartbeat. "Dead! Dead!" he cried aloud in anguish. The yellow curls glistened with icy snow. He looked at her more closely by the light of the snow—his heart raced wildly.

"Mummy ain't dead, Mister—tell me she ain't!" the child began to cry.

"There, there, little one, she's sleeping. She's with Jesus and the angels. I will take you to the cabin to get warm and then we must go and find some help to take care of Mummy." Martol picked up the child and started for the cabin. "What is your name, little one?"

"Alyce," came the sweet answer. "I was named after my grandma. She lives with Jesus too."

They entered the cabin. Martol took off her wraps, and she cuddled close to the fire. He stroked her golden curls. "I'm not surprised they called you Alyce; you look just like her. I knew your grandma well. But what were you doing in this snowstorm?"

"Mummy and I were out trying to find an old friend of Grandma's—they said he lived on this road. But we didn't know where, and we got losted. Grandma just died, you know, and she told Mummy and me to find this man and tell him how sorry she was to have treated him so ugly. She said she was always sorry. She hoped he was happy. We had no money and we had to walk all the way, cause we promised Grandma. We lived with Grandma, cause Daddy died. Now Mummy left me alone and I must find the man, cause we promised Grandma."

"I am the man you want—your grandma did treat me cruelly, for when we were about to be married she saw another man she thought she liked better and she said a hasty and haughty goodbye and left. But let's forget about that. How would you like to live with me, since you have no home? We'll move in a nice little home in town, where there are a lot of other little six-year-old girls, and we'll get a maid to take care of you and be happy." Martol for the first time in his lonely life was satisfied and happy. Here was a jewel to be cherished and cared for, for the sake of one he had loved. After all she had been sorry. This eased the hurt. No longer would humanity call him a miser. The only regret he had, and that was great, was the fact that an angel had led them, the woman and child, to his door, and he had turned them away. "We must find help to take care of Mummy, little Alyce," he said kindly as a tear trickled down his withered cheek. "There is a Jesus too—I'll love Him. Sometime I shall see Alyce," he said to himself.

He bundled her up and again they went out into the night. He carried her close to his breast, as if fearing some one would snatch her away. "It was a night—a night such as this." And the voices in the night ceased.

West Liberty, Ohio.

THE MOTIVE POWER

The graces of the Spirit ought to be richly revealed in our lives; the power of the Spirit ought to be mightily manifested in our work. It is the privilege of every believer to be a man of power in service. Grace and power are both at our disposal; grace for living like Christ, and power in working for Him.—R. A. Torrey.

BIBLE STUDY

TABERNACLE STUDIES

LV. The Feast of Unleavened Bread—Leviticus 23:9-14; Numbers 28:16-25; Deuteronomy 16:1-8

By the Bible Study Editor

The first feast of the Jewish year, which began in the month Abib, was held in what we now term the month of April, or at the latter end of March. The Jewish religious year began at the time of the first new moon after the vernal equinox. The Jewish calendar year is now calculated to begin in September.

The ushering in of each month was accompanied by the sounding of trumpets and by offering appropriate sacrifices. There does not appear to have been a special offering to usher in a new year. A sacrifice accompanied the coming of each day and the closing of it. This was the daily burnt offering. The coming of the new month, the rising of the moon, was noted by the offering of a sacrifice. This accounting of days and months was essential to the people in view of the sacrificial and feast occasions which the Lord required of His people. Three times a year the males of Israel were expected to come together at a place appointed by the Lord in order to observe certain memorial feasts which the Lord had commanded. It was then necessary that the days should be numbered, the months noted, and the proper times observed as the Lord had purposed.

The second feast of the year, counting the new moon feast on the first day of the year, was that of the Passover, which was observed on the fourteenth day of the first month. The Feast of Unleavened Bread was the third feast of the year and closely followed the Feast of the Passover, if not counted to be a part of that feast. Luke uses the language, "Now the feast of unleavened bread drew nigh, which is called the Passover" (Luke 22:1). These feasts were very distinct in character, while they were very closely related in order of time and in their association with the annual observance of the deliverance from the land of Egypt. The Passover had to do with the eating of flesh, and the Unleavened Bread Feast with abstinence from leaven.

The lamb of the Passover was slain on the evening of the fourteenth day of the first month. The blood was struck on the lintel and the doorposts, the flesh was roasted and it was then eaten during the night following the sunset of the fourteenth day. Thus it would be eaten on the fifteenth day of the first month. It was eaten with unleavened bread. The leaven of each home was to be removed so that on the fifteenth day there should be no leaven whatsoever in the house during the seven days of this feast of unleavened bread. It is evident, then, that the putting away of the leaven coincided with the time of the slaying of the Passover. There is in this coincidence a type of the atonement for sin and the type of the putting away of sin from the life of the individual who accepts the Passover of Jesus Christ.

The Feast of Unleavened Bread was not observed as such in connection with the first Passover; but the first Passover was the introduction of the feast which was afterwards to be observed by Israel. The first Passover was the occasion of the deliverance of Israel from the power of Egypt and the means of their deliverance and separation from the sins of Egypt. The law of the Passover and the law of the Feast of Unleavened Bread were given at the same time. See Exodus 12, 13. It would not have been possible for the people, who had been so suddenly delivered from their bondage and who had been called upon to march from the land with the burdens of their journey upon them, to have observed the required days of rest from servile labors. On the first day and on the seventh day of the feast no manner of servile work was to be done, "save that which every man must eat, that may be done of you" (Ex. 12:16). It is not stated in the Scriptures the number of days required for Israel to march from Egypt to the border of the sea. Nor is there a suggestion that the people continued to eat unleavened bread during the days of their journeys out of Egypt. It is definitely stated that they left their homes in such haste that they took their dough before it was leavened, their kneading troughs being bound up upon their shoulders. Ex. 12:34. It is this hastiness of their departure from Egypt that is especially commemorated by the use of unleavened bread. Deut. 16:3. There were two evidences of this hasty departure associated with the Passover and Feast of Unleavened Bread. The people were required to eat the Passover in haste, having their loins girded, shoes upon their feet and their staves in their hands; and they ate unleavened bread because there was no time to leaven it.

The eating of the unleavened bread for a period of seven days was an unusual thing for the people of Israel. They customarily ate the leavened bread. Cessation from leavened bread, even as a religious rite, was looked upon as an affliction. Moses called it the "bread of affliction" (Deut. 16:3). Any departure from customary habits may be looked upon as an affliction. Changes from customary methods of diet and from usual kinds of food is especially trying. There were, however, in the observance of these closely related feasts two elements of suffering. The first was that of the slaying of the lamb that had been kept in the home for four days. To visit death upon the innocent creature was both an affliction to the animal and to those who slew it. The second was the affliction upon the people who feasted hastily upon the flesh of the lamb with the use of unleavened bread and bitter herbs. The continued use of the unleavened bread for a period of seven days was a continuance of the affliction of partaking of the Feast of the Passover, although none of the Passover flesh remained until the morning of the night when it was eaten.

There is a twofold affliction in the suffering of the Lamb of God and of those who feast upon Him while they continue to live for Him. The deliverance from our bondage of sin could not be accomplished without the death of Christ. To Him it meant suffering. "I have a baptism to be baptized with; and how am I straightened till it be accomplished." It is often said that it was a baptism of suffering which Christ endured. It was much more than suffering, for no amount of suffering could have effected an atonement for sin. It was a baptism of death. Our celebration of the communion of the Lord's Supper with the emblems of the bread and cup is in honor of the death of Christ, our Lamb of the New Passover. His life was a life of suffering, but His death was an act of redemption. Upon that death of Christ we are ushered into the feast of the Christian experience, even as Israel was ushered into the experience of the unleavened bread. While the two feasts are distinct in their character and in the time of their observance—one beginning definitely on the fourteenth day and the other on the fifteenth day of the month—they are inseparable as to their association and significance.

Israel could not have marched out of Egypt by eating unleavened bread, nor could they have left Egypt had they delayed sufficiently long to leaven their bread after having slain and eaten the Passover lamb in the midst of Egypt. These were both feasts of affliction. To have slain and eaten the lambs in the land of Egypt was to have invoked the judgment of the Egyptians upon themselves. "Shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us" (Ex. 8:26)? The slaying of the lamb in the Israelitish homes was accompanied by the death of the first-born in every Egyptian home. It was a circumstance which might well have filled every heart of Israel with the terror of retribution. Egypt had been defiled by the shedding of the blood of a creature that to them was an abomination. Israel had brought upon them the death of all of their first-born. While the wail of Egypt rose up to heaven the wrath of Egypt was kindled accordingly. The shock of their first sorrow induced Pharaoh to send Israel out of the land. A short respite sent him in hot haste to execute judgment. With fear and haste on the part of Israel they left the land of their bondage, quailing with the thought of Pharaoh's terrors, as at Pihahiroth. The unleavened bread of the first day of their departure from Egypt was bread of affliction. There was no song on the lips of Israel until they had crossed the Red Sea and had seen their enemy buried under its waves.

A seven-day period was to be observed in the Feast of Unleavened Bread. There is nothing in the giving of the law concerning this feast to indicate the spiritual significance of it. It stood as a shadow of good things to come. The period of time is in itself significant of a completed time or age. The first day was to be a day for holy convocation and also the last day, the seventh. The Feast of Pentecost was a one-day feast and the Feast of Tabernacles was an eight-day feast. The seven days of the Feast of Unleavened Bread signify a period of time under one prevailing condition. During this period no leaven should be eaten, neither should any be found in the house. The bread of affliction was the only bread to be consumed. The period should begin with a spirit of worship to God and should thus end. What then could be more significant of the period of our earthly sojourn in the faith of our Lord Jesus Christ who was crucified for us?

In Israel's deliverance, the Lamb was slain and consumed. Then the people gathered together their substance to depart from the land. They departed in haste; they bound up their bread in haste, leaving it unleavened and thus separated themselves from Egypt and from the pleasant things that Egypt had been to them. Nothing was left to them save the afflictions of Egypt and the afflicting experience of hastily leaving the land. But without this affliction they could not have been free from their perpetual bondage and from the certainty of their death and extermination.

There is no truth more potent concerning the Christian life than that those who accept the atonement of the death of Christ for their sins shall also separate themselves from those sins for which Christ died. Could it have been possible for Israel to offer their Passover lamb as the token of God's Passover over them in the visitation of death, and then remain in the land, shouting and singing of their deliverance, assuming the right to make Egypt the land of promise and to rule over Pharaoh and his people in righteousness? No more is it consistent for the Christian to accept the crucified Lamb of God for his Redeemer from sin and then make his life only a period of shouts and praises and expect to make a heaven out of this world and remain in it to enjoy all its pleasures of sin. The spirit of Israel is also the spirit of the Christian; in haste he leaves the land of his sinful sojourn and separates himself from the sins that were his judgment unto death. The exceeding sinfulness of sin is evidenced by the fact that even the Son of God was not able to bear it without its effect of death upon Him. What, then, should be the attitude of man toward sin, but the putting away of it, and the maintaining of a separation from it? But this attitude and practice will mean to him affliction for the flesh.

Christianity will enable one to "rejoice in the Lord," but it will not take away the affliction of his cross in following the Lamb of God who died and rose again. While Paul said, "God forbid that I should glory save in the cross of our Lord Jesus Christ." The Lord said, "If any man will come after me, let him deny himself, take up his cross, and follow me.". The glory in the cross is the glory of deliverance from the judgment of sin, even as the lamb of the Passover became the deliverer from Egypt. The denial of self and the bearing of the cross is for the Christian as the denial of the flesh and the journey without the leaven was to the people of Israel. It is eating the bread of affliction.

The first day of the feast of self-denial and fleshly suffering is a time of meditation and devotion to the Lord. It is seldom difficult to entertain that spirit of devotion to God in the beginning of one's life of love to Christ who died for our sins. How readily men comply with the forsaking of sin in the early days of a Christian experience, and how faithfully do men consecrate themselves to the idea of forsaking the life of their bondage and defilement! With the fact so fresh in their thought that the Lamb of God has died for them, they eagerly eat of that flesh of His suffering, and undertake the bitter herbs and unleavened bread of that feast of faith. It is a fact also, that such believers in Christ readily devote themselves to escaping from the life that had been theirs in the service and fellowship of sin. The first day of the feast is natural and filled with the spirit of devotion. But there are other days when the bread of affliction may become distasteful and the heart may long for the accustomed leaven so pleasing to the flesh. The seven days are expressive of the entire period of one's life in its devotion to the suffering One who made possible the escape from death. The last day should be as the first, a time of special meditation and devotion to God, unmixed with the affairs of life. "Every man that hath this hope in him purifieth himself, even as he is pure." As men approach the closing days of their earthly sojourn, they approach a Sabbath day of new devotion and of willing service and separation unto the Lord. How much greater the devotion of that soul who, passing through the days of his life and testimony unto Christ, the great Passover of the soul, has kept the faith of a separation unto God and has lived in the spirit of the bread of affliction in denying the flesh and the world! Then shall he approach his Lord in the last day with the joy of a redemption that was made for him by the blood of the Passover and the joy of a Feast of Unleavened Bread faithfully observed. Such an one shall have learned that the bread of affliction was sweeter than the leaven of sin.

(To be continued)

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. 32:17).

THE IMPORTANCE OF THINKING

(Continued from page 295)

merely to guess. To guess is to fail. We want to walk circumspectly, always doing the right because it is right, thus avoiding the accusing conscience and mind in life (Rom. 2:16) and enjoying the ability to finish our course with joy and the ministry of the Lord Jesus. Acts 20:24. For this Paul says, **"think."**

As young people we face a frowning world that says "Be a sport;" "This doesn't matter and that doesn't matter;" "Don't be a baby all your life;" and hurls similar epithets to lead us in the wrong way. In our school and social life we meet those who make a profession of Christianity, yet observe few and in some cases none of the seven ordinances. We meet those who know little or nothing of nonconformity, of nonresistance, and in some cases have a more liberal gospel than that of Jesus. Gal. 1:8-10. We had associates who were entrapped without thinking matrimonially (Num. 36:6), morally, and religiously. I Cor. 14:37.

Moses says "think" beforehand (Num. 36:6) concerning matrimony. How essential this is today! Think of the surroundings of the home which our children shall enter and remember to bring them up for God, to be happy warriors of the Cross. Remember to aid them in making the right choices in school, in the vocational life, in religious life, and social life, to conserve them for the church and the church for them! No wonder Paul said, "Think."

Real Thinking Possible

To think aright and think with God, waste no time thinking about the untrue or the fictitious, the false and the erroneous. Spend no time thinking about the dishonest. A robbery movie induces an amateur to try the same. Dishonesty in school is the making of a master criminal.

Think justly, regardless of who may be affected by your decision. Think pure thoughts. Let no filthy stories, no obscene language, no corrupt communication, and no impure courtship find a place in your life, but dare to be a Daniel. Think not of war, but of peace. Think not of hate but of love. I Cor. 13:5. Think good things of others, and pass only the same along. Keep only the noble and praiseworthy when you take your mental inventory.

Three Laws

In all your thinking you can enjoy the foretaste of glory here, due to three laws concerning all thinking:

"Unto every one that hath shall be given" (Matt. 25:29).

"Whatsoever a man soweth, that shall he also reap. . . . He that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

"As he thinketh in his heart, SO is he" (Prov. 23:7).

May we have the mind of Christ, may we really think for ourselves with God and for God, bringing every thought under obedience to Christ (II Cor. 10:5), and the peace of God shall continually keep our hearts and minds. Today the Holy Spirit plainly calls, "Finally brethren . . . THINK" and then DO.

Lititz, Pa.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

BECOMING A CHRISTIAN.—Acts 16:16-40; Phil. 3:7-14

Lesson for October 11, 1936

Golden Text.—Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16:31.

Acts 16:16-18. In the Old Testament the word "soothsayer" was applied alike to fortunetellers and false prophets; and truly there is not much difference between them. And the additional fact that both may at some time tell the truth and forecast coming events in a way that astounds the gullible does not in the least alter the fact that they are in league with the devil, and their testimony is not to be sought after, even though some of it might be truth.

Verses 19-24. True patriotism is a very commendable quality in mankind, but the current patriotism is often nothing but fog and sound. And when those in authority, as is so often the case, join hands with those who desire to make an easy living by preying upon the masses, the whole wolf-pack will continue to shout patriotism even while they are destroying everything worth while that their country possesses. The liquor group, the gambling group, the racketeers, those who would make merchandise out of sex, and purveyors of superstitions and religious nostrums, etc., alike blame the good for the trouble that is in the world; when, if we could get rid of these, the world would largely stay "right side up with care."

Verses 25-28. While the title of this lesson is "Becoming a Christian," these verses illustrate "Being a Christian." If Paul and Silas in this trying hour had not illustrated "Being a Christian" it is extremely unlikely that the jailer would have asked how he could become one. Too often, in hours of stress we are found wanting, and the testimony that would save souls is not in evidence. "If thou faint in the day of adversity, thy strength is small" (Prov. 24:10).

Verses 29-34. The jailer's question is the most important question that can ever arise in the thought of a man, and the answer of Paul to the jailer is the same as that of the Lord Himself and of all those who have been faithful messengers of the Gospel. John 3:16; I John 3:23; I Peter 1:21.

To believe is more than an emotional experience or the mental acceptance of a fact. It means active faith and obedience, manifested in a transformed life. The world is seeking happiness. There was more joy and happiness in the jailer's home in one day, after turning to the Lord, than there had been during the years of sinning. Psa. 84:10. Let us try the jailer's way.

Verses 35-40. Paul and Silas had no apologies to make. They did not sneak out of Philippi like escaping convicts. When they left the prison they received the apologies of the magistrates and when they left the city they, to the glory of God, had won the respect of the citizenry. What may happen to me as a man among many is not important; but what may happen to me as a messenger of the cross is always important.

Phil. 3:7. All life is reckoned from the standpoint of gain or loss. That which I do today has more prospect of gain to me than the thing I refrain from doing. Due to faulty judgment we often do the thing, however, which results in loss rather than gain. But man's worst judgment is revealed when he prefers material to spiritual gain. Mark 8:36. Paul had almost everything that the natural man esteems highly—wealth, noble birth, high social standing, and good reputation. But all these without salvation are but vanity. See Ecclesiastes. With Paul, being right with God was worth far more than all else. What do you lose when you become a Christian? The evil, the base, the frivolous, the foolish, and the fleeting things of life. But what do you gain when you become a Christian? The good, the noble, the profound, the wise, and the eternal things. These become yours as you appropriate Christ and continue in Him.

Verses 11-14. The ultimate goal of the believer is to be in His presence in glory and to be like Him. This is His will concerning us, and should be our utmost desire. To reach that goal you must press on unwearily until finally you will grasp it as a glorious possession. Phil. 3:21.

THE SPOKEN AND THE WRITTEN WORD.—Acts 17:1-15; I Thessalonians 2:1-12

Lesson for October 18, 1936

Golden Text.—The word of God is quick, and powerful, and sharper than any twoedged sword. —Heb. 4:12.

Verses 1-4.—Paul was constantly seeking doors for utterance of his message, and of them all the synagogue was the most favorable in his day. Of the many doors before us today we find the pulpit, the press, the market places, tent meetings, etc. Before people can believe they must hear, using "hear" in the sense of being informed. But with the open door there comes the obligation to give to the world more than inane expressions and pious platitudes. Far too much is wasted in every pulpit in saying little with many words. Paul said much in few words. In three weeks' time spent in unfolding and properly interpreting the Scriptures he had opened the eyes of hundreds to the truth that salvation is through a crucified and resurrected Christ. And the believers constituted the very cream of society at Thessalonica. It was the rabble that turned against Paul. Why do some of us have the idea that those endowed with natural gifts among men are unapproachable when it comes to presentation of the truth? They are always the most ready to hear, but you must give Scriptural reasons why, if you would win them.

Verses 5-9. Whenever you stoop to ask the help of the base to further your ends it proves that you are vicious and your cause unworthy. Only enemies of decency and order incite the crowd to mob emotionalism. Jealousy is a common cause of slander, and is cruel as the grave. We judge others by their criticism of their fellows. The man who is always insinuating that others are dishonest cannot himself be trusted; he who is constantly ranting of the looseness of morals in society is probably a libertine himself. You blame others for the vice that is most conspicuous in yourself. These people had no love for Caesar, but charged Paul with treason. The authorities apparently did not believe these Jews but had to take measures for their own safety before Caesar, for this reason they required security of Jason. I don't think that they had any difficulty in getting it.

Verses 10-15. The work at Thessalonica was not a failure, but for the time it was better for the apostles to move to other fields of labor. Berea was their next objective. The people there were noble. They did not accept what the apostles said because they were anxious to run after some new thing, neither had they the closed mind of the bigot who refuses to investigate. Rather they examined closely everything they heard, comparing Scripture with Scripture before being convinced. If we had more people like them we would not have so many spiritual children, tossed to and fro by every wind and wave of doctrine, ever learning yet never coming to the knowledge of the truth.

I Thess. 2:1-3. Paul did not allow persecution to quench his spirit. Even though he was shamefully treated at Philippi he openly taught the Word at Thessalonica and later at Berea and elsewhere. He knew that the message which he brought would drive out error, uncleanness, and guile. His message and ways were the opposite of these. Had he tried to please men rather than God he would have used flattery and the arts of the demagogue. His work might have won temporary approval but with ultimate loss. Only that which is built upon Gospel foundations in the Gospel way is enduring.

Verses 5-6. In this testimony Paul cites several weaknesses which he tried to avoid—flattery, covetousness, glory of men, and love of authority. If you would glorify God, shun these things also.

Verses 7-8. Paul's attitude towards the Thessalonians can best be described in his own words—work of faith, labor of love, and patience of hope. The love of a father was revealed in all his actions. A loving father withholds nothing from his children.

Verses 9-12. The moment an adult man gets to the psychological point where he desires to be supported by others, be it family or state, he has reached the point where he has lost one of the noblest attributes of manhood. This is just as true in the church Not what I can get, but what I can give should be our ideal. The walk of the Christian is holy, righteous, and unblamable. By such conduct we provoke others to walk worthy of God in whose kingdom we are citizens.

CHRISTIANITY AS LOVE.—Acts 18: 1-17; I Corinthians 13

Lesson for October 25, 1936

Golden Text.—Now abideth faith, hope, charity, these three; and the greatest of these is charity.—I Cor. 13:13.

Acts 18:1-3. Why Paul left Athens we do not know. Some talk as if his work there had been a failure. It is evident from the narrative that it was not so; but indications are that with many the desire to hear Paul was more of avid curiosity for the new than a real heart hunger after truth; and such a spirit is discouraging to the faithful preacher of the Gospel.

But this homeless man found friends in Corinth. Aquila and his noble wife gave him a home and an opportunity to make a livelihood and hearty co-operation in the spreading of the Gospel. Under such circumstances any man will do his best. "They wrought." There is a world of meaning in these two words. Although all three had had wealth at one time, yet they knew that their hands had been given to them for toil, and when adverse conditions overtook them they resorted to manual labor to maintain a livelihood as naturally as though they had never known otherwise. It is evidence of true nobility of character when no toil is beneath your doing, and your doing it gladly.

Verses 4-6. The Gospel was in the spirit of Paul like a fire in his bones, and he could not keep still. This is the idea of "pressed" or "straitened." Paul could think and do nothing else. But at Corinth, as well as elsewhere, only a remnant believed, and the rest were hardened.

Verses 7-11. If you can't preach in the synagogue, you can possibly preach next door and may even be the means of winning the chief ruler. Paul did so. The words of encouragement which he received from the Lord meant much to him during this year and a half. Though Israel was not gathered, yet many Gentiles were brought to the knowledge of the truth.

Verses 12-17. Paul had a friend in the lovable Gallio. For once the disturbers of the peace were the chief sufferers. They are the ones who got the beatings. If men's wrong intentions would always immediately come back on their own heads, wrongdoers would hesitate before starting things.

I Cor. 13. John is called the Apostle of Love and rightly so, but you are minimizing the character of Paul when by so speaking you leave the inference that Paul loved less. Anyone who can wish himself accursed from God for the sake of those who almost invariably abuse him could not attain to greater heights of loving devotion. And such a one was peculiarly fitted to define love.

Verses 1-3. Life without love is emptiness. No other attainments, however desirable in themselves, can make up for the lack of love. Only love can beget love. Though I had the compounded wisdom of God and man with the eloquence of angels to make it known; though I had faith and benevolence and zeal far beyond the average; yet with all these I would be less to God than the smallest child that loved Him. Love is the only emotion strong enough to resist and overcome the evil in the world.

Verses 4-8. There are many things in evidence these days that are not manifestations of love but rather evidence of its absence. Paul mentions some of them: Love is long-suffering rather than impatient; love rejoices over rather than envies another's success; love is considerate of others instead of rash; love is humble instead of being puffed up; love is decorous rather than unseemly; love never seeks preferment for itself, but only for those who are the loved; love does not get angry when others persist in doing the wrong thing; love thinks only good of others and laments when others tread the forbidden paths; love may leave me but while it is with me it will enable me to bear all things, and with faith and hope endure to the end.

Verses 9-13. There is nothing perfected in our lives on this side of heaven, not even love; but as you grow from childhood to manhood, physically, mentally, or spiritually, you lay aside the things of immaturity for the perfections of adult life. Some remain babes entirely too long. But even the normal individual at his best can glimpse but dimly the glories of absolute perfection which shall be ours when we shall awaken in glory and be like Him.

If I would succeed, three graces—faith, hope and love—must continually abide with me.

LAW, LOVE, AND TEMPERANCE

(International Temperance Lesson)

Rom. 13:1-14

Lesson for November 1, 1936

Golden Text.—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Rom. 14:21.

Verse 1. There is such a thing as universal truth and righteousness. It issues from God. But there is also such a thing as evil. It issues from Satan. The human family is influenced by both, some yielding themselves more fully to the good, while others yield themselves to the evil. Because of the presence of evil in the world God has ordained governments to maintain order, to punish the evil, and to approve the good. But a government is no better than the average of its people; so as the moral standards of a nation rise or fall its laws will conform to the standards of the times. But even with this qualification, we know that the purpose of government is good. And we know that no man ever rises to the seat of power without the permission of God.

The Christian will not only subject himself to the laws of the land based on the moral standards of the average, but he will ever seek to be obedient to the higher laws of God, thus living on a plane of conduct far above that required by the laws of the state.

Verse 2. Rebellion to organized authority is contrary to the spirit and teaching of the Scriptures. Instead, we are to pray for those in authority, even though they be Neros, Stalins, or Hitlers. Rebellion not only brings judgment, it deserves it.

Verse 3. Even the basest of rulers approves of goodness in the lives of his subjects. Their general purpose is to seek the good of their country, but due to false ideals and philosophies of government, they may do harm instead. An overruling Father in heaven asks us to pray that their minds may be opened to make wise and good laws.

Verses 4, 5. The authority of the rulers to mete out proper punishment to wrongdoers should never be questioned. They have a right to bear the sword. It is not Christianity, nor that great doctrine of the Church, nonresistance, but maudlin sentiment, to say that it is wrong for the authorities to punish a murderer with death. The good are obedient for conscience' sake, but the evil-minded obey the law only because of the fear of wrath. Take away the fear of wrath from such and no life nor property is secure. Instead of having so much pity for the criminal that you would even criticize the authorities for punishing them it were better to pity the poor victims of their evil doings. While it is not given to me to wield the sword I shall ever pray for those to whom that duty is entrusted. Because mass sentiment has been with the lawbreaker, America has become the most lawless of the civilized nations; and it will continue so until mass sentiment will turn against the lawbreaker.

Verses 6-7. Because the authorities attend continually upon their duties of maintaining law and order, it becomes the duty of all of us to support the government by willingly paying those taxes which may be required in order to defray the expenses of that work. More than that, it is meet that we should hold such in fear, and honor them in their station. To speak evil of dignitaries is the work of those who would destroy government. Join not with them.

Verses 8-10. Financial depressions are the result of overexpansion of business credit. If no man would ever buy anything for which he could not immediately pay, there would be no panics. Your credit is always good as long as you don't use it. Don't use it. But while there may be eras of good times in economics, there is always a panic in love; there is never enough to go around. And because even the Christians are so short in this essential grace and the rest of the world woefully lacking, evil to neighbors is constantly wrought, and often deliberately planned.

Verses 12-14. The return of the Lord draweth nigh. To be ready for that hour you will put on the Lord Jesus Christ and cease making provision to the satisfying of the flesh. You will do more—to save your brother and to prepare him for that hour you will set before him an example of holy living that will be a spur to him to seek the Lord and to forsake all those things that are detrimental to communion and fellowship with God. Stimulants to a jaded physical organism in the form of narcotics never stimulate godliness but act the reverse. Driving the body to greater indulgence, can only end in destroying all desire for the spiritual. Cast off all evil habits and become free.

Lancaster, Pa.

OUR SUNDAY SCHOOL LESSON QUARTERLIES

As They will Appear, Beginning First Quarter, 1937

By Clayton F. Yake

A Bit of History

The development of our Sunday-school lesson helps dates back further than 1906, the date of the first quarterly issued by the Mennonite Publishing House, Scottdale, Pa. Prior to this date, quarterlies of several kinds were issued by the Mennonite Publishing Company, Elkhart, Ind. Since we do not have at our command accurate historical information about this earlier period, we pass it by at this time with an expression of sincere appreciation of those who have labored before us, remembering that "other men laboured, and ye (we) are entered into their labours."

According to the volumes on file, the first Sunday-school lesson quarterly issued by the Mennonite Publishing House, Scottdale, Pa., was the Primary. The first volume is dated 1906. Picture Rolls and Picture Cards were issued with this quarterly. Of course these Rolls and Cards were secured from a publishing company doing color printing, and sold to our constituency. The following year, 1907, there appeared two additional quarterlies the Advanced and the Teachers. The preparation of these quarterlies at that time was chiefly the work of Bro. D. H. Bender. Bro. Daniel Kauffman prepared the teachers' helps which were incorporated in the Advanced to make the Teachers' Quarterly. Some time later, and during those earlier years, also the names of Silas S. Yoder, Alice Herr Nissley, and A. D. Martin were associated with the preparation of the Teachers' Quarterly. These individuals supplied some particular features of the quarterly.

In the year 1912 the name of Bro. J. A. Ressler makes its appearance for the first time on the Advanced and the Teachers' quarterlies. Associated with him on the Teachers' was Daniel Kauffman, who continued in that service until 1915, when Bro. J. R. Shank took his place as editor of the Teachers. Since then the names of Bros. Ressler and Shank have appeared on these quarterlies year after year. Bro. Shank had, prior to 1915, supplied features for the Teachers' quarterly. D. H. Bender remained editor of the Primary Quarterly until the end of 1922 when the writer was given the task. For two years more, during 1923 and 1924, the Primary quarterly continued to appear in its form as prepared by Bro. Bender.

The Present Quarterlies.—However, during 1923 and 1924, a study of our quarterly needs produced suggestive plans for the improvement of our Sunday-school lesson helps. All responsible church authorities approving of proposed plans, the Mennonite Publishing House issued for the first time, in 1925, a series of quarterlies such as you have been using from quarter to quarter these past twelve years. Including the Picture Rolls and Picture Cards, the latter edited by Lina Ressler, this set-up of quarterlies comprised a revised Primary (Anna Loucks, editor), a new Junior-Intermediate (C. F. Yake, editor), a new Junior Teachers' (John L. Horst, C. F. Yake, editors), and as formerly prepared, the Advanced, and the Teachers' (J. A. Ressler, J. R. Shank, editors).

Developments and improvements in quarterly construction have been made in some of these quarterlies during these years. Perhaps the most evident one is in the Junior-Intermediate, in which, after various experiments, a Work Book was incorporated so as to provide very definite expressional helps for the boys and girls. This Work Book, with answers to the exercises, was likewise then made a part of the Junior Teachers' to give the best possible help to the teachers using this help.

This set of quarterlies, apparently, has been serving our constituency quite well during these years. However, to those closely associated with the preparation of the quarterlies it was evident that there was room for much improvement in our series of lesson helps as well as in the construction of some of them. Especially was this evident in the light of the very effective methods of teaching used in secular educational work in public schools. Again, the developments in the field of Christian education during the past ten years and more made it further evident that we were in need of an improved series of Sunday-school lesson helps if we desired to bring the best possible Bible instruction to our boys and girls through the Uniform Sunday School Lesson subject matter. Accordingly, during the past five years, the matter of improving our series of uniform lesson helps received intensive study by interested individuals. The result was that three years ago several plans for the improvement of the series of helps were submitted to the Lessons Study Committee and other interested individuals during the time of the Publication Board Meeting. These plans were received with interest and general approval, and further study for the improvement of the quarterlies continued. The results of this further study were brought before the Publication Board last August (1935) at Tavistock, Ontario. From the recommendations brought by the Lessons Study Committee the Publication Board took action authorizing the Publishing House to proceed with plans for the issuing of an improved series of Sunday-school lesson helps, beginning first quarter, 1937.

The Revised Series of Uniform Lesson Helps

For your use, beginning with the first quarter, 1937, the following revised series of Sunday-school Lesson Quarterlies will be available:

1. Providence Lithograph Co. Picture Rolls and Cards. These improved art pro-

OUR SUNDAY SCHOOL QUARTERLY DEVELOPMENT

1906		1907	
Picture Rolls and Cards	Primary S. School Lesson Quarterly	Advanced S. School Lesson Quarterly	Teachers' S. School Lesson Quarterly

This quarterly set-up remained in effect 19 and 18 years.

1925

Picture Rolls and Cards	Revised Primary S. School Lesson Quarterly	New Jr.-Inter. S. School Lesson Quarterly	New Junior Teachers' Quarterly	Advanced S. School Lesson Quarterly	Teachers' S. School Lesson Quarterly

This set-up has been in effect 12 years.

1937

New Picture Rolls and Cards	NewlyRev's'. Primary S. School Lesson Quarterly	New Primary Teachers' Quarterly	New Junior Pupils' Quarterly	New(Rev's'd Jr.-Inter. Teachers' Quarterly	New(Rev's'd Intermed. Pupils' Quarterly	Advanced S. School Lesson Quarterly	Teachers' S. School Lesson Quarterly

The above shows the growth and development of our Sunday-school quarterlies since their beginning, as related to the Mennonite Publishing House, Scottdale, Pa. Because of lack of accurate historical information we have deemed it wise not to attempt a presentation of our quarterly history prior to 1906 as related to the work of the Mennonite Publishing Co., Elkhart, Ind. At a glance this diagram will show that our Church has not been idle in the promotion of her Sunday-school work through the progressive development of her lesson helps.

ductions far surpass the Picture Rolls and Picture Cards that have been furnished during the past years. That, through God's providence, the Publishing House is able to offer these helpful pictures for the beginners and primaries in our Sunday schools is something for which to be profoundly grateful. This is the result of much prayer, faith, and the leading of God.

2. **Primary Teachers' Sunday School Lesson Quarterly.**—This is an entirely new quarterly, prepared and edited by Sister Mary Royer, instructor in the educational department of Goshen College, Goshen, Ind. The quarterly will speak for itself when it comes to you. Besides the helps for Primary teachers, there are also given in this quarterly special suggestions for the teachers of Beginners. This quarterly will be a companion help for our primary and beginner teachers in their use of the Picture Rolls and the Picture Cards, and the Primary pupils' quarterly.

3. **Primary Pupils' Quarterly.** — Editor, Mary Royer. This quarterly will come to you in an entirely revised form. It is prepared especially to meet the needs of the boys and girls from ages 6 to 8 inclusive. Picture Rolls and Picture Cards are beginner pupils' helps, but they also form some of the very best kind of teaching aids for the Primary teachers, and should not be lightly passed by. Where possible use your Picture Rolls and Cards also with the primary classes. And it will be a splendid idea to permit your beginner pupils to have Primary quarterlies to take home and have parents read the lessons to the little tots. The beginners should not be hampered with quarterlies in class.

The Primary pupils' quarterly will come in a beautiful four-color art cover. The subject matter will be well adapted and interestingly arranged. The quarterly will be illustrated and will have simple and unique Work Book features with each lesson.

4. **Junior Pupils' Quarterly.** — Editor, Ruth Mininger Brackbill. Sister Brackbill is well fitted educationally and spiritually, to prepare this quarterly. You may look forward with pleasure to the coming of this quarterly for boys and girls from the ages of 9 to 12 inclusive. The lessons will be especially adapted to this age group; and the quarterly will have a Work Book of special interest to junior children.

5. **Intermediate Pupils' Quarterly.**—This quarterly will aim to supply the needs of boys and girls from the ages of 13 to 17 inclusive. It will possibly appear in a somewhat slightly changed form from that of the present Junior-Intermediate pupils' quarterly. The Work Book will be continued, and the quarterly will be illustrated. [Bro. C. F. Yake continues as editor.]

6. **Junior-Intermediate Teachers' Quarterly.**—This quarterly in general will have lesson helps for the teachers like the present Junior Teachers'; it will, however, provide particularly for the needs of the Junior and the Intermediate teachers, and will be a companion quarterly to the Junior pupils' and the Intermediate pupils', and will carry Work Book features that will supplement the work books to be found in the Junior pupils' and Intermediate pupils' quarterlies. Bro. J. L. Horst will have charge of the preparation of this quarterly.

7. and 8. **The Advanced; and the Advanced Teachers' Quarterlies**, edited by Bros. J. A. Ressler and J. R. Shank, will continue as heretofore. The Advanced is to be used from about the age of 18 up; and the Advanced Teachers' is prepared especially to serve the needs of the teachers of this large group of Sunday-school pupils.

Why?

There may be many who will ask this question. Some will ask "Why?" and add, "Isn't the present series of quarterlies good enough?" Others will ask "Why?" and add, "Why not go further and give us graded lessons, at least for the younger pupils?" To answer these "whys" in detail might require a large amount of space, which is not available to the writer; and again, if he were to answer all the questions to the very best of his ability, he would hardly be able to satisfy the predetermined ones. So he has the following to suggest instead:

Your Co-operation Invited! Whatever your way of looking at the Sunday-school lesson helps as they are today and as they are supposed and proposed to be tomorrow, we would like to challenge you with the invitation to give us your very best co-operation in our endeavor to bring to you the best possible series of Sunday-school lesson helps. Remember, "Other men laboured, and ye are entered into their labours." Remembering this, and doing so with Christian deference, it is our God-given privilege to move forward in the most constructive manner in the promotion of one of the greatest causes of the Church—Christian education. In the planning of this series of Sunday-school lesson helps no effort has been spared in the endeavor to give our constituency the very best under the circumstances. The series comes to you in an adapted form that meets in a more nearly ideal manner the present-day requirements of our teachers in Sunday school than any other series of quarterlies ever presented by our church. It comes to you as an all-Bible series, based on the Uniform Lesson subject matter but interpreted according to our understanding of the Scriptures and our love for them as a church. The series comes to you in a form to meet in the best possible manner the needs of the pupil from the angle of the best in present-day pedagogy and Christian education. You who are enthusiastic for graded lessons; you others who are enthusiastic for some kind of "through-the-Bible" course; you who may feel satisfied with what we have had the past twelve years; you who would like to see a schedule of Sunday-school lessons provided by our own church, and prepared in quarterlies; to "you all", with the rest of us, we present the challenge of co-operation. We invite **your whole-hearted** co-operation to use **your** new series of lesson helps and thereby assist **your** Publishing House in giving to **you** the very best possible today; and as we go forward together in our Christian educational work, some of these things desired, and longed and prayed for over the years, will come as God grants opportunity—and at such an hour and in a way that we may not think of now. Thank you.

Let us go forward together!

Scottdale, Pa.

OUR BIBLE SURVEY COURSE

Part of the Elementary Teacher Training Course of the Mennonite Church

By David Alderfer

The General Sunday School Committee of the Mennonite Church has been active in preparing a course of study to meet the needs of the church and of individuals along the line of Bible study and other subjects related to the work of the Sunday school; particularly the training of teachers.

Two units of study, in as many booklets, embracing the entire Bible, have been completed and are now ready for the use of individuals and classes: Unit I—Old Testament Law and History (from Genesis to Esther); Unit II—Old Testament Poetry and Prophecy (from Job to Malachi). Unit III—covering the New Testament, will also be completed soon according to present plans.

The appeal of the course is primarily to those who wish to broaden their knowledge of God's Word for their own sakes and at the same time enhance their usefulness in the work in which they are engaged or to which they may be called.

In this article an attempt is made to briefly review the course and to point out a few of the features which make it valuable. By writing to the Mennonite Publishing House you may obtain descriptive literature which will explain methods of organizing and conducting classes, various plans for covering the course, helpful reference books for the various units, credits given, etc. The Advanced or Standard Training Course is also explained in this circular. Write for your copy.

We find a number of pages in the first booklet filled with introductory material, preparing the students for the lessons which follow, reminding one of a sound foundation for a building which is to be erected.

First, the entire Elementary Training Course of six units is briefly outlined mentioning the Aim, Curriculum, Method of Procedure, Teachers and the Accreditment, and Certificates of Credit for students.

Lesson 1 of Unit I continues this introductory foundation work as it applies to the three units of Bible Study. Here follows an outline of this lesson:

I. Introduction to Bible Study in General.
  1. The purpose of the Bible.

(Continued on page 317)

Educational

WHO WOULD BE A TITHE INSPECTOR IN THE LAND BEYOND THE JORDAN?

By Anis Charles Haddad

The hot sun blazing down with a fierce white radiance on the baking village whose white walls reflect back the blinding glare, the buzzing of flies, the loud wrangling of the purchasers in the open market place, the hot panting throb of a mill, the sudden raucous bray of a donkey, the gurgling, throaty snarl of a camel, a hot gusty wind filling the air with dust, "God is Great" from the minaret, tall and dazzling in the blazing sun. It is noon!

"I swear to God, my crops are overestimated. I am a poor man. I have not much land. How shall I live if you take one half in tithes? By the Prophet Mohammed I swear it is overestimated and I am very poor."

He certainly did not look particularly wealthy. From the top of his grimy headgear to the soles of his bare and dirty feet he was ragged and begrimed with the dust of ages. His one garment hung in tatters from a skinny brown shoulder to just above his dusty knees, caught at the waist with an old leather strap, leaving his chest and one shoulder bare as were his sticklike legs and arms. His face was crumpled in a myriad of tiny wrinkles, his few remaining teeth were yellow and his clawlike hands gesticulated wildly, now clutching the inspector's arm, now flung to heaven, calling upon God to witness his poverty and his honesty!

The Tithe Inspector, calm and stolid, moved across to one of the flat-topped mounds of barley under dispute, appraising its circumference and height. He climbed on to it feeling its solidity with his feet and poked his stick down into it.

"You see?" he said to the assistant who accompanied him. "It has been very cleverly done. The sheaves are laid carefully head to tail and packed firmly, not just thrown down as is usually the case. There must be at least twenty-five camel loads here."

The day's work had ceased temporarily. The Inspector's visit made a not unpleasant interruption in the dull routine of harvesting. And the harvester's men and boys, women, children and babies all stood round commenting audibly on the Inspector's actions, the aged owner protesting at intervals that he was poor but honest!

"Well," said the Assistant Inspector, "the only thing to do if he won't agree to the estimate is to take a 'test.' It's a lengthy job, but it cannot be helped. Take an eighth of the stack, make them thresh it and winnow it and then weigh it out, one-eighth of every stack being the tithe. Before they have half finished threshing in this heat they will give in! Where's a rope?"

The old graybeard shouted to some one, who shouted to some one else, who yelled at a third, who screamed at a small boy and finally a little girl ran to fetch it from the tumbledown hut they called "their house."

Time is no object to these Moslem peasants. Their motto seems to be, "There's another day tomorrow not touched yet, why hurry?" And their love of argument lengthens everything still more. They cannot work without talking hard, and while they talk they forget to work—and there you are.

The rope was stretched across the middle of the stack and as the stack was irregular in shape there was much discussion as to the exact middle. However the "Assistant Inspector" used his own judgment as to the division and then put a stop to further argument by letting the old man choose which half should be divided again and so on, until an eighth was marked off and removed to a little distance.

Six men with sticks then set to work in the blazing noonday sun to thresh out the pile of barley. Old greybeard hopped about on the outskirts egging them on and criticizing their method of work!

"Beat, beat! Are you a dead man? Give me the stick! Beat, O lazy one! I am poor! Beat! Beat!"

Suddenly the Inspector swooped down upon one of the men and snatched his stick.

"Look, O shameless one. Is that how you would cheat the Government? Look at that nail!" he cried, shaking his outstretched hand furiously at a three-inch nail sticking out at the end of the stick: most useful for tossing the ears of corn over his head out of the way.

"By God and the prophet," cried the old greybeard, as if he had not known all the time that it was there. "Would you bring shame upon me? Oh Mohammed the Prophet of God."

Another stick was produced, and the work went on. When the threshing was finished the winnowing was done by hand, in just as primitive a manner, ending with sifting through a wire sieve. Every tiny scrap of dust was removed and if several grains were tossed out as the sieve was jerked up and down surely the Government would never miss it.

At last it was finished, and the little mound of barley gleaming clean and yellow in the sun was ready to be weighed. The scales gave a last truly touch to the scene. Two flat round discs of rope tied to the wooden crosspiece with bits of tape and rag. The balance was anything but true and had to be carefully adjusted with little stones. Then the weighing began, old greybeard slipping an extra handful of barley on the scales when he thought no one was looking and the assistant inspector who held the balance, as great a rogue as any of them, giving the scales a tap with his foot to knock some off.

The last few kilos were weighed in dead silence, even old greybeard forgetting to call upon God and the Prophet.

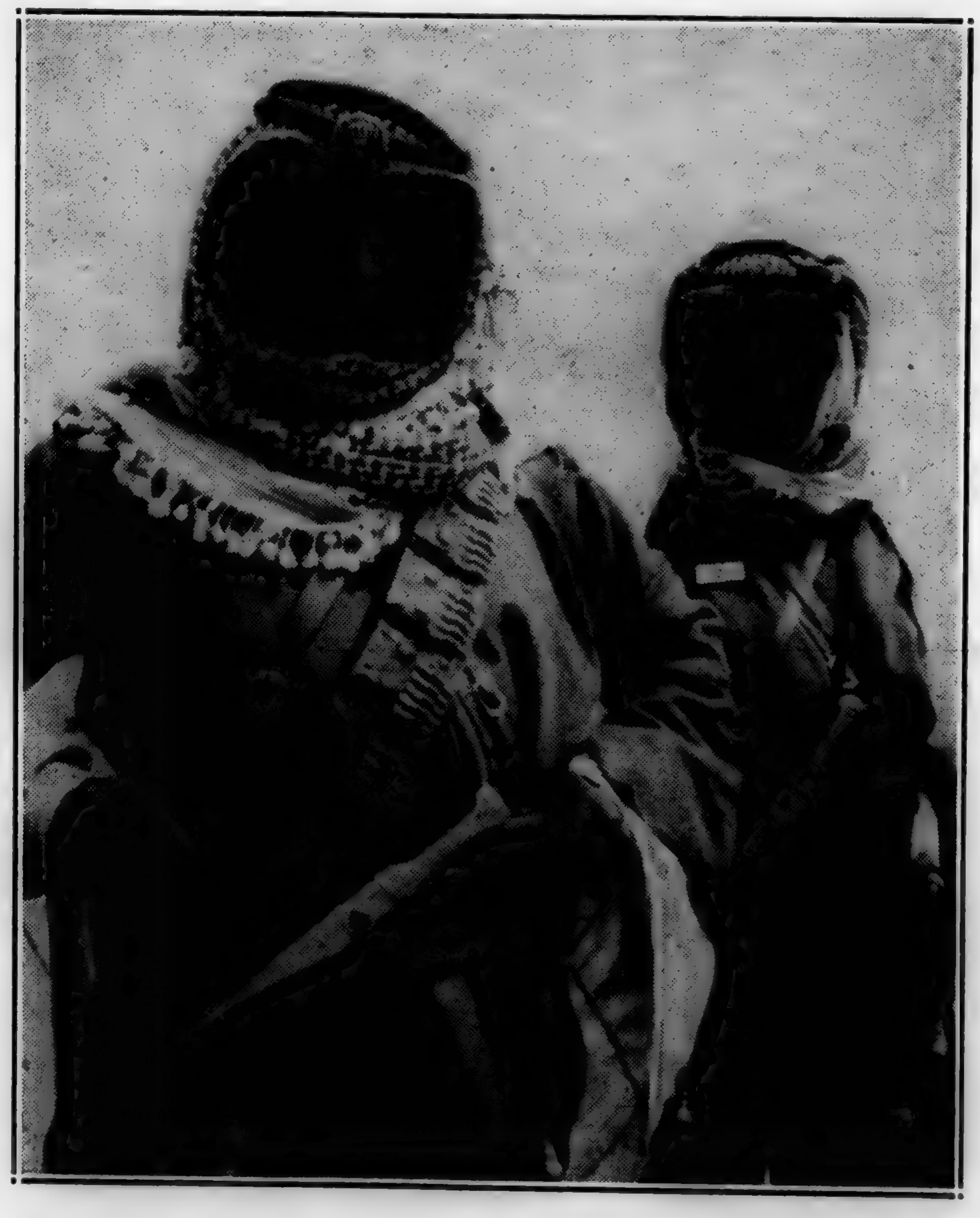
"Thirty-two measures—thirty-three—thirty-four and a half!"

Greybeard squatting on the ground, gazed up at the Inspector, tense with anxiety.

"I am wrong," said the Inspector, "The tithe is six, not eight stacks." The old man jumped up fairly skipping with excitement, dashed at the Inspector, patted his cheek and kissed his hands again and again, crying: "You said it was eight and it's only six! God is great and generous. You said it was eight, and it's only six!"

And when the Inspector finally shook him off, and he and his assistant drove off in their car, they left him running round telling all the people, who had been there the whole time, exactly what had happened from beginning to end.

Jerusalem, Palestine.



Picturesque but Fierce-looking Tax Collectors in Transjordania

Be good, get good, and do good. Do all the good you can; to all the people you can; in all the ways you can; as often as you can; and as long as you can.—Spurgeon.

"THE CANDLE IN THE CABIN"

By Angelina McPhail

"All I can bring is one song more,
Though I have brought you a thousand and one.
So will it be till my life is done.
I would set right the old world's wrong;
I would outbuild New York and Rome.
But all
I can bring home
Is one
More
Song."

The poem quoted above is the epilogue which closes "The Candle in the Cabin," Vachel Lindsay's 1926 volume of poetry. The book is composed of short lyrical poems inspired by one of Mr. Lindsay's camping tours to Glacier National Park. It is divided into ten sections with symbolic headings. We get our first clue to what the poet is doing in "The Hunting Dogs." He explains that the hunting dogs of his heart have captured the forty-six years of his life and the wild birds singing in his cottage. With them he has tamed the chipmunks and small baby bears and "driven the mountain lions back into their lairs." The names of the hunting dogs are America, Beauty, Song, Religion, Love of Lone Games, The Indian, The Lover, The Brother, The Proud One, and The Chief No Man Tames. This means that the poems in "The Candle in the Cabin" have been written to express the deep, virile impulses of his nature. It would be possible to classify the subject matter of all the poems as captured by one or more of the ten hunting dogs.

Perhaps the most outstanding characteristic of Vachel Lindsay's poetry is its mysticism, which is of a peculiar spiritual quality, something like that of William Blake. The poems are full of mystical symbols used to express the writer's ecstatic reaction to the beauty and power in nature. A simple example is found in "The Twin Waterfalls."

"The twin waterfalls
That were jealous
Over a huckleberry bush
Swept down the mountains
With a quarrel and a push."

One is never sure a poem by Lindsay is purely a nature poem, any more than one is sure about a poem by William Blake. Even the tiny fragments from the "Bee, Dragon Fly, and Flying Machine Series" are freighted with a personal, purely symbolic significance to the poet.

The Bee

"The bee that left a smoke trail
In the sky,
After he kissed
The fireweed bloom good-by."

The Dragon Flies

"The Dragon Flies of the
Silver Lake
Were flying machines
Of an ancient make."

Mr. Lindsay's belief in the eternal quality of beauty is expressed in "The Golden Orchids."

"In the snow-born waterfalls, we found the golden orchids,
Nodding in the moss beneath the thunder.
Though many a snowstorm, there, had come and gone,
Though many a wind had deeply snowed them under,
They nodded there, and slept in spite of thunder,
In delicate, serene, and golden wonder."

The ecstatic nature of his response to beautiful effects is crystallized in the lines from "To the Tallest Aspen in Glacier Park."

"You are a gate of Paradise,
The only one today that we have found."

"The Deer of Quartz Ridge," "The Whirlwind," "The Crystalline Crown" and other poems by their use of suggestive epithets link the poet with the modern imagistic school of writers.

The Whirlwind

"Said the Red Indian
Medicine man to his son:—
When you take your bride
Be a bull of power.
Be an eagle
Flying over red-eagle,
A whirlwind
Going up a flower."

After this the tone of mild social satire in the section "The Butterfly Citizens" is unanticipated.

The Procession Political

"Each insect
Flings off
His repression!
The butterfly
Torch-light
Procession."

But, "When September ended
The palettes and brushes
Of Autumn descended."

Vachel Lindsay has created a poetic style of his own suitable to the expression of his mystical, fragmentary experiences. To people who do not understand mystical and ecstatic responses, his work is perfectly incomprehensible. He is the outstanding mystical philosopher among our contemporary American poets. He turned mainly to the cosmic (orderly) effects of the natural universe for salvation. That these did not completely satisfy his craving for stability is indicated by the poem "The Rat-Souled Foe the City Fears." The Rat-Souled Foe is Time. Despite the fact that Lindsay pictured himself in the lovers who

". . . saw all cities burn away;
And saw all dreams come and go,
Except star-sky and sunlit sky
Over the mountains and forests high,"

we must believe that in his heart he, too, feared the Rat-Souled Foe. This poem, written as long ago as 1925, may give us a clue to the poet's death by his own hand. It is sad that he was not more fully sustained by the "Flower of Faith" which he touchingly described in a poem from "The Mohawk Section" called "The Writhing, Imperfect Earth."

"Yet, my darling, darling, though we wound,
Misunderstand, and struggle for our peace,
Still kisses, dearest kisses, give release:
And the sod blooms with a flower of deathless worth,
And secret heavenly mirth,
The flower of faith.
The angel flower of faith,
That strange scrap of snow,
That magical sweet wraith,
Struggling up through the writhing, imperfect earth."

Constantine, Mich.

THE CHRISTIAN COLLEGE

By H. L. Burkholder

The Christian College is not just another college. It is more. It is an institution distinctive in aim, and in the means and agencies provided to realize this aim.

In this brief treatment of the subject we shall attempt to point out but a few of these distinctive features, as we conceive them. We shall not hope to call attention to all of these peculiar characteristics, and admittedly the features here cited will overlap widely with those of many reputable institutions of collegiate rank, but which do not claim distinction in this respect.

The Christian college does not limit its task to imparting mental training, vocational knowledge and skills as required in business. It does not aim merely to prepare its graduates to begin specialized training for the learned professions, nor even to enter upon the active duties and responsibilities of life alone. Its goal is not reached when its graduates have attained mere conventional standards of character and personal development. The Christian college seeks to pursue a more ambitious program.

An institution bearing this stamp aims to touch the entire range of the life interests and capacities of its students. This includes, in addition to the vocational and cultural aims above mentioned, an outlook upon life, a conception of reality, and a view of the universe that is exalted and that identifies man with its purpose. This is achieved, not so much by theoretical statement and indoctrination, as by the social and religious atmosphere of the campus and the classroom.

All the mental alertness, personal attainment, and vocational fitness thus achieved is colored by the perspective from which it is viewed. The well-known song, "America The Beautiful," is generally sung by people occupying the valleys and plains. When sung or read as viewed from the height of Pikes Peak, where the author received the inspiration for the words, a very different and more profound impression is received. The Christian college accepts the responsibility of helping men and women achieve a perspective of life, a philosophy of living, that is no less exalted. It is in keeping with the life motives as enunciated and exemplified by the Great Teacher.

It promotes the conviction that life is whole, and is in line with the view that "Through the world one eternal purpose runs." That man, even though limited in vision and attainment, has the exalted privilege of identifying himself with that "purpose," and of becoming a partner in the realization of divinely ordained plans. That man is not a mere speck of matter, a passive and pliable link in the chain of cause and effect, and whose destiny is fully predetermined. But that, on the contrary, he is a partner in the march of events, and is personally responsible for the part he plays. Thus life takes on a noble meaning, a universal aspect, and a sense of worthwhileness that challenges the highest aspirations of strong men and women.

The social training afforded by life in the Christian college is not merely social in the conventional sense of the term. Social activities do not merely happen, nor are they just tolerated in response to popular demand. They are planned and fostered to provide training in social practices and graces that are above question, and sanctioned by Christian ethics. Any of the more popular social practices and amusements that contain elements generally regarded by thoughtful and spiritually minded people as harmful to character, or inconsistent with spiritual development, are discouraged, or even forbidden. Since there is such a wide range of socially satisfying and legitimately recreational activities, there is no need for the more questionable types of popular diversion.

Like any other reputable educational institution, the Christian college regards physical development, personal health, and general poise as matters of grave concern. The individual who hopes to bear his share of life's responsibility, must possess his maximum degree of personal competency. The more purely physical aspect of this work is associated with the physical training program of the college. As it relates to competitive athletics, the Christian college generally takes the middle course. Frankly admitting the natural appeal and the educational value of properly directed competitive sports, it generally seeks to confine them to the intramural type. Thus these things are limited to their legitimate place and are less likely to become professional in character and to eclipse the real purpose of a college education.

Members of Christian college faculties, not unlike those of other colleges, are often selected, or accepted, from the large number of subject-matter specialists generally available. Selected, because not all such scholars find themselves in full sympathy with the view here presented. The faculty of the Christian college is in sympathy with the Christian standard of life, and thus helps integrate the educational program of the college.

Our admittedly secularized public schools as a system, supported and controlled by the state, were formerly organized and conducted on practically the same philosophy as the Christian college. Now this is no longer true, and youth is often left to "dangle in the air" in search of some anchor for reality. Science, theoretical or applied, blazes new trails in the domination of the forces and materials of nature, but there still remains the proper use of this knowledge and the forces it places at man's disposal. It is just as scientific to use dynamite to blast a human body to pieces as it is to burst a rock to pave a highway. But, while scientific, it is not ethical, and not even legal. To guide the unfolding thought life of young men and women at this critical period is an exalted privilege, the peculiar privilege of the college instructor.

Such an institution begets loyalties, devotion to high purposes, and solicits young men and women to lives of devotion and courage. This view and claim on life does not generally appeal to the moral and intellectual weakling, nor to the crowds shuffling idly down well trodden paths. It does appeal, rather, to the strong in heart and the noble in purpose.

To a fuller realization of this ideal and hope the Christian college stands pledged. To this cause she invites the loyalties and the energies of the hundreds of young men and women to whom this ideal may come as a challenge.

Newville, Pa.

THE POWER OF HIS PRESENCE

No child of God need walk the mysterious paths of life unaccompanied. "I will never leave thee nor forsake thee," saith the Lord. This is only one of the many infallible promises of God. Is it possible that we have become so accustomed to hearing these exceeding precious promises quoted, that they fail to register the proper impression in our hearts? God forbid! The consciousness and reality of God's Presence will have a transforming effect on our lives. We are told that at His presence nations tremble, mountains move, His enemies perish, cities are broken, and men shake. There is power in His presence. When that power is present with us it will manifest itself in various blessed results.

Fear is counteracted by His presence. "Fear thou not; for I am with thee," is His promise. Fear is a disease which came into man's heart with sin. There are some things which man has a tendency to fear. There is Satan, the powerful adversary of the soul, and his Satanic host. There is also the fear of man, the approach of trouble, and the hour of death. But God is near to help His own, and being omnipotent, He is able. There is power in His "Fear thou not." The problem of fear is solved by His presence. "Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me."

Too often we have been defeated, or at least incapacitated for service because we fail to recognize His presence. We saw the enemy —the seemingly insurmountable difficulty, but not the Christ. He was here but our eyes were holden and we saw Him not. You recall the experience of Elisha and his servant at Dothan. The servant could see nothing but the mighty hosts of Syria which surrounded the city. Elisha was apparently undisturbed at the sight. Did it mean that he was unaware of the enemy's presence, and the impending danger? Certainly not! He saw the enemy, but he also saw God's presence. Therefore he could confidently say to the young man, "Fear not, for they that be with us are more than they that be with them." What a glorious experience it must have been for the younger man, when in answer to Elisha's prayer God opened his eyes and enabled him to see the dazzling presence of the Lord all about them. I can imagine this young man later going to his friends and neighbors with the positive and convincing testimony, "Praise God, I know it's real." Lord, open our eyes that we may behold Thy glorious presence!

His presence not only removes fear; it implants boldness. What was it that caused the little lad, David, so fearlessly to challenge the hitherto unconquered champion of the Philistines? Certainly not his skill and experience as a warrior, or his reliance upon his homemade weapon, the sling. It was the consciousness of the fact that the omnipotent God was with him. What caused the early Christians to speak the word of God with such amazing boldness, in spite of severest persecutions and threats? It was the powerful presence of the Holy Spirit in their lives. We are told that the soldiers had no fear in Napoleon's presence. Certainly the believer should wax bold with the Eternal "I AM" at his side.

Much could be said about the power of God's presence, for it gives perpetual and unvarying victory no matter what the need may be. It illuminates our pathway in the darkest night; gives comfort in the hour of trial and sorrow; protects us in danger; gives rest to the weary. The testimony of the psalmist is true, "In Thy presence is fulness of joy."—Philip Hanson in The Evangelical Beacon.

SUBMISSION TO GOD'S WILL

"The cup which my Father hath given me, shall I not drink it" (John 18:11)?

This was a greater thing to say and to do than to calm the seas or raise the dead. Prophets and apostles could work wondrous miracles, but they could not always do and suffer the will of God. To do and suffer God's will, is still the highest form of faith, the most sublime Christian achievement. To have the bright aspirations of a young life forever blasted; to bear a daily burden never congenial and to see no relief; to be pinched by poverty when you only desire a competency for the good and comfort of loved ones; to be fettered by some incurable physical disability; to be stripped bare of loved ones until you stand alone to meet the shocks of life—to be able to say in such a school of discipline, "The cup which my Father has given me, shall I not drink it?"—this is faith at its highest, and spiritual success at the crowning point. Great faith is exhibited not so much in ability to do as to suffer."—Dr. Charles Parkhurst.

"AT EVENING TIME THERE SHALL BE LIGHT"

Walking in the twilight—
Night is coming on;
Life's long day is dying fast,
Soon will set the sun.

Over there the sunrise—
Everlasting light,
Brighter than the noontime,
And there is no night.

When shall end life's twilight—
Fading into night;
Remember we the promise:
"At eve there shall be light."

—M. P. Richards.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The Topics for the month have largely to do with the study of the last book in the Old Testament—Malachi. If we read the last chapters of Nehemiah there seems to be a similar condition in Israel to the sins mentioned by Malachi; we therefore conclude that he was either a contemporary of those times or one who followed after. However, we find in the message much that savours of the conditions of the times among religious professors of our day. In fact there is much to put men on their guard in every age since the close of the Old Testament. But it seems especially characteristic of a time of apostasy when religion has gone to a low ebb spiritually and the resultant conditions in society are also very low in morals.

Malachi looked forward to the first coming of the Messiah and warned Israel to prepare for it. We may, in a similar spirit, consider the spirit of our times as indicating the apostasy of the "last days" when many shall "depart from the faith," and when the coming again of the Lord is not so far distant, though many are very indifferent to its approach and will be caught unprepared when He comes.

God takes note of the faithful and will remember them in the day of His judgments and deliver from the curse that falls upon the wicked. Unbelief will be very common in the day of His appearing and the faithful will be rather a despised and small number.

We may take special note of the method of the prophet. He takes up the speech of the people as to what they say. He brings up God's complaint of their speech and conduct and then discovers to them their failure to see their own sin by the answer of insulted self-righteousness which cries, **"wherein?"** Self-justification is not an obsolete sin in our own day. We shall do well to learn the message of Malachi and apply it to the conditions found in our own hearts today, that we may hasten to repent and be wise.

THE MESSAGE OF MALACHI.—Mal. 1

Topic for October 11

MOTTO

"Do all to the glory of God."

MEDITATIONS ON THE CHAPTER

I. **The First Chapter** names the writer of the message and begins with the statement of God's love to Israel. "I have loved you," is God's own message and statement of a marvelous fact. But the thing which is more marvelous is the gross ingratitude of Israel who says, "Wherein hast thou loved us?" Then God explains the difference in His dealing with Esau to what His dealing was with Jacob. Esau's unworthy attitude toward God had kept God in an attitude of indignation toward his offspring and land. In spite of their determination to return and rebuild their habitation, God has determined to make it a perpetual desolation, called the border of wickedness. But the land of Israel is the place which God has chosen to magnify His name. How very sad it is that a people who have such wonderful blessings bestowed and such future promises vouchsafed to them, should be so unappreciative.

Again God accuses them of despising His name. Then at once they seemingly are offended at the accusation and cannot see their own sin. And they say, "Wherein have we despised thee?" It is the priesthood which is serving in the temple who disregards the sacredness of God's laws of offering. They offer polluted offerings and do not see how they have polluted God. They feel a contempt for the service and talk disrespectfully about it. They bring animals that are blind and lame and sick and put them up for a sacrifice to the Lord. Such things would be an insult to their governor or some distinguished person before whom they expected favors. How much more should they feel ashamed of their offerings to God! What grace can they expect from God in answer to their petitions? They will do nothing without pay. God has no pleasure in them and will not accept their offerings.

God is foretelling the coming in of the Gentiles who shall honor His name and offer a pure offering. In contrast to the honors that He will receive among the heathen, the people of Israel by their contempt for the service of His house and their half-hearted service, bring great dishonor to Him who deserves the honor of a great King.

II. **Suggestions for Junior Programs.**—Take up the central thoughts in the chapter and make applications for the understanding of the boys and girls. The most shameful lives are those who fail to recognize their own shameful conduct. When boys or girls have been nourished in their homes and tenderly cared for by parents and then act as though they had no obligation to honor and obey them, we point to their conduct as a shame. The same is true of our conduct toward God who has proved in so many ways that He loves and cares for us. Take up the suggested topics in the outline for Junior assignments and try to make the love of God real to the boys and girls. Let those who are capable develop these various points. In the same manner use the second part of the outline to bring out what we may do to show that we appreciate the love which God has shown to us.

OUTLINE STUDY

I. **Wherein Hast Thou Loved Us?**—1:1-5.
  1. The Lord declares His love.
  2. Israel questions His love.
  3. God proves it by history.
     a. Difference between Esau and Jacob.
     b. His choice in Israel.

II. **Wherein Have We Despised Thee?**—1:6-14.
  1. The accusation.
  2. The priests deny it.
  3. God proves it.
     a. By their polluted sacrifices.
     b. By their serving for pay.
     c. By the greater honors of the Gentile service.
     d. By what they say.
     e. By what they do.
     f. The curse they receive for such worship.

SUGGESTIVE ASSIGNMENTS

For Juniors.
  1. Text Word, **"Honour."**
  2. Proofs of God's Love to Us.
     a. What God has given.
     b. How God has kept.
     c. The land in which we live.
     d. The homes we enjoy.
     e. The friends we have.
     f. The salvation in Jesus Christ.
     g. The hope in heaven.
  3. How We Ought to Show Our Love to God.
     a. By giving Him our best service.
     b. By giving our bodies as a living sacrifice.
     c. By giving our minds and hearts.
     d. By giving our possessions.

For Seniors.
  1. Unthankfulness, Its Cause and Cure.
  2. True Honor toward God by Wholehearted Service.

PERSONAL THOUGHT

In what spirit do we receive the blessings and favors of God?

SEED THOUGHTS

Let us meditate on the love of God, who being supremely happy Himself, communicateth perfect happiness to us. Supreme happiness doth not make God forget us; shall the miserable comforts of life make us forget Him?—Jas. Saurin.

Pause, fellow-sinner, fellow man, before that wonderful Being that you find now in the manger, now on the cross; follow His wonderful footsteps; dwell on His words; hear His prayers; gaze on His tears—nay, on His flowing blood, until you fully and firmly believe, never doubt it, or forget that God loves us when we do not love Him.—E. N. Kirk.

Serving the Lord with gladness,
  Wafting the strain along;
Serving the Lord with gladness,
  Praising the Lord in song.
Make to Him joyful music,
  Into His presence sing;
All ye His lands and people,
  Letting your voices ring.

Serving the Lord with gladness,
  Wafting the strain along;
Serving the Lord with gladness,
  Praising the Lord in song.
Enter His gates with praises
  Blessing His holy name,
Speaking His loving kindness,
  Spreading abroad His fame.
—H. H. Sherman.

THE MESSAGE OF MALACHI.—Mal. 2

Topic for October 18

MOTTO

"Give glory to the Lord your God."

MEDITATIONS ON THE CHAPTER

I. **The Second Chapter** continues the thought of the first chapter of how Israel's service is unacceptable. Now their life has been polluted by the marriage relation. The priest and Levite were especially to observe the law in keeping from mixed marriage with heathen nations. They were to teach the law of God impartially to all and be God's true messengers. Because they had failed in this matter they have polluted God's holy covenant and failed to glorify His name.

Through the failure of the Levites and priests, they have been followed by abominations in Judah and Israel by mixed marriages also and divorcement of the wife of their first covenant in marriage. All this treachery against the first marriage brings weeping and crying and tears and hinders God from hearing the prayers which are offered with sacrifices.

Yet in all the accusations which the Lord brings the only answer is a "Wherefore" of self-justification. This God answers by explaining that God had made them one and that He hateth "putting away" and desires man and wife to be true to one another.

God continues to accuse them of wearying Him with their words. They do not understand the nature of their words that have wearied Him. Then He explains that their words justify the evil by saying it is good in the sight of the Lord. And they belittle the evil by questioning, "Where is the God of judgment?"

II. **Suggestions for Junior Programs.**—The message of the chapter is a lesson on purity and truth. God loves the pure and the true while He hates the impure and the untrue. Malachi points out the faults of the priests and exhorts them to be an example. God today wants ministers who live a life that is an example to the brotherhood.

But God also wants all Christian people to live according to the teaching of the Word of God. So many call themselves Christians who do not live according to the Scriptures. This is like saying that, "every one that doeth evil is good in the sight of the Lord" and so make light of the judgments of God. Adapt the assignments to the Juniors or bring out the lessons in connection with the chapter study.

OUTLINE STUDY

III. Wherein Have We Polluted Thee?— Mal. 2:1-10.
  1. By the priest's failure to be true.—1-10.
    a. Not glorifying God.
    b. A curse shall fall.
    c. Former good qualities disregarded.
    d. Departing from the law.
    e. Treachery to the nation by corrupting the covenant.
  2. By Judah's failure.—11-16.
    a. Marrying among the heathen.
    b. Dealing treacherously with the wife of youth.

IV. Wherein have We Wearied Thee?— Mal. 2:17.
  1. With words.
  2. Calling evil doers good in God's sight.
  3. Speaking lightly of God's judgment.

SUGGESTIVE ASSIGNMENTS

For Juniors.
  1. Text Word, **"Pure."**
  2. Purity Which God Loves.
    a. In the teachers of the Word.
    b. They are an example to others.
    c. They should practice what they preach.
    d. They should guard others from sin.
  3. God Hates Divorce and Remarriage.
  4. God Wants Men to Be True in Religion.
  5. God Wants Men True in Marriage.
  6. God Wants Evil Called Evil and Good Called Good.

For Seniors.
  1. The Curse of Mixed Marriages.
  2. The Curse of Divorce.
  3. The Danger of Calling Evil Good.

PERSONAL THOUGHT

Is my life a glory to God because it is true and obedient?

SEED THOUGHTS

The abomination in social life by which the covenant was profaned and the holiness of the Lord outraged was the marriage with the daughters of the heathen. They had put away their own Israelitish wives in order to enter into these unholy alliances. The Jew acted faithlessly against his brother, both when he contracted a marriage with a heathen woman, and when he put away his legitimate wife, and thereby desecrated the covenant of the fathers, i. e., the covenant that Jehovah made with their fathers when He chose them as a separated people.—A. C. Gabelein.

Happy and thrice happy are they who enjoy an uninterrupted union, and whose love unbroken by any complaints, shall not be dissolved until the last day."—Horace.

To Adam and Eve Paradise was Home, and to all the good and noble among their descendants, Home is Paradise.—J. S. Shoemaker, in the Ideal Christian Home.

THE MESSAGE OF MALACHI.—Mal. 3

Topic for October 25

MOTTO

"Offer unto the Lord an offering in righteousness.'

MEDITATIONS ON THE CHAPTER

I. **The Third Chapter** begins with an answer to the question at the close of chapter 2—"Where is the God of judgment?" Men think because judgment is delayed that judgment will never come. But the delay of judgment is only for purposes of mercy. Already God has planned to send a messenger ahead who shall prepare the way before the Lord who shall suddenly come to His temple. If people are not ready for the coming of the Lord they will not be able to stand when He begins to be a swift witness against sorcery, adultery, falsehood, oppression, injustice, and irreverence. He is compared to a refiner and purifier of silver and a washer with soap. He will prepare the people to bring an acceptable offering of righteousness. Were it not for the plan of God in preparing the people for His service they would fall under condemnation before Him when He comes to judge. He accuses them of departing from His ordinances since the days of their fathers, but they answer that they do not know **"wherein"** they are to return.

Again, God accuses them of robbery. But they ask in what way they have robbed Him. Then He declares that they have withheld the tithes and offerings. This has brought a curse upon the nation. He asks them to bring in their tithes and see whether the result will not be a blessing so great that they will not have room to receive it. Their crops will not be devoured and their fruits will mature. They will become a land of delight which all nations shall call blessed.

God accuses them of saying strong words against Him. But they fail to recognize the truth of His accusation. They say that the proud are happy. They think that it does not pay to serve God since the wicked seem to have the better time.

God answers them by the way the ones do who fear the Lord. They speak together often. Their actions are remembered before God who writes a record of them in His book. He will in due time spare them and place them among His jewels as His very own treasures. At that time it will not be difficult to understand the difference in those who serve God and those who do not.

II. **Suggestions for Junior Programs.**—The figures used by Malachi to describe the work of the coming Christ are of common things understood by the people. The boys and girls will know what is the use of fire and of soap. The fire of the refiner may need some special explanation, but the application is not so far to see as we read down into the chapter. It is the words of the Lord that are like fire and like soap which will change the hearts of those who receive them. If these words harm any it will be those who prove themselves to be dirt and dross upon whom the soap and the fire does its work of destruction. But to others who receive them they make them clean and pure so that they may stand before the Lord accepted.

The work of robbery sounds harsh, but not too harsh for the way the people have been withholding their money and service from the Lord. Their talk has misrepresented God and His work before men. He would have them understand that time will tell who is right and who is not at the time when God shows His rewards to the righteous and His judgment is upon the wicked.

Use the suggestions for Juniors in developing these messages, letting them tell the applications as much as possible.

OUTLINE STUDY

V. Wherein Shall We Return?—Mal. 3:1-7,
  1. The Messenger comes to purge.
    a. Preparing the way before the Lord.
    b. The Lord shall suddenly come to His temple.
    c. The Lord shall be as a refiner and purifier.
    d. He will prepare the people to offer an acceptable offering.
  2. God accuses Israel of departing from His ordinances.
  3. He promises to return to them if they return to Him.
  4. They deny needing any change.

VI. Wherein Have We Robbed Thee?— Mal. 3:8-12.
  1. God accuses Israel of robbery.
  2. They inquire how.
  3. He points out their withholding the tithes and offerings.
  4. He promises blessing if they bring them.

VII. What Have We Spoken So Much against Thee?—Mal. 3:13-18.
  1. He calls their words stout against Himself.
  2. Israel inquires what they have said.
  3. God points out their hard sayings.
  4. God points out the contrast between those who fear God and those who fear Him not.

SUGGESTIVE ASSIGNMENTS

For Juniors.
  1. Text Word, **"Purge,"** etc.
  2. The Coming Lord and His Work.
    a. The work of the refiner and purifier.
    b. The fire and the soap.
    c. Sins He rebukes.
  3. Robbery of God.
    a. Of God's money.
    b. Of God's service.
    c. Of God's glory.
  4. Speaking against God.
    a. By saying, "It is vain."
    b. By calling the proud happy.
  5. God's Book of Remembrance Written.

For Seniors.
  1. The Work of the Refiner.
  2. Obstinate Drifting Away.
  3. Robbery of God.
  4. The Blessing of Giving to God His Due.
  5. Stout Words, against Good Words, about God.

PERSONAL THOUGHT

Are we robbers of God? Does our life merit to be written in His book?

SEED THOUGHTS

"God reveals Himself in His Word as He does in His works. In both we see a self-revealing, self-concealing God, who makes Himself known only to those who earnestly seek

Him; in both we find stimulants to faith and occasions for unbelief; in both we find contradictions whose high harmony is hidden, except from him who gives up his whole mind to reverence; in both, in a word, it is a law of revelation that the heart of man should be tested in receiving it; and that in spiritual life, as well as the bodily, man must eat his bread in the sweat of his brow.—Neander.

Some of His children must go into the furnace to testify that the Son of God is there with them.—E. Prentiss.

Lord I care not for riches,
  Neither silver nor gold;
I would make sure of heaven,
  I would enter the fold.
In the book of Thy kingdom,
  With its pages so fair,
Tell me Jesus my Saviour,
  Is my name written there?
—Mary A. Kidder.

THE MESSAGE OF MALACHI.—Mal. 4

Topic for November 1

MOTTO

"Prepare ye the way of the Lord."

MEDITATIONS ON THE CHAPTER

I. **The Fourth Chapter** is the concluding thought that follows the entire message. A day of recompense is ahead for the wicked. Their pride and folly shall find its just punishment. No longer shall the people of God seem to be on a losing side. God will show whom He loves and cherishes. They will be in the place of power while the wicked will be in the place of defeat.

In the light of judgment realities it becomes Israel to remember the law of Moses which contains God's covenant with them.

He foretells the coming of Elijah the prophet before the great day of the Lord. Through his ministry there will be a revival so that the people will be ready when the day of judgments falls that they are not partakers of the curse.

The coming of Elijah was fulfilled in the coming of John the Baptist, whose ministry was "in the spirit and power of Elijah." His ministry helped many in Israel to see their need of repentance in preparation for the Messiah who came following the ministry of John. Those who received Jesus Christ were blessed and spared from the awful destruction that fell upon Jerusalem after the Jews had rejected Jesus as their Messiah. The land of the Jews is still under the curse and its people are scattered. Of it Jesus has said, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." The same spirit of rejection of the Gospel of Jesus Christ in the world today will result in a curse to all who do so. But a blessed victory shall be the portion of those who accept His blessed Gospel.

II. **Suggestions for Junior Programs.**—The lesson for the juniors is the simple lesson of the difference between the righteous and the wicked in the end. The obedient shall have God's blessing while the disobedient will experience God's judgment. The mercy of God as seen in the preceding chapter, is shown by His warnings which He sends through His messengers like Elijah, and John the Baptist and faithful ministers of the Word of God in all times.

To make the application use the subjects suggested in the assignments for juniors and make applications understood by the boys and girls.

OUTLINE STUDY

VIII. The Judgment Day Cometh.—Mal. 4:1-4.

1. The day will burn the wicked to their ruin. v. 1.
2. The day will bring healing and prosperity to the righteous.—v. 2.
3. **The day will bring triumph over the wicked.—v. 3.**
4. **Exhortation to Israel.—v. 4.**
5. **The messenger in the spirit of Elijah to avert the curse of the judgment. —vv. 5, 6.**

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. **Text Word, "Curse."**
2. **The Difference.**
   a. What the end of the wicked shall be.
   b. What the end of the righteous shall be.
   c. How the wicked live.
   d. How the righteous live.
3. **God's Way of Saving Us from the Curse.**
4. **How We May Receive the Blessing of the Righteous.**

For Seniors.

1. **The Certainty of a Judgment.**
2. **The Way of True Prosperity.**
3. **The Message of God to the People.**

PERSONAL THOUGHT

Do I avail myself of the calls of God's grace though they come in the way of rebuke and warning?

SEED THOUGHTS

Foolish men imagine that because judgment for an evil thing is delayed, there is no justice, but only accident here below. Judgment for an evil thing is many times delayed some day or two, some century or two, but it is sure as life, it is sure as death!—Carlyle.

Never forget the day of judgment. Keep it always in view. Frame every action and plan with reference to its unchanging decisions. —Selected.

Broad is the road that leads to death,
  And thousands walk together there,
But wisdom shows a narrow path,
  With here and there a traveler.—I Watts.

OUR BIBLE SURVEY

(Continued from page 311)

2. **Methods of Bible Study.**
3. **Rules of interpretation for the Bible student. (May we call special attention to the value of this division.)**
   a. How to distinguish literal from figurative language.
   b. The bearing of the setting and background upon the meaning.
   c. The original, single and direct meaning which the Holy Spirit intends.
   d. The counter use of the Testaments in interpreting each other. Points and warnings.
   e. Interpretation of Scripture with Scripture.
   f. Forcing interpretation of difficult, obscure passages.
   g. Use of original languages.
   h. Commentaries, dictionaries, charts, helps, etc.,—their use and misuse. What is the final authority?
4. **The Scripture as Revelation.**
5. **The Bible as the Message of Redemption.**

II. **Introduction to the Study of the Old Testament.**
1. **The purpose of the Old Testament.**
   a. Value of its history and biography.
   b. Finding in it a portrayal of a Savior.
2. **The Relation of the Old Testament to the New Testament.**
3. **The Contents of the Old Testament.**
4. **The Scope, Nature and Purpose of Old Testament History.**
   a. A chronological arrangement of historical material.

Is not such an introduction an appetizer for the good things to follow?

Following lessons take up sections of books or groups of books according to their historical or biographical or other divisions. Twelve lessons are included in Unit I, each containing introductory material such as "Author", "Date", "Time Covered", "Contents", and "Divisions", an Outline for reference and study, an exposition of the lesson, concluding with questions for review and discussion.

Unit II takes up the studies in a similar manner and continues with the Book of Job where Unit I closed with the Book of Esther. Thus in twenty-four lessons the Old Testament is covered.

The first lesson of Unit III (to be published soon) discusses in an interesting way the interval between the Testaments. The following outline gives an idea of this lesson:

I. The Four Hundred Years of Silence.
  1. The cessation of the prophetic gift.
  2. The political history.
  3. The religious history.
II. The New Prophetic Period—from John the Baptist to the death of the Apostle John.
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IV. The Appearance of the New Testament Literature.

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WHY?

Why should we give money to save the heathen abroad when there are heathen in our own country?

Why should I give money to save those in other parts of the country when there are needy ones in my own state?

Why should I give for those in other parts of the state when there are needy ones in my own town?

Why should I give to the poor of the town when my own church needs the money?

Why should I give to the church when my own family wants it?

Why should I give to my family what I want myself?

Why? Because I am a Christian; not a heathen.—A. P. Upham.

FROZEN ASSETS

On inquiry as to a certain member of his church, the preacher was heard to reply: "He is one of our 'frozen assets.'" What sort of member is a "frozen asset?" What are frozen assets of a bank? Are they not defined as "securities that have intrinsic value but that cannot be turned into cash?" Have we not lots of members like that, members of intrinsic value but not being utilized, members with the gift of leadership, and yet we cry for leaders and no response? Some have the gift of teaching, yet we beg for teachers in every department. What talent have you? Are you using it? Will you ever be called to account for slothfulness? Jesus said that unless we deny ourselves it is not possible for us to be His disciples. "Not every one that saith unto me Lord, Lord, shall enter in, but he that doeth the will of my Father." It requires self-denial to serve God in any capacity.—Selected.

"He that believeth on the Son hath everlasting life" (John 3:36).

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE SHOWDOWN BETWEEN MARXISM AND FASCISM IN EUROPE

> For I saw three unclean spirits like frogs come out of the mouth of the dragon [the devil], and out of the mouth of the beast [Satan's political system], and out of the mouth of the false prophet [Satan's religious system]. For they are the spirits of devils, working miracles, which GO FORTH UNTO THE KINGS . . . OF THE WHOLE WORLD, TO GATHER THEM TO THE BATTLE OF THAT GREAT DAY OF GOD ALMIGHTY. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, . . . And he gathered them together into a place called in the Hebrew tongue ARMAGEDDON.—Rev. 16:13-16.

One does not have to be a close student of the Bible, and an intense observer of the times, to see some outstanding truth in the above-quoted passage. A gist of the teachings found in these pregnant verses is the following: 1. Three unclean spirits—evil philosophies. 2. Out of the Beast's mouth—false political philosophies. 3. Out of the mouth of the false prophet—false religious teaching. 4. The Dragon—Satan. 5. To **deceive the kings of the whole world.** 6. Armageddon—the place of the final conflict between the Lord and the rulers of the world. In other words, the **Last World War.**

The reader will note that God allows Satan to lead the evil forces of this world to that hour. This shows the place of Divine Providence in the rising tide of evil in the Church and among the nations.

But the question will not down, "What about those three evil spirits like frogs?" Frogs in the days of Israel were a symbol of worship. This was true before their days and since. There are three powerful evil systems of thought in the religious and political world, and they are raising "Cain" in the world. The first is **Modernism,** the second, **Marxism,** and the third, **Fascism.** The first has and is doing its damage in the Christian Church; the second, in the realm of business or commerce; and the third, in the realm of government. All three are devoutly worshiped. All three are damning in their efforts. All three in their final analysis rule God, His Word, and authority out of lives and out of the universe. World order and the peace of the world are threatened by these three.

The false system of **Modernism** has wrecked the pulpit. With the waning power of the pulpit, has come a general breakdown in life. When England was on the verge of revolution and a general national breakdown, evangelical preaching of the Gospel gave the nation a new lease of life, and the revolution was averted. Dr. Dodds, said recently, "The world is heading for one of three R's, Revolution—Revival—Return of the Lord." It looks as though he were right. But with "Modernism" in the saddle, there is not much to look for in the direction of a "Revival." However, it may be that God will do, as He did in the days of the Wesleys, ignore the established dead church, and turn to individuals, and smaller groups.

"Marxism," that is, the rule of the laboring man, is not only a political philosophy, but it is in reality a system of worship. Its followers are ardent worshipers. For it they live, and are ready to die. They would close every rival temple, even the temple of God. They would make every man bend his knee to this Moloch of a new order. They not only hate Christianity, but will not brook any other political philosophy, such as fascism. All Europe is now lining up, and the day of the showdown between "Marxism" and "Fascism" seems to have arrived.

"Fascism" is the absolute rule of the state—totalitarianism. It makes a god of Caesar. "Marxism" makes a god of labor. Both rule out God Almighty. Some of them use the term God as a seductive "shibboleth," but when in the saddle, they ruthlessly turn against such that truly know God. Chester H. Rowell, feels that "Fascism" is a curable evil. But we wonder.

Fascism may make libraries useless, but it does not burn them. It may set up strange national cults in place of the worship of God, but it leaves the churches standing. It stifles scholarship and degrades universities, but it does not destroy them. And it maintains a system of property and of labor which is good for neither owners nor workmen, but the institution of property itself remains. It is a curable evil.

The civil war in Spain is but the clash of these two evil spirits. The breakdown in Germany, which nearly led into Communism, and now has brought the throes of Fascism, was caused by the breakdown of Evangelical Christianity, of which Modernism was the chief offender. Modernism is veiled infidelity, with the coat of scholarship on to save its respectability.

The Lord instructs us to expect Him at an unlikely time; He will come like a thief—**unexpectedly.** The Church is hardly looking for Him. Not many are on tiptoe, looking for Him. The time looks ripe. May we keep our garments—Christ's righteousness **without,** and His Spirit **within**—till He come.

A DIAMOND JUBILEE—SIXTY YEARS OF EVANGELISM

> For the grace of our Lord was exceeding and abundant with faith and love which is in Jesus Christ.—I Tim. 1:14.

The Evangelist Gypsy Smith of England just passed his sixth decade of Evangelism. Regardless of personal opinions of the man and his work, it is news to multitudes of his friends and admirers in all parts of the world. A little of the touch of the meetings held in respect to the man and his work on the recent occasion of the diamond jubilee is news. The following is from the English Recorder:

The occurrence of the Diamond Jubilee of Gipsy Smith's ministry as an evangelist gave his myriad admirers and friends the opportunity of forgathering to show him in what honor and affection they hold him. In such numbers did they come that the spacious Westminster Central Halls, crowded to their utmost capacity, were unable to accommodate half the people who sought admission. His Majesty the King sent to the meeting a gracious message, and tributes of esteem came from the President of the United States, the Archbishop of Canterbury and the heads of all the Free Churches, as well as from Mr. Lloyd George and the other distinguished speakers at the meeting. A man who for sixty years has borne the severe nervous strain which the work of a successful evangelist entails, who has carried on his work in all parts of the British Empire and the United States, whose converts are reckoned by the tens of thousand and who, at the end of the period, is as hale, vigorous and unspoilt as Gipsy Smith appeared when, amid tumultuous applause, he rose to address the meeting, is certainly no ordinary man; and is worthy of the demonstration he occasioned. Yet the felicitations were offered not so much to the man as to the evangelist. As Mr. Lloyd George with becoming gravity happily expressed it, "There was a man sent from God, whose name was—Gipsy Smith." In this sense, the Gipsy received and interpreted the tributes paid: "They glorified God in me."

It has been the writer's privilege to meet Gypsy Smith personally, and we are glad to state that he has not lost the common touch. He is approachable and the soul of simplicity; all this in spite of his success in his life work. He combines fearlessness with a constant graciousness that is winning and compelling. He believes in, and warns men about the dangers of perdition, but relies more on the love of God, the attractiveness of the Lord Jesus Christ, the magnetism of His sacrificial death, the joys of the Christian life, and the coming bliss of heaven, than on the terrors of hell. He seeks to make Christ known amidst the strains of rapturous song, which to him is a natural medium of expression. To hear him sing the Gospel is a treat of a lifetime.

Another marked characteristic in his preaching is the close identification of the God of all grace, and the God of nature. Naturally, born in a gypsy tent, in God's great outdoors, he partakes of the same freshness. He does not make as much, as does Watts, in his song about the "Awful God," who rules and calms the waves, as he does of the God and Father of the Lord Jesus Christ, who walks in the garden, feeds the birds, arrays the lilies, paints the sky, prunes the vines, tends the lambs. With this love of nature and its beauty comes his great love for the beautiful. On five continents he has taught the people to sing the Cliff College chorus, "Let the beauty of Jesus be seen in me."

The decade in which Gipsy Smith began to preach was rich in evangelists. Moody and Sankey were at the zenith of their popularity and power; Henry Drummond was bringing the young intelligentsia of Scotland and elsewhere into the captivity of the love of Christ; General Booth was sounding the note of the Holy War throughout the land; and Robinson Watson was awakening the spiritually dead by the score and the hundred; Thomas Champness was compelling men to come in from the highways and markets; three young men aflame for Christ—Thomas Waugh, Thomas Cook and Edward Davidson—were drawing multitudes to the Gospel feast. There was a rich harvest of souls for the Church to garner.

All these men felt the passion for souls and, with Bunyan's evangelist, pleaded with men that they should at once accept the offers of divine mercy. All founded their argument and their appeal on the irrefragable rock of Holy Scripture.

From the "Gypsy Tent to the Pulpit" was a long step, considering the fact that he had never been schooled. Yet today he uses the king's English in a remarkable way. The credit for this goes to the sanctifying influence of the Lord Jesus Christ, who also took the ignorant and blundering fisherman, Peter, and turned him into the apostle of power, who later wrote two epistles which have lasted twenty centuries. It is the same Christ, who picked up the swearing tinker of Bedford, and transformed him into the writer of the immortal "Bunyan's Pilgrim's Progress." The same Christ took the prodigal, debauched, and drunken John Newton, and made him the preacher and writer of some of the Christian Church's greatest hymns.

THE WORLD'S SUNDAY SCHOOL CONVENTION IN OSLO, NORWAY

These words, which I command thee this day, shall be in thine heart: and thou shalt teach them DILIGENTLY unto thy children, and shalt talk of them when thou sittest in thine house.—Deut. 6:6, 7.

The responsibility of fathers, mothers, and the Christian Church to teach the rising generation is ever before us and dare not be shirked. Everything is at stake. When this work is not done, the home breaks down, and with it the Christian Church and the nation. The Church has a threefold mission to the rising generation: 1. TO WIN THEM **TO** CHRIST. 2. TO BUILD THEM UP **IN** CHRIST. 3. TO TRAIN THEM TO WORK **FOR** CHRIST.

The parents and the home dare not delegate their task to the Church. However, the Church, through its various agencies, should supplement the work of the parents in their home. In doing this the Sunday school, or better still the Lord's Day Bible school, is one of the outstanding means to this noble end.

The World's Sunday School Convention and its work cannot be endorsed in toto, but nevertheless it has been a large channel of usefulness. All nonconformist Christians would wish many things different, and some of the personnel changed. Withal, the movement has made a decided impress on the Church, the Sunday school, and the nations. The attendance of 3000 delegates taxed the accommodations of the Norwegian capital. Representatives were present from practically every nation on the globe, the largest delegation—820—being from the United States. The following writeup by H. R. Munro is informational:

> The land of the Vikings presents a particularly happy setting for a world convention of Christians. Ninety per cent of its people are said to be connected with the Evangelical Church. The King displayed a keen interest in the proceedings, personally attending a number of sessions and entertaining the leaders at a reception at the royal palace. Bishop Lunde, Primate of the Church of Norway, presided at the opening session and took an active part in the convention arrangements. Another presiding officer of distinction was Hon. Lord Kinnaird of England. Among the greetings received, was one from King Edward VIII and an extended and striking message from Generalissimo Chiang Kai-shek of China.
>
> The reports place the present membership of the Sunday schools connected with the Association at thirty-eight million—an army of peace far exceeding, numerically, all the standing armies of the world. More than one-half of this vast membership is in the United States, but important advances are reported from China, Africa and other lands. There are 419,000 pupils in the Sunday schools of South Africa alone, and 200,000 children in the Sunday schools of China, with 6,500 teachers. By way of contrast there are but 7,500 Sunday school children in Italy, with 579 teachers.
>
> The Convention theme was "Christ the Hope of the World" and the addresses were largely on this lofty evangelical plane. Sir Harold Mackintosh, President of the Association, proved an able chairman. His brief addresses were marked by unusual felicity and tact. . . . The General Secretaries, Dr. Robert M. Hopkins, of New York, and Dr. James Kelly, of Glasgow, in interesting addresses dealt with the progress of the movement and the challenge for the future. Workers from many lands gave encouraging reports of progress, though in certain countries of Europe as well as of Asia they labor against almost insuperable obstacles. As Dr. Kelly expressed it, "In some countries evangelical Protestantism is fighting for its life with its back against the wall."
>
> A large number of departmental conferences dealing with methods, details of administration, and other topics, were held in different churches of Oslo, led by specialists in the various branches of activity. Growing out of all these sessions there appeared to be a consensus of opinion that the missionary enterprise had been in the past too largely an adult movement and that a vastly more fruitful field was to be found among the children, who in all parts of the world are keenly alive to new influences and who are especially looking to the more advanced countries for light and guidance.
>
> Officers for the new quadrennium were elected as follows: President: Sir Harold Mackintosh, Halifax, England; Vice-Presidents: Dr. Charles Anderson, Capetown, South Africa; Sr. Jose Luis F. Braga, Rio de Janeiro, Brazil; James Cunningham, J. P., Glasgow, Scotland; Dr. Bayard Dodge, Beirut, Syria; The Rt. Rev. Dr. Erling Eidem, Archbishop of Upsala, Sweden; Charles Francis, Montclair, N. J.; Theron Gibson, Toronto, Canada; The Rt. Rev. Johan Lunde, Oslo, Norway; Sir John A. Roxburgh, Glasgow, Scotland; Rev. Dr. Sven O. Sigmond, Brooklyn, N. Y.; Dr. Tadavki Yamamoto, Tokyo, Japan.
>
> A Convention Edition of the New Testament and Psalms was furnished by the National Bible Society of Scotland, a copy being presented to each delegate. A richly bound copy of this Testament was also presented to the King of Norway. The New York Bible Society also presented each delegate with a copy of the Gospel of John in English and Norwegian.
>
> The next Convention of the Association will be held in South Africa in 1940. This was decided upon in view of the present opportunity for Christian service in Africa. The month tentatively suggested is August and the city is likely to be either Capetown or Johannesberg.

THE NEW ARMY—THE NEW WAR FOR THE OLD WAR

Let us do good unto **all men**, especially unto them who are of **the household of faith.**—St. Paul.

There is a negative side to nonresistance. "Resist not evil," but this is but one side of the truth. The positive side is, **"Overcome evil with good."** All too often pacifists just belong to the class that do not believe in war. Good, as far as they go, but they do not go far enough. Nonresistance—so-called, for want of a better name, is not merely a negative philosophy but is a positive force for good. It is both negative and positive. It refrains, and it actively engages. Millions do not see both sides of this tremendous Biblical doctrine, practised and propounded by the Lord Jesus Christ. He was the perfect and best Exemplar of this effective philosophy, when He even prayed for His enemies on the Cross. His disciples caught the vision, practised His precepts, and moved the "Old World." This doctrine was the most revolutionary doctrine ever taught by man, the idea of sending forth men, **"harmless as doves,"** and as radical as putting **"lambs among wolves."** The latter statement is our Lord's way of putting it. No farmer would have done so. Yet in the realm of humans, our Lord advised it.

The question rises, "Was He right?" Did it work? Turn the pages of history. His Church went out as He commanded, in the spirit that He commanded—largely so—and evangelized the world, touched all nations. They contacted the Jew—the religious leaders of the world; the Roman—the governing leaders of the world; the Greeks—the cultural leaders of the world. What was the result? Their world, in spite of the brutality, immorality, and the formality of the times, was changed, yes, transformed. Millions were touched, and many among them saved. The Old Roman Empire died. The missionaries of the Cross evangelized the barbarian tribes, and barbarism died. New nations rose from the wrecks of the old ones. A new civilization was born.

What happened in the meantime? Constantine, his regime, and the religious leaders of the day, mixed Church and State. The sword of force was placed into the hands of the Church. Nations were born, which imbibed this idea foreign to true Christianity. The symbol of the Cross and the Sword have been placed side by side, even in the pulpits of the Church. What is the result? Europe, with its armies trained to the limit, its navies, trimmed to the fighting edge, its air fleets, ready to rain fire, gas, and death. This is the denial of what our Lord taught. This is what the Bible means when it speaks in tones of thunderous condemnation of committing fornication with the **"kings of the earth."** This fornication is the violation of the will of God. This fornication has prostituted all the finer things of life. Millions of dollars for pleasure and armament, but little for God and missions. Millions for war, little for missions. Billions for the war god Mars, but a miserably small sum for the Lord of Glory. This is the spirit of Antichrist. This is the spirit that the Lord will judge with flaming fire, because it will lay in ruins, the world which our Lord made, daily preserves, and over which He is the rightful King.

What occasioned this editorial was the establishment of a new movement. **"The International Union for Civilian Service."** The movement is described by the Nofrontier News Service thus:

> They cannot go to war, but they can—and will, make sacrifices to help their country and humanity. These are the war-resisters who have been organized for several years into the "army without hate" which, under the leadership of Pierre Ceresole, have aided materially in the rehabilitation of regions visited by catastrophes in many countries. Last summer they operated in Switzerland. A great dam had broken and had caused tremendous havoc in the valley below. From all over Europe volunteers came to restore the valley. English, French, Italian, Pole, and Bulgar mixed with Swiss, Dutch, and American.
>
> This International Union for Civilian Service has, during its several years of activity, organized twenty-one different relief and reconstruction projects in a number of countries, mainly in France, Switzerland, India, and England. About three thousand individuals from various European countries, the United States, Mexico and India, have volunteered their services. In 1934 relief work was undertaken in India on the initiative of Gandhi, with the co-operation of Ceresole, the president of the I.U.C.S. Plans are now being made for international relief action of this sort in all countries in the world.

This movement has much in common with the **"Friends Reconstruction Unit,"** with which the Mennonite Church co-operated

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Christ purgeth the temple
to him, and saith of him, Behold an | 13 ¶
Israelite indeed, in whom is no guile. | at hand
48 Nă-thăn'-ă-ĕl saith unto him, | salem,
Whence knowest thou me? Jesus | 14 An

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during and after the World War. Personally, the writer feels that such an organization ought to be in constant existence in the ranks of the Mennonite Church. First, by having our own organization, there is less danger from some of the liberal tendencies, so powerfully working among the Quakers. Also, it gives the Mennonite Church its legitimate estimation with others. When war times come, we could then say to the Government, "Our organization has been doing reconstruction work, and is now ready in a larger way, to continue such projects." Thus, our **"Conscientious Objectors,"** could be placed in these units, with less offense to our neighbors, who have to see their sons forced into the army and marched away. But above all these considerations, it would be an impressive way to preach the doctrine of Nonresistance, and would be effective in making a proper impression upon the lives of others.

AMERICAN BIBLE SOCIETY MOVES

Having occupied one building for eighty-three years, the American Bible Society has moved from the old red brick Bible House on Astor Place, Eighth Street, New York City, to a new six-story building on the southwest corner of Park Avenue and Fifty-seventh Street, says the New York Herald-Tribune. The old location on Astor Place, the society decided, is too far from the center of the city. The old headquarters, where 76,000,000 copies of the Bible were produced and where 56,000,000 copies of the Bible were produced and where 56,000,000 other Bibles purchased outside passed through its doors, is the oldest office structure in the city to occupy a whole block. In the house vaults are plates, valued at more than $2,000,000, for the printing of various sizes and styles of Scriptures in English and other languages. The new building, which will be entirely finished and ready for use in the early fall, will contain the library, sales rooms, exhibit material and offices. The library will contain Scriptures and fragments of Scriptures in almost 600 dialects. The society and its affiliates have published the Bible, in whole or in part, in 972 languages and dialects. The shipping room, certain files and the vaults of the Bible House on Astor Place will remain in use.

METHODISTS NOT MOLESTED IN GERMANY

The Hitler Government has not interfered with the work of the Methodist Episcopal Church in Germany, except that its young people's societies have had to disband, like all other young people's organizations. There are 55,000 Methodists in Germany. The Central Conference of Germany is recognized by the Reich as the church's highest legislative body, and it enacts legislation in accordance with the accepted Discipline of Methodism.

The reason for the Government's attitude toward Methodism is that its churches are not tax-supported, but are self-supporting from funds freely contributed by members. On the other hand, the state Protestant churches and the Catholic churches have their buildings erected from government moneys raised through taxation.

—The Christian Advocate.

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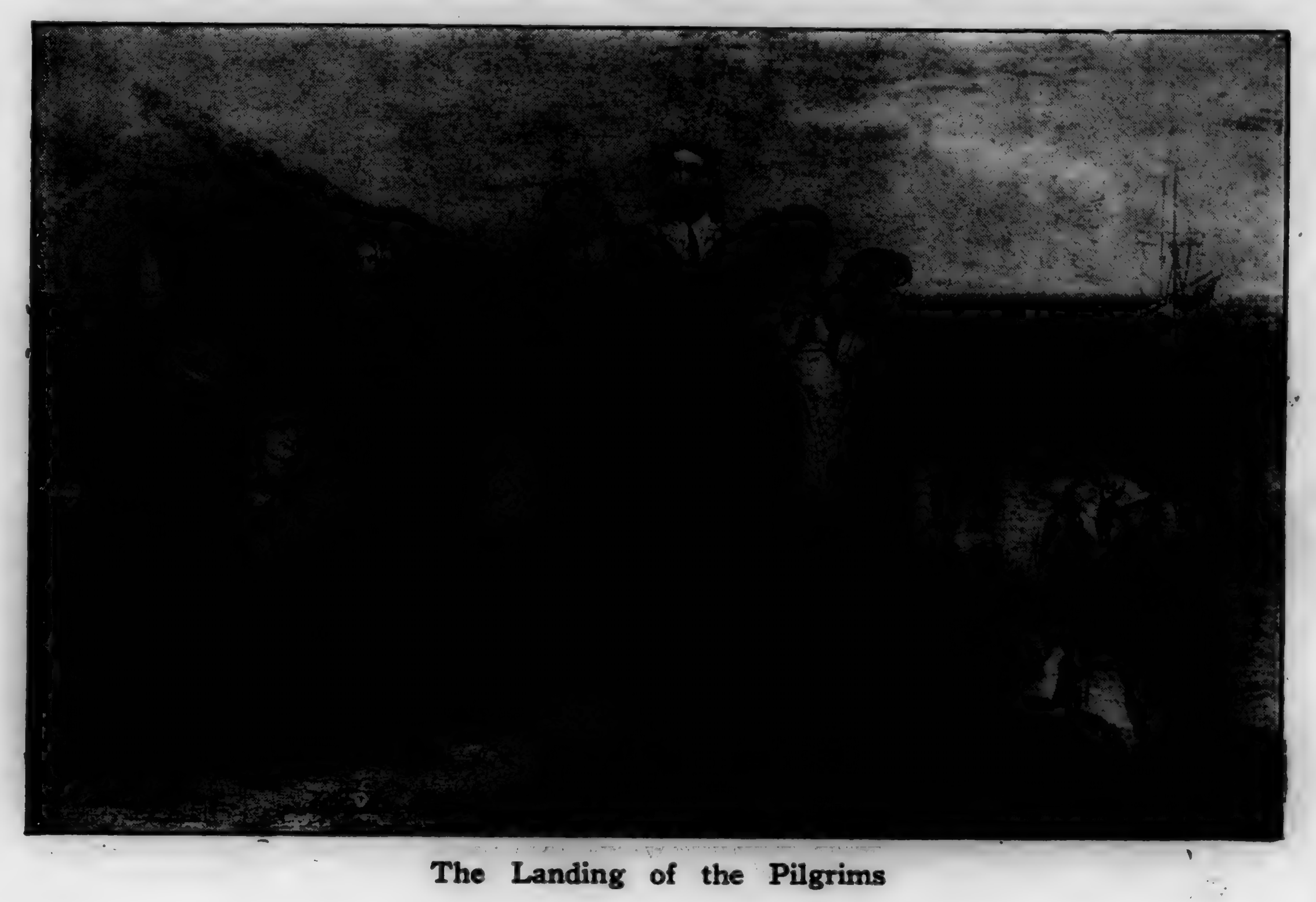

The Landing of the Pilgrims

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"AN INHERITANCE INCORRUPTIBLE"

By Ursula Miller

HERE is a letter for you, Stephen, and about your grandmother's estate, I presume."

Stephen took the letter, and opening it, began to read as his mother finished placing dinner on the table.

"So it is; from Uncle John telling more about the estate. A letter for you from Aunt Harriet follows. They have sent our share of Grandmother's personal effects, and the box should be reaching us soon. A long letter, Mother, do you want it now?"

"Soon, Stephen, at any rate; I always like so well to hear from your father's people, and especially Harriet and John. Harriet has been a good friend of mine these many years; long before your father and I were married."

Stephen and his mother lived alone on the place where his father, no longer living, and his mother had moved years before when they were bride and groom. It was a comfortable place, well kept and home like. It disclosed the love and labor of years spent on a home; it showed honesty of purpose rather than desire for vain pretensions; it revealed an ideal worth while, the striving for which, a lifetime may be well spent. So loud do the results of our labors speak to every passer-by that even from beyond the grave we may be read by the material things which are in our possession during life. They may say: My owner was lazy; or, he was industrious; he was impatient or patient; he was clean or otherwise; he was careful or indifferent.

"Oh, how fine," said Mary, Stephen's mother, reading from the letter; "I am to get the old grandmother pewter set, and the blue coverlet." "I was sure you'd be pleased, Mother," Stephen replied.

"Oh, I am indeed, for these of all her things I admired the most."

"Read on, Mother, and see what else."

"They remembered Rachel! How sweet of them. She loves old glassware so much. The old glass plate with the picture of the Lord's Supper. She will be so pleased."

"And you get half of the old books! Why, son, aren't you glad? I wish Rachel were here. And the set of Lowestoft for you. How splendid!" Mary exulted.

* * *

When the large box finally appeared, Stephen and his mother were, as they declared, as excited as two children receiving Christmas gifts. Mary remarked to her tall, grown-up son, "I fear they sent us more than our share. Perhaps because we are so far away."

"I wouldn't worry about that, Mother. Here is Aunt Harriet's letter; we'll see what she has to say. Her letters are just like a page from life, so interesting."

Dear Mary:

Sara and I, as Mother's only daughters, divided her small, personal belongings. In this we were guided by two things: by Mother's wishes and by the desires of her sons and daughters, as much as possible. As she had lived with me I knew how she felt about many different matters. She had also told me to whom certain things were to go. When we were looking at things one of the boys said, "Well, who would want that?" indicating the pewter set, and at the same time informing us that a set of aluminum cooking vessels would be much more welcome. Thus you can readily see how personal preference guided our decisions.

The plate we sent to Rachel is for her. Mother meant her to have it. She said it is no doubt the oldest dish in her possession. Mother said at one time that several of her sons are not given to sentiment. Material things mean more to them than mere traditional feeling for an heirloom. So why break a set of Lowestoft china or run the risk of ruining a set of pewter or wearing out a coverlet one hundred fifty years old?

Thus the letter ran into pages of paper as from one dear friend to another. Suddenly Stephen said, "Really, I must be off. Did you forget that this is the day I am taking Rachel to Sun City? I'll open the box and you can enjoy yourself all afternoon."

"That will be fine. How long will Rachel stay at her sister's?"

"Four weeks. And when she returns she will be getting ready for a wedding and you will be getting a daughter-in-law."

"A wonderful daughter she will be, too. Well, thank you, son, for opening the box and good-bye," as her tall son went out to the garage and on his way.

* * *

Several days later Mary said to her son, "Who in the world, Stephen, was your company?" after a load of loud, laughing, screaming, giggling, and talking humanity went noisily down the road.

"Mr. Peters from town, a stock broker, or bondsman, and some of his crowd."

"Well, what could they want here?" asked Mary in some concern.

"I really do not know. Nothing much; they are under the delusion that I am suddenly rich," laughed Stephen.

"They seem not to consider it a delusion," thought Mary to herself a few days later when the same group, or one like it, called again and later yet again at the home of Mary and her son.

They came in for a drink of water, they sat on the porch swing, they strolled in the shade of the trees. Mary was entirely bewildered. One day quite by accident she heard such phrases as: "Preferred stock," "triple yield," "investment."

Thoroughly alarmed, Mary asked her son the meaning of these mysteries. Stephen, her good son, always honest, just, fair to a penny, what had he to do with investments, stocks, bonds, anyway without money? Oh, not, of course, entirely without, but not enough to interest a stock salesman.

And the mystery deepened, when upon answering the telephone a feminine voice asked for Stephen. "Stephen is not at home. He will not be back until evening." "Well," the voice continued, "we are throwing a house party at the Crossroads for this week end. And we hoped he would join us. Will you give him the message?" "The name, please?" Mary replied. "This is Lorna Peters."

On Stephen's return Mary delivered the message, tremblingly, wondering how Stephen could be involved in a house party. Such a place. Such people. "Who are those folks and where did you meet them?" she demanded.

"Why I went through High School with Lorna Peters—what they want is—well, they think we have some money," he replied vaguely. Troubled, Mary went about her evening work.

"Rachel is coming out one day this week. She said you invited her, and I also invited her to come and see her plate," Stephen told his mother the following day.

"How fine! Then we'll go through our box, and she can help us. Rachel always enjoys anything like that so much."

"Oh, there they come now! They are bringing her, and then you can take her back. That way she can stay several days."

"She said to tell you she will be an autumn bride. But she can tell you all about it. Her plans for the wedding and—" Rachel came in smiling, sweet, quite demure, but evidently in some excitement.

"I heard an astounding thing in town. I heard that Stephen Frey, the man I am about to marry this autumn is heir to an immense fortune!" "That explains all this visiting from—" Mary began. "Mother thought stock and bond salesmen were rushing and vamping me, Rachel," Stephen explained.

"But this explains all of the mystery, 'Steve Horn at Sun City has purchased the Fleming Farm with the money he inherited from his grandfather's estate!' " Rachel read from the Sun City Tribune. "Good! Then the Peters folks won't get it for stocks or bonds or such foolishness." Mary spoke quickly, telling Rachel about her frequent visitors of the past month. "Now that the inheritance has faded away, no doubt the bond salesman will do likewise."

* * *

"I'm so glad it is raining. Then Stephen will stay in and we'll all look at Grandmother's box," Mary said gently.

The rain without, peace within, the raindrops raced each other down the window panes, shining and sparkling. Glistening like dewdrops in the sun, the grass smiled at the

(Continued on page 341)

BRING AN OFFERING AND COME

Bring an offering and come with rejoicing,
Come, wearing the Garment of Praise,
And bow at the feet of the Master,
A jubilant anthem to raise.
The day is a day of thanksgiving,
For mercies and gifts ever new,
Come, number your manifold blessings,
Can you say they are trifling or few?
The crown of your manhood wearing,
Come up to His courts with a song;
Who gave you the coronet royal?
Who lifted from sorrow and wrong?
Behold the sad mortals now groping
In ignorance, darkness, and woe;
Were you with these souls to change places
What would you that they should bestow?
Then remember the Rule that is Golden,
Bethink you of all that you owe,
And here let your cup of thanksgiving
Bless others, with joy's overflow.

—Selected

CHRISTIAN MONITOR

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ROAD OF BLESSING

By L. L. Wightman

A HARSH wind swept the trail, filling the air with flying leaves. Those that clung to the swaying branches despite the early frosts were whipped loose by the breeze. Scurrying clouds released their cargo of snowflakes, the forerunners of huge masses which would later fill the mountain passes.

The trail was practically deserted, the raw November weather meeting with success in its effort to drive life to cover. The one lone rider drew his sheepskin coat closer about him, bowed his head to the storm, and urged his horse to a faster gait.

"Not the kind of a Thanksgiving I would choose," he muttered as he watched a squirrel dash into his hole in a tree beside the trail. "Son," addressing the disappearing squirrel, "you've got me beat. You can eat at home, which is more than I can do. And what is Thanksgiving without the family reunion?"

His mind instantaneously leaped across the thousand mile interval to the home on the edge of the prairie. Last year his place at the table was occupied by himself, his father and mother, younger brother and sister completing the group. This year—well, he'd give most anything to be there, but it just couldn't be done. He had signed a contract with a lumber company which carried him to the Pine Crest Range for one year, said contract not expiring until the coming June.

But he had been granted a three-days' leave from camp. What could he do or where could he go in that length of time? One thing was sure, he would get away from camp. There wasn't much before him in the matter of choice. By riding the trail one day he could reach Bristow, spend the following day in that moderate-sized community, and return to camp on the third day. Well, that was as good as anything. He would go to town, order up the best Thanksgiving dinner he could find, enjoy the day as best he could, and return to camp to hibernate for the winter.

Back home the folks would be talking about Ross and wishing he could be with them for the day. The heart of the youth saddened at this thought, but as the scurrying clouds parted and the sun emerged with a trace of its summer heat, his lips parted in a smile. Things could be much worse. There was so much for which he could be thankful.

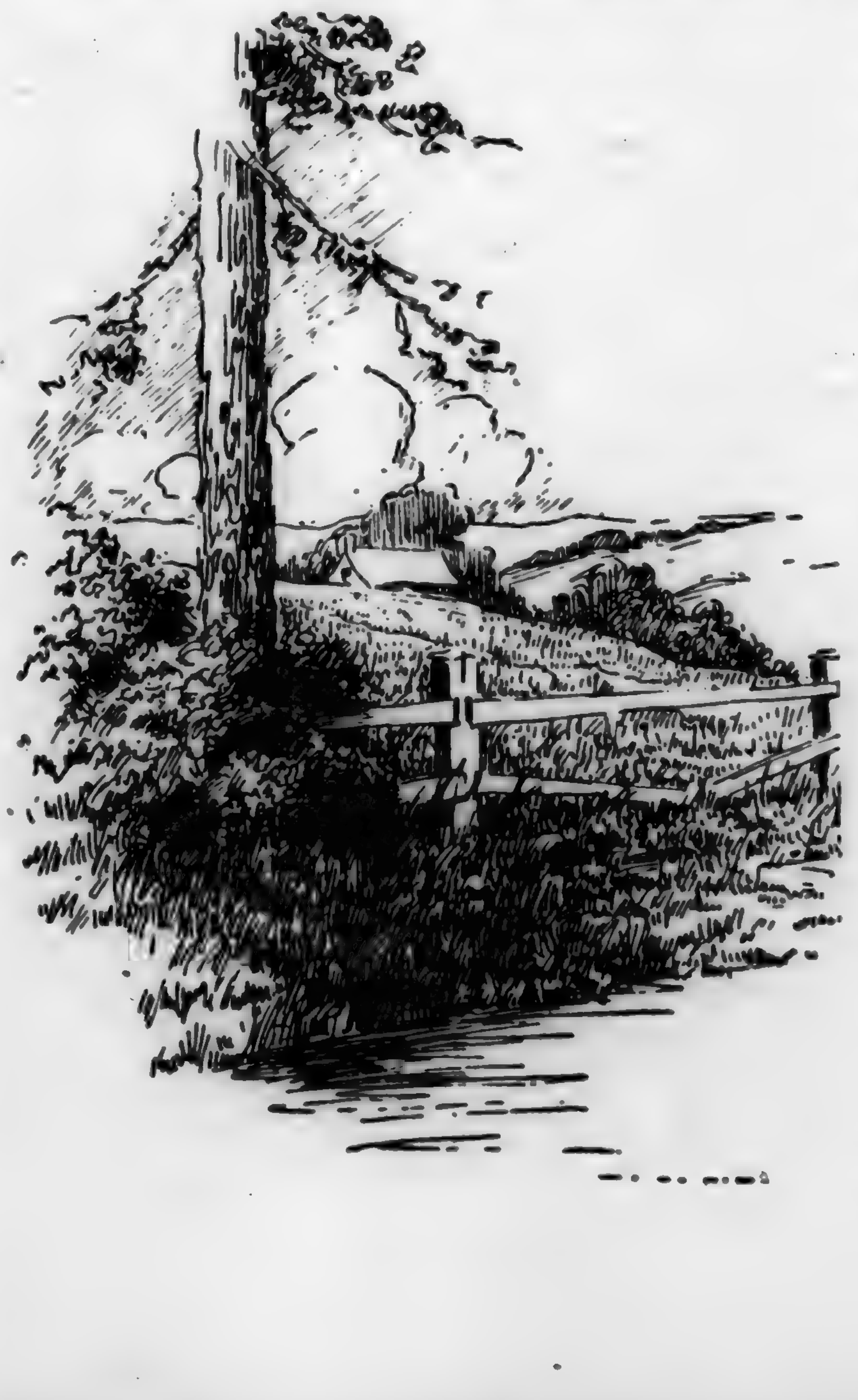
"Come on, Prince, old boy," he spoke to his pony, "we must step on it or we'll never reach Bristow by night."

Steadily they descended the trail to the foothills and on to the rolling plain. Away from the heights he found the bitterness of the wind softened a trifle, yet it contained the tang of coming winter. Unbroken it swept across the wide-open stretches, warning the scattered settlers no longer to delay their preparations to combat months of severe struggle. Far in the distance a smoke cloud hung close to the horizon, the parting message of a train rolling on toward its destination. And just beyond that smoke billow lay Bristow, ten miles in the offing.

Ross glanced at the sky. Two hours more would bring the sun close to the western horizon, corresponding to the moment when he would reach the end of the trail. Two miles farther Ross rode into the bed of a dry stream. Suddenly Prince pricked up his ears and showed a new interest in his surroundings. Ross followed the signal with seeking eyes which searched the rocks and scattered clumps of cottonwoods, finally centering upon the figure of a youngster trudging along beneath a load of wood.

"About Jim's size," comparing him with his own brother, then in a voice which conveyed friendly interest, "Hello, young man. Would you like a lift on that load?"

The boy turned, dropped his load to the ground, and waited for Ross to approach closer. "Oh, mister, it would be a big help if you could carry this wood to the house." Big honest eyes looked into Ross' face, a tired, weary smile parting the thin lips.



"Where do you live?" Ross asked.

"About a mile out that way," indicating the direction.

Ross whistled. "Carrying that load a mile? Why don't you get your father to help you?"

"Cause he can't. Dad's in the hospital."

"In the hospital? Well, that makes a difference. And you're a big man now helping mother?"

The boy nodded, smiling bravely at Ross. Ross dismounted, and placed the boy and his load of wood on Prince's back. Taking Prince by the bridle, he led the way towards the building which was home to the lad. Although only a shack such as was common to the early settlers, it showed signs of industrious hands in the upkeep of the immediate surroundings.

"I've got a sister, too," the boy declared, eager now to be more friendly to the strapping youth who had befriended him. "But she's such a little thing. Just beginning to walk."

"Suppose you tell me your name and hers."

"Mine's Ted Masten. Sister's name is Ruth, but we all call her Dolly."

"Nice name. And you're about eight years old?"

"Last month."

By the time they reached the shack Ross was in possession of sufficient information to give him a clear understanding of conditions. The father, George Masten, sick for some weeks, had finally gone to a hospital fifty miles away for a serious operation, leaving the farm in charge of his wife. If nothing more developed he would be permitted to come home in two weeks. In the meantime the brave little wife and mother was putting up a plucky fight to keep things going single-handed. Little Ted was doing all he could but there was so much he couldn't do.

As Ted leaped to the ground, the shack door opened and a woman stepped forth, surprise on her face.

"O, Mother," Ted exclaimed, "this man helped me with the wood."

"Ross Crawford," Ross introduced himself, explaining his contact with Ted. Then turning his attention to the milk pail in Mrs. Masten's hand, he volunteered, "Can't I do that milking for you? That used to be my regular job back home."

Without waiting for her assent, Ross took the pail and started for the cowshed, Ted at his heels. "We keep two cows," he explained. "I'll feed them hay while you do the milking."

This was like home, hearing the zingzing of the steady streams of milk as the creamy fluid filled the pail. And it might have been brother Jim feeding the cows instead of Ted, his new acquaintance. Ross hummed as he milked. This would delay his arrival at Bristow but he wouldn't have had it otherwise. Lending a helping hand to those in need was a part of his makeup.

Finishing the milking, Ross returned to the house, Ted by his side with a dish of eggs he had gathered. "Ma says that you got to stay to supper," Ted declared, feeling that his mother's word meant obedience on the part of the stranger.

"Are you sure she wants me?" Ross asked, well knowing that the hospitality of those settlers demanded that a stranger be fed before he departed from their door.

"Certainly I do," came a voice from the doorway. "We haven't much to offer in the way of variety, but you're welcome to share it with us."

Ross found this to be true. The fare was plain and not too much of it. He felt guilty each mouthful he swallowed, felt guilty that he was taking that which should go to the brave mother and children. It required no seer of extraordinary powers to see the great need of this family. The sickness and operation and the lack of ability to properly care for things had placed the family in straits from which it would be hard to emerge. And tomorrow would be Thanksgiving Day. The family bemoaned the fate which kept the father in the hospital that day. If Ross could have possibly changed places with the ill man, he gladly would have done so.

Darkness had covered the earth with its sable blanket when Ross finally took leave of the Masten's home, carrying with him the thanks and gratitude of the family, though personally he couldn't see where he had done much. But in the hour of extreme need, the little means much.

Ross rode into Bristow, left his horse at a stable, and found a stopping place for himself over night. Then he walked the streets for lack of other interest. It had been months since he had been to town and it seemed good to see the folks on the street.

Passing a market, he paused to look through the window at the display within. Turkeys, cranberries, chickens—his mouth watered. He thrust his hands deep in his pockets, his eyes gleaming at a sudden thought.

"I wonder—." He fingered the ten-dollar bill in his pocket. He had sent his earnings home regularly. This lone bill had been laid aside for his Thanksgiving spread. That one turkey marked "$2.00," that would make some feed.

He entered the market. "Lay that turkey aside for a few minutes will you please?" he requested. "I'll be back right away."

Hastening to the boarding house where he was staying over night, he found the landlady at once. A few minutes' conversation sent him back to the market with a smile on his face. "If that doesn't taste good, I'm no prophet," he declared. Despite his loneliness and disappointment at being absent from home, he was heading for a good Thanksgiving. His plans were working nicely.

One hour later he suddenly paused in front of a garage. His brows puckered in deep thought at something he read on the front of the building. "Looks like I'd have to change my plans for tomorrow," he mused as the printed words caught his attention. He crossed the street and entered the garage.

Thanksgiving Day. About the middle of the forenoon a car jolted its way across the rough land to come to a stop before the door of the Mastens' home. As the driver alighted, the mother and children stood in the doorway.

"Is it—is it—?" Mrs. Masten hardly dared finish the question which her eyes asked.

"Good news, madam, good news," the driver assured her. "If you'll get ready as quickly as possible, I'll take you to the hospital to see your husband."

"Take me to the hospital? To see George?" She couldn't believe he meant it.

"Yes, ma'am," he nodded.

"But I haven't any—"

He lifted his hand to check her. "Bein' Thanksgiving Day, we thought you might like to get the family together. No expense to you at all. Just get ready and pile yourself and the children in and we'll see about the rest of it."

Ted looked up into his mother's face, his eyes as big as saucers. "Ma, we're goin' to see Dad! Ain't that great?"

She thought it was if one could judge by the speed with which she prepared for the trip. Like a bolt of lightning from a clear sky this offer had burst upon her. It was so good to have friends who were considerate of one.

The driver stopped the car in front of a boarding house in Bristow, explaining that the stop would only be momentarily. From the house he carried a large box which he handled carefully. Mrs. Masten sniffed the air as he placed the box in the car, her sense of smell being exceedingly keen as the aroma of hot meat assailed her nostrils. Her eyes met the eyes of the driver in a questioning look, but he offered no explanation. But she wanted further information, her suspicions aroused.

"Is that box and its contents related to us in any way?" she asked.

He grinned. "Probably will be before night." He paused to chuckle a bit, then continued, "I was told to keep my mouth shut, ma'am, but it can't be done. That box contains a turkey dinner for your family, and all the trimmings are with it. You'll find your husband in a private room where you and the children can have the day to yourselves."

"Who is responsible for this?" she asked, a tone to her demand which insisted the truth be told. Her eyes gleamed with moisture.

He shook his head. "You're gettin' me in trouble, ma'am, but if you must know, it's that young fellow that stopped at your place last evenin'. Said he couldn't get home, but if he could make it possible for some family to get together, it would make the day better for him."

The sun was setting as Ross Crawford carried a pail of milk to the house. He looked with satisfaction on the pile of wood he had hauled and cut, having spent the entire day at his work. Across the rolling plain he sighted a cloud of dust.

"Got to get out of here, Prince," he spoke to his pony. "Family are coming home."

He mounted his pony, guided him up the dry creek bed, and headed for the lumber camp, not pausing until he reached a protected spot in the hills. Hobbling Prince first, Ross then built a fire and broiled a steak over it. As he sat down to eat his evening meal, a dime and a nickle jingled in his pocket. But pay day was just near.

Supper finished, he wrapped his heavy saddle blanket about him and lay down beside the fire. Early in the morning he would be on his way.

"Another Thanksgiving Day come and gone," he mused, looking into the starry heaven. "And not such a bad day at that."

He closed his eyes and dropped asleep almost instantly.—Cleveland Gospel Herald.

STIR ME

Stir me, oh, stir me, Lord, I care not how;
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray;
Stir till the blood-red banner be unfurled
O'er the lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh, stir me, Lord, till all my heart
Is stirred in strong compassion for these souls,
Till Thy compelling "Must" drives me to prayer;
Till Thy constraining love reach to the poles,
Far north and south in burning, deep desire;
Till east and west are caught in love's strong fires.

Stir me, oh Lord, Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best-loved One,
E'en to the dreadful cross that I might live;
Stir me to give myself so back to Thee
That Thou canst give Thyself again through me.

Stir me, oh, stir me Lord, for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the eastern sky;
O Church of Christ, awake, awake,
Oh, stir us, Lord, as heralds of that day,
The night is past, our King is on the way.
—Selected.

THE ATONEMENT

You ask me what my hope is; it is, that Christ died for my sins, in my stead, in my place, and therefore I can enter into life eternal. You ask Paul what his hope was. "Christ died for our sins according to the Scriptures." This is the hope in which died all the glorious martyrs of old, in which all who have entered heaven's gate have found their only comfort. Take that doctrine of substitution out of the Bible, and my hope is lost. With the law, without Christ, we are all undone. The law we have broken, and it can only hang over our head the sharp sword of justice. Even if we could keep it from this moment, there remains the unforgiven past. "Without shedding of blood is no remission." He only is safe for eternity who is sheltered behind the finished work of Christ.

"Bearing shame and scoffing rude,
In my place condemned He stood;
Sealed my pardon with His blood;
Hallelujah! What a Saviour!"
—D. L. Moody.

LO, THE HEAVENS

II. History and Progress of Astronomy

By Enoch Fitch Burr

These articles are made up of selections and adaptations, from a book by Mr. Burr, by Bro. M. T. Brackbill, Harrisonburg, Va. They are quite interesting and educational even to those who are not astronomically inclined. Bro. Brackbill is interested in the organization of astral societies for the study of the heavens. Since "the heavens declare the glory of God" it is well for us to be informed on heavenly subjects. For further information on the organization of astral societies see recent numbers of the Youth's Christian Companion.

Astronomy is universally admitted to be the most ancient of all the natural sciences. How ancient none can tell. Neither history nor tradition carries us back to its beginning. We can learn nothing of its founder or founders. Their very names are lost in the darkness of the primal ages. At the time when we get our first clear view of the science, viz., two or three thousand years before Christ, it had already made very considerable progress. Some say that Chaldea, with its beautiful atmosphere, was the native country of astronomy; others stand up stoutly for Egypt, "mother of sciences;" while still others think favorably of the claims of India, with its most ancient of all astronomical tables. Astronomy was cultivated in very remote times—hundreds and perhaps thousands of years before the Christian era—by the Chinese as well as by the East-Indians, Egyptians, and Chaldeans.

Since the time of reliable history, however, the science has been in a state of decay, if not extinction, among most of these nations. With some it has long been one of the totally lost sciences. We look in vain for a living astronomy through all the countries of the East. Civil troubles, with other causes perhaps, killed and buried it before the historic period in all those remoter Oriental lands. In Egypt, however, and subordinately in Greece, the science continued to live and occasionally grow till within times quite modern. The world will not willingly let die such names as Thales, Pythagoras, Hipparchus, Ptolemy; nor the glory of that famous Alexandrian school, which, from three hundred years before Christ, till the sack of Alexandria and the destruction of its famous library, in the seventh century, continued to toil away, and not without success, on the heavens. That terrible vandalism that destroyed the garnered wisdom of so many centuries suppressed astronomical culture in the West for nearly a thousand years. The old Romans were fighters, never astronomers.

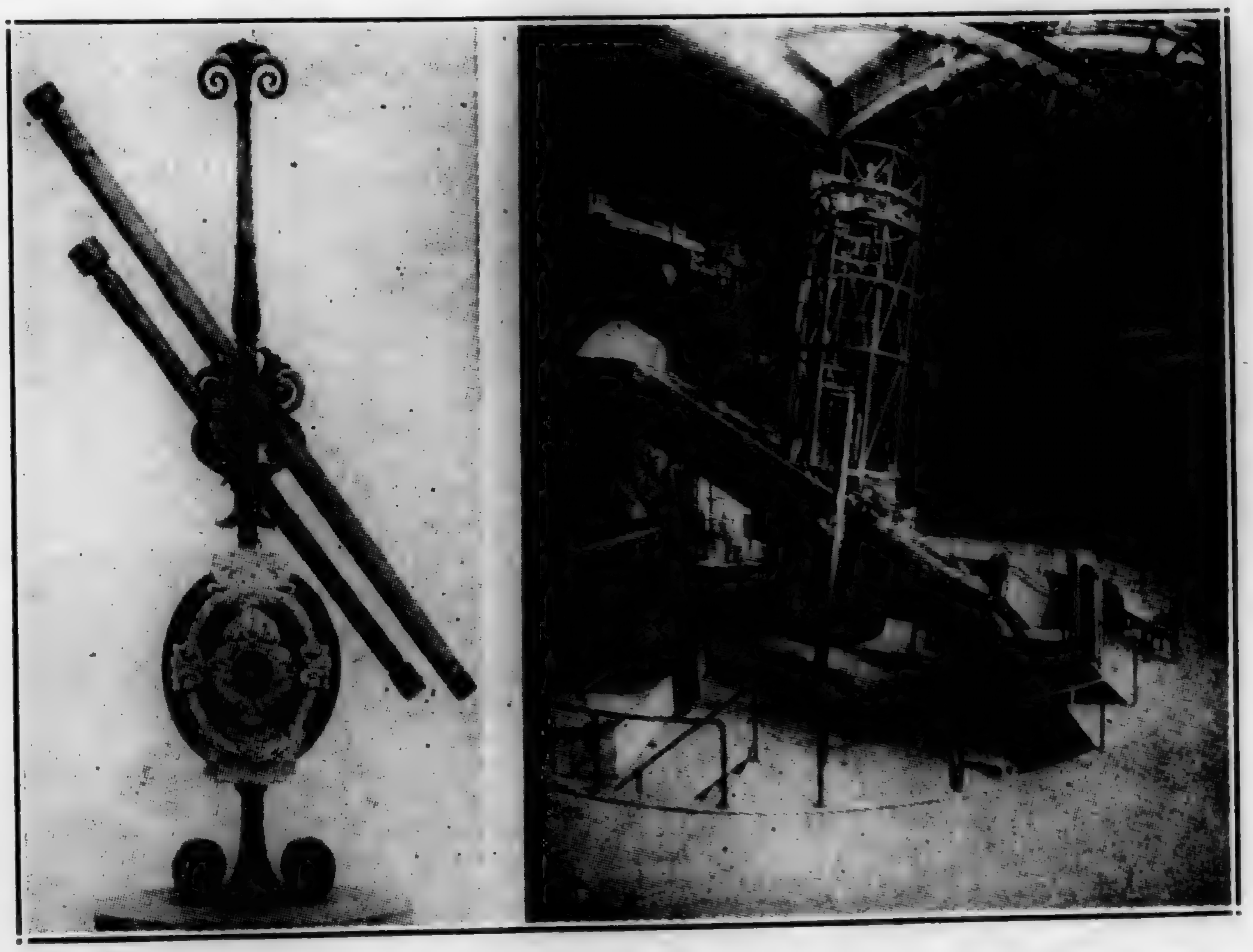
Meanwhile the castaway found a home among the Arabs. At Bagdad, under the caliphates of the Abassides, arose a new Augustan age for all sorts of learning. Equally enlightened and powerful, those splendid monarchs gathered about themselves the cultivators of knowledge from every quarter, and spared neither pains nor gold to make their capital the focus of the world. And they succeeded. While it was unrelieved midnight in Europe, it was midnight lit up by calcium lights in Arabia. Immense attention, in particular, was given to astronomy; and the mere names of those Saracenic philosophers who cultivated this and other branches of liberal knowledge would fill a volume. Moreover it was from the splendid and enlightened kingdom which the Arabs established in Spain that astronomy was again set on her feet in the rest of Europe, at the beginning of the sixteenth century, after well nigh a millennium of exile.

After all, the amount of real discovery in the heavens made, up to this time, by all these illustrious men and schools, of various nations, for thousands of years, was comparatively small. Many a single year since has done more for astronomy than was done by all the many thousands of years before. The fact is, the old astronomers were destroyed by their theories and visionary philosophies. Instead of carefully observing nature and drawing their systems from it, most of them first arbitrarily formed their systems and then endeavored to interpret nature in consistency with them. Like many people now, they scorned to begin at the beginning. They wanted to build their house from the roof downward, instead of building it from the foundation upward; wanted to start with Euclid and Homer and figure their way back to a knowledge of the alphabet; wanted to start with the broadest generalizations of science and so descend on particulars, like Plato, their great master or representative.

In consequence very little was accomplished, considering the prodigious time and labor expended. It was not till Prussian Copernicus and his immediate successors cast off the old theories and ways of studying nature, that astronomy can be said to have fairly begun her triumphant career, and under the lead of such men as Tycho Brahe, Kepler, Galileo, Newton, went forward with gigantic strides. Up to the present time, it has been one incessant tramp and thunder of discoveries. Scarcely would one great truth flash down from the sky before men's attention would be called to another. Much of the time, indeed, these truths have come in showers and set the whole sky ablaze. It is not much exaggeration to say that the heavens, instead of raining stars upon us once every November, are raining them nearly the whole time.

And by what means were these grand results reached? The naked eye has done something—done much. In remote times, men had nothing else with which to explore the heavens; but this, with the help of the perpetually cloudless Egyptian sky and the free, secluded life of the cultured and inquisitive priesthood, was sufficient to lay the foundations of astronomy. Even to this day, the unaided eye has made, and it need not despair of still making, discoveries in the heavens. Next, astronomy is indebted to artificial instruments—to telescopes, and instruments for measuring angles. Contrivances for measuring the angular distances of the heavenly bodies from each other were first used about three hundred years before Christ, at Alexandria. They were very rude; so much so, that Hipparchus and Ptolemy considered it a great achievement to measure angles of 10′—about one-third of the moon's diameter as it appears to the eye.

But even such rude approximations to the places of the stars accomplished several discoveries, and gave the charts and catalogues which have contributed to still more and greater discoveries in modern times. Tycho Brahe made great improvements on the instruments of preceding astronomers. He found himself able to measure angles of 10″—an accuracy sixty miles greater than Hipparchus could command. Hence another installment of discoveries. At the present time we have goniometers of wonderful beauty and exactness—almost an equal



The Earliest and Latest in Telescopes—Galileo's Telescopes, 1609 (left), to the 100-inch Hooker Reflector of the Mt. Wilson Observatory, 1936

feast to the eye of the poet and to that of the mathematician—enabling us, by management, to reach an accuracy ten thousand times greater than was obtained by Tycho with his improved instruments three hundred years ago; enabling us to measure celestial arcs no larger than a thousandth part of a second.

It is this last style of accuracy that has, within a few years, enabled us to find the distances from us and from each other of some of the fixed stars, so called, as well as other results scarcely less wonderful. But these exact instruments and their splendid contributions to astronomy, are largely due to two other means of discovery, viz., observatories and optical glasses. To secure firm support for instruments, to lift them above the vapors that more or less always lie along the surface of the ground and give to them a large and unobstructed horizon, massive and lofty towers have been built. On such a tower—Uraniberg, he called it—Tycho placed his instruments and made his discoveries. On such towers, numbered by hundreds and fitted up like palaces for every sort of celestial observation, a thousand astronomers now watch out the night all over Christendom—at Paris, at Greenwich, at Pulkova, at Washington. Observatories are the fulcrums of astronomy. They are the war-towers from which we can best attack the skies. If the Tower of Babel had only been designed for such use, as certain incautious persons have suggested, there would have been some good sense in it!

Galileo was the first telescopic explorer of the heavens. The very telescope with which he made his discoveries—two curved glasses rudely fastened in a rude tube, all made with his own hands—is preserved to this day. With this simple instrument he created a new era in astronomy. With it he poured on the age such a succession of wonders that foolish Rome feared that the immovable foundations of Holy Scripture would all be swept away by the deluge of innovations. As if her interpretations of the Bible were the Bible itself! Since then the telescope has been bravely plucking laurels from the sky almost incessantly. Made reflecting; made achromatic; enlarged from an object-glass of two inches to one of eighteen [thirty-six inches now], and from a speculum [reflector] of six inches to one of six feet [100 inches now, and in a few years 200 inches]; equatorially mounted, with all the appliances for easy motion, exact adjustment, and extremest nicety of measurement; planted in palatial observatories where all the heavens look in at the revolving dome and where scarcely a tremor of storms can find its way through the solid masonry; supported on either hand by Photography and Telegraphy—in short, the Great Refractor of Pulkova or the Great Reflector of the Earl of Rosse [and today the great 100-inch on Mt. Wilson]—the telescope of late years is still pushing incessant conquests in every direction through the sky.

Formerly the telescope was one; now from thousands of Uranibergs, public and private, the wonder-working tube is nightly run out against the sky, till the civilized world fairly bristles like a battery in time of active war; and competing observers, under the spur of a generous emulation, almost nightly bring down upon the earth some mighty truth, or the promise of one, by their voiceless celestial artillery.

Note: These splendid lectures were given close to seventy years ago. Since then, it is probable that more has been learned about the sky than had been learned up to that time. As telescopes are built larger and with greater refinement of their mechanism, their space-penetrating power increases.—M. T. Brackbill.

AUTUMN

Elsie Martin

Within the doors of Spring we saw Mother Earth adorned in fresh, clean colors, with the strength and vigor of youth. When we met her inside the doors of Summer she gave us warmth and sunshine. Now as she closes Autumn's doors behind us, we are shut in with a world of beauty and wealth.

Never before did we behold such rich, beautiful colors as we see in the forest. The trees are as flaming fire, leaping toward the violet blue sky. We see the flickering color of the maples, shaded from lemon yellow to orange, fire-red, or crimson. Unlike the maples the oaks have no yellow but vary in color from scarlet red to wine with warm brown, or sometimes a green bronze. The elms and beeches are a reddish-brown yellow, but the poplars look almost like pure gold. The leaves of the wild grape have become bronze and the briars of the berries a dark wine. The sassafras has taken on the warm orange of the oaks. Only Nature's master painter can produce such delicate, rich, and beautiful work.

All is calm. The leaves drift silently down and cover the ground with a soft bright carpet. Here nuts drop with soft patterings. Squirrels scurry about gathering food for winter. They quickly pick up an acorn or sweet nut and up the tree they go to their storerooms. The song birds eat their last meal of seeds and baby cocoons and fly away southward.

Autumn shares the spirit of gathering in and storing away with us. Boys and girls count it all joy to go for chestnuts, shellbarks and walnuts. We delight in walking beneath the chestnut trees, through rustling leaves, to find the velvet-lined treasure boxes. Mother stores the nuts and popcorn away in a closet to be brought out on cold winter nights. Joyfully we fill our cellars with mellow apples and fleshy pears. Ere Jack Frost has too long left the marks of his passing on the squash and pumpkin, on the sweet potato vine, and the rhubarb stalk, we gather the fruits of the garden. Row after row of corn shocks stretch across the fields which are already dotted by heaps of golden ears.

No day is so beautifully closed as the one crowned by an autumn sunset. As the glaring sun sinks in the west, it gilds the violet blue sky in hues of yellow which are later flushed with red. Every cloudy ripple, wave, and ruffle is tinted with delicate shades of green and blue and edged with red and yellow. At last the sun sinks out of sight leaving a world of softened color behind it.

Only a little while are the woods robed in splendor. A cold wind comes. Autumn's door swings out. As we welcome Winter we murmur the poet's farewell to Autumn:

"Fair Autumn upon thy sighing breast,
In meditation deep I sweetly rest.
Thy breath that softly plays amid the yews,
Thy whispering air so weighted with fresh dews,
And scented like a blooming springtime rose
With anxious song shall lull me to repose.
Halycon days! My heart is won to you
Not goddess—but revealing God so true.
Long would I in your balmy regions stay
And time my soul to sweetest heavenly lay.
But your deep and hallowed melancholy sigh
Wings me to the Rock that is higher than I."

—E. M. S. Journal.

Harrisonburg, Va.

A NOVEMBER GOOD-NIGHT

Good-night, little shivering grasses!
'Tis idle to struggle and fight
With tempest and cruel frost fingers;
Lie down, little grasses, tonight!

The roses have gone from the garden,
And hidden their faces so fair;
The lilies have never uplifted
Since Frost found them bending in prayer.

The aster and dahlia fought bravely
Till Ice, with his glittering crest,
A diamond dagger laid over
The bloom of each velvety breast.

The leaves of the forest lie faded;
Dry stubble is left after grain;
Yet you, little grasses, still struggle,
Still hope for the soft summer rain.

Nay, nay, even now there is weaving
Above you the fleece of the snow;
The star-pattern tracks the white shuttle
Through the loom of the storm to and fro,

Until over the moor and the mountain
'Twill lie like a thrice-blessed stole,
And the beggarly rays of November
Be made, in the day-dawning, whole.

Fear not for the spring-time awaking;
'Twas sure as the path of a star;
The Watcher, unsleeping, is ready
The doorway of sleep to unbar,

In time for that stir in the forest,
For the ears of a mortal too fine,
When rootlets commence their spring-plowing
And maple trees call up their wine.

Good-night, little shivering grasses!
Lie down 'neath the coverlet white,
And rest till the cuckoo is singing;
Good-night, little grasses, good-night!

—Ethel Lynn Beers

The Resurrection is the divine means of our holiness, for we receive the risen life of our Lord, and are enabled to live the resurrection life of holiness and righteousness. Rom. 6:4, 11. The Resurrection guarantees and pledges our own resurrection, our Lord being the firstfruits of them that are asleep. Thus the Resurrection enters into every part and aspect of the Christian revelation in its relation to our personal life.

—Dr. Griffith Thomas.

CHRISTIAN MONITOR PULPIT

THANKSGIVING SERMON

By J. S. Hartzler

TEXT: Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.—Phil. 4:6.

At the time of the Thanksgiving season, we are apt to make much of that side of prayer, and after that has worn off somewhat we are apt to get back to offering many petitions and will most likely forget thanksgiving except as an introduction to our prayers, and then only a few thanks as compared to the petitions offered. This text suggests that there should be at least some measure of balance. Again, is it not clear to us that there would be more answers to prayers if there were more hallowing and praising His name?

This text has been chosen with a view of encouraging petitions at thanksgiving time and thanksgiving at other times. Let our prayers be balanced. At the same time let us look at the thanksgiving side of prayer with a view of encouraging it not simply at Thanksgiving time but for the rest of life. Let us remember too, that there is hardly any such thing as real thanksgiving without meditating on some of the things received. It is necessary that we in a measure count our blessings in order to stimulate thanksgiving.

How many people within the last seven years have used expressions something akin to this, "We sure have a rotten government." Admitting that conditions were not, and are not now, what they should be, should we not be thankful that they are as good as they are? It is a great thing to have a government that makes a proclamation to have the people gather in their several places for worship and thank God for the blessings which they enjoy? Compare that with a government in which the leaders arranged a program and when the time came for special reference to God, a donkey's head came out from behind a curtain and after a few antics was received back of the curtains again, or a government in which its leaders are working hard to eradicate the name of God from the country. Should we not thank God that the worship of Him is encouraged here?

What would the American people think if the Thanksgiving proclamation were omitted? Would we not feel that such an act was a calamity? Would we think it advisable for such an one to be re-elected as our chief magistrate? Such an omission would almost be considered sacrilege. It would be unfortunate, to say the least.

Both candidates for the presidency are looking forward to having some legislation of some kind that will help the farmers because of the drought. Suppose that during the night there came up a hurricane which would destroy the crops of thousands of acres of land, destroy hundreds of houses, etc., the morning papers would have accounts of it, and within twelve or fifteen hours after the storm was over, some money would already have been telegraphed into the unfortunate territory for relief. This would never occur in heathen countries, or under a government such as communism is trying to put over. In India people of different castes allowed those of other castes to starve and die by the roadside, not because they could not help them but for no other reason than that they were not of their caste. Praise the Lord that such things do not exist in this country. Praise Him for a government that still acknowledges God and suggests that we shall offer petitions to Him in its behalf. Along with that let us remember that we are to pray for our officials, "for kings, and for all that are in authority" (I Tim. 2:2). Our petitions are not to be for the passage of certain laws that may benefit us in some financial way, but "that we may lead a quiet and peaceable life in all godliness and honesty." Think of Paul praying for such a tyrant as Nero who reigned in his time. With the great advantages which we have over those of the apostles' times how our praises should ascend to the throne of God!

So far we have not been required to give up our lives because we believed in the nonresistant teachings of the Gospel. Let us praise God for this, and should the time ever come that this will be necessary, let us still be thankful that we can die, contending for the faith which our Lord has given us. Many, many before us sealed their vows with their lifeblood, and rejoiced that they were considered worthy of dying for their Lord.

I have not noticed an account of the amount of wheat produced in this country this year, but the production was so great that trucks loaded with one hundred bushels each and allowing twenty-five feet between them would encircle the globe five and a half times—not only the land, but the sea as well. This is only one of the many staple products which are found in all parts of the country, if not by production, at least by transportation. The natural resources of this country are so numerous that we can not name them all here, and their immensity so great that they are almost beyond comprehension. How we should praise God for our natural resources!

What strides are being made along medical and surgical lines! We can give these but a passing glance. Think of what surgery meant before we knew of such a thing as an anesthetic. During the last surgical operation which your unworthy servant underwent, he talked with the doctor while the latter was sewing up the wound, not feeling any pain whatever. Think of the thousands of dollars spent in the study of cancer and tuberculosis and their cures. Men are spending their entire lives in the study of these two diseases. Praise God for what has already been accomplished along these lines and we have reason to believe that the next few years will show still much greater achievements. But some one says, "Why consider this? The Christian has the Great Physician, and does not need these things." Whatever may be our position regarding these aids to physical health, look at the blessings that these things bring to those who are not even in a position to pray for recovery. It is wonderful to know what God is doing for His creation.

How glad we are that there are still much greater blessings that belong to the child of God than those enumerated—however great those above referred to may be, and are! How many are the blessings which are among us so constantly that we seldom think of them? Think what would happen if God would withdraw the air from the earth but for the space of one hour? Or if He would suddenly cut off our water supply. These are but two of many such blessings of which we seldom think. Should we not thank God for these? Is it not a great blessing even to think of these things?

Have you thought of our educational systems? In many resepcts it is the best that this world has. Think of it. Free schools with compulsory attendance. Schools ranging from the kindergarten to the college and the university. True, much can be said against the textbooks and the teaching, but where is the country where either of these are any better than ours? Nor are the schools responsible for all of the ills and crime in our land. There are many exceptions to the statement made by the priest, "Give me a child until he is seven years old and he will be a Catholic the rest of his life," but the exceptions are not numerous enough to prevent it from being a rule. In the majority of cases the home is more to blame for the child's going wrong than the schools. Oh, the lack of careful, intelligent teaching in the home! It is heartbreaking. Let us thank God that our schools are as good as they are, and let us pray earnestly that we may have much better homes.

But a thanksgiving that does not take into consideration the spiritual blessings that we enjoy comes far short of being a real thanksgiving. The day should mean much more to us than either chicken or turkey. It is more than simply receiving the things which gratify the natural man, hence it may be a Thanksgiving to one person and not to another, though the latter says repeatedly, "We thank Thee, O God." Just in proportion as the party appreciates the cleansing of his own soul, and thinks on the many, many things which God has done for him in helping to put those things into practical use, can he be truly thankful.

(Continued on page 352)

Editorials

Jottings

"I will extol thee, my God, O King; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works" (Psa. 145:1-5).

November always brings thoughts of Thanksgiving and the final ingathering of the harvest But thanksgiving is much older than our American holiday, which all of us should appreciate and observe sincerely and truly. If we go back through the pages of history, especially in the holy Book, we find that God's faithful people always remembered to thank God for the rich blessings which He bestowed upon them. In the verses quoted above we see how the psalmist burst forth into praise to God. He appreciated the greatness and goodness of the Lord and praised Him, not once a year, but every day of his life. Let the generation of today continue the thanksgiving spirit of the people of God of past ages, and may the coming Thanksgiving Day help us to revive, maintain, and continue that spirit of praise.

The Word of God is always of great value and help to us if we study it and apply it to our lives. In this the Bible is vastly different from other books. It retains its freshness and its power to inspire and help us to better things, even though parts of it were written thousands of years ago. We were impressed anew with these facts as we engaged in the study of the book of Malachi in our Young People's Meetings. Although this inspired message was written in the days of Nehemiah its message is still most helpful to us of today. The prophet's denunciation of formalism and hypocrisy in worship, of divorce and mixed marriage, is still much needed today. These sins are not only pervading in the land to an alarming degree, but are creeping more and more into high places where they become a shocking example to the rank and file of the people.

But Malachi also holds out a bright message of hope. He shows the secret of blessing in the service of the Lord —bringing the whole tithe into the storehouse of the Lord. Some one has said, "The tithe was the outward recognition that everything belonged to God. We are to bring Him our whole selves, body, soul, and spirit, all that we have and all that we are, all that we know about our lives and all that we do not know about yet. If we thus honestly keep nothing back from Him we may be certain that He will accept us and will open the windows of heaven, and pour out such a blessing that there shall not be room enough to receive it, but it shall flow all around." Let us remember this in our offerings on Missionary Day as well as all through the year.

Relief Needs.—In a recent number of the Gospel Herald was published by the Mennonite Relief Committee a statement of the needs for their work during the coming winter. We shall not enlarge upon these here, but merely give the main points. (1) The brethren in Paraguay are again in need because of the drought from which they suffered during the past year. And there are also needs in connection with other immigrant Mennonites in Brazil and Mexico, as well as those who are still in Russia. (2) There are some needs among our own people in the Northwest, who also suffered from severe drought during the past summer. These, however, are rapidly being met. (3) There are various groups in Europe who are in need at the present time, among them being a colony of Hutterian Brethren in Austria, as well as the sufferers from the civil war in Spain. We trust our people will respond to the call to help supply these needs and lift an offering for relief purposes some time before New Year.

Thanksgiving

Thanksgiving Day will soon be here again. Soon the secular papers will be full of announcements of sporting events and social gatherings in which fun and frivolity will prevail. In many homes feasting instead of thanksgiving will be the dominant thought. And so we could go on naming abuses which have crept into our national observance of this famous holiday. But that should not keep us as Christians from being devoutly thankful that we have a Thanksgiving Day or from observing it in a way that is in keeping with the true spirit of thanksgiving.

Thanksgiving Day performs a most useful service in calling special attention to the need of living a thankful life. There are so many things in life that may destroy the spirit of thanksgiving. Hardships come to us all, and sorrows and disappointments are the common lot of man. We must watch that these experiences do not rob us of our trust in God and a realization of His comforting and sustaining presence through them all. Taken rightly, the hard and unpleasant things of life should serve to drive us closer to Jesus, thus leading us to depend more and more upon Him and less and less on the arm of flesh. If this is the case we can well sound the note of thanksgiving and praise, no matter what vicissitudes life may bring to us.

Other influences that rob modern life of the spirit of thanksgiving are the appeals of pleasure and selfish indulgence. People are led to give themselves to the pursuit of pleasure and amusement, to indulge in harmful and sinful practices and habits, either secretly or openly. Others are giving themselves over to the service of mammon, allowing the spirit of greed and covetousness to rule their lives. All of these attitudes are essentially selfish and drown out the spirit of worship and of thanksgiving to God. If we delight ourselves in the Lord and keep our meditations and affections centered upon Him, rather than upon ourselves and the pleasures and supposed satisfactions which the world has to offer, the spirit of gratitude is kept alive, and the giving of thanks to God becomes the natural expression of what is in our hearts.

We trust that this coming thanksgiving season will serve the purpose of reviving the spirit of gratitude to God in those who have allowed themselves to be swallowed upon in the things of the world to such an extent that their song of praise has been hushed. We trust it will serve to remind all of us of our duty and privilege of living in a constant atmosphere of thanksgiving. And we pray that even those who are sinful and unbelieving may be led to realize that they are living in a world where a loving God gives them rain from heaven and fruitful seasons, filling their hearts with food and gladness. Acts 14:17. If people can be made to realize the goodness of God in bestowing upon them these natural blessings, it is but a step farther to realize the spiritual blessings through Christ and to accept Him as Savior and Lord. May we enter more deeply into the spirit of Thanksgiving this year than ever before, and may we retain that attitude all through the year. In this way we will find a richer and happier life for ourselves and become channels of blessing through which our heavenly Father can reach out and bless the souls of those who are still living in the dreary wastes of ingratitude to God. We trust that the special Thanksgiving articles in this number of the Monitor will help to this end.

Missionary Day

November also brings to us our annual Missionary Day. In the past the Lord has blessed the observance of this day, and it has been the means of keeping alive our missionary interest and stirring up new zeal and enthusiasm especially on the part of the boys and girls, in the great task of bringing the Gospel to the lost of every land and nation. Once more special Missionary Day information is being furnished by various church agencies. A Missionary Day Bulletin, 24 pages, has again been published under the joint auspices of the General Sunday School Committee and the Mennonite Board of Missions and Charities. While this is being published largely in the interests of the Junior Missionary Investment Fund and the Junior Savings Fund, it is full of missionary information that should interest every one, irrespective of age.

Other sources of missionary information are the Thirtieth Annual Report of the Mennonite Board of Missions and Charities, which is ready for distribution. If you have failed to get a copy through the regular distribution which is made among the churches, send to the Mennonite Publising House for one. They are free, although offerings toward the expense of publication will be appreciated. Every home should without fail have a copy of this most interesting 182-page report. The Words of Cheer for Nov. 1 and 8 and the Youth's Christian Companion for Oct. 25 give valuable Missionary Day program material. Be sure also to watch the missionary columns of the Gospel Herald for the most recent developments in our missionary fields, both at home and abroad. In keeping with the occasion, the Christian Monitor in this issue also presents some helpful missionary information.

Missionary Day has been set apart by our Church as a time to arouse new missionary interest among the children as well as adults. Let us make use of this means of enlarging our missionary vision, of appreciating more keenly our missionary opportunities and responsibilites, and of spreading the missionary spirit and message to the remotest part of the earth.

Gone Home

As we think of Missionary Day our minds are drawn to the life of a former missionary, who was much interested in the proper observance of this day so that the missionary spirit might be fostered and strengthened in our Church—Bro. J. A. Ressler, one of the founders of the India Mission, a charter member of the General Sunday School Committee (which organization was largely responsible for the establishment of Missionary Day), Uncle J. A. of the army of Words of Cheer Readers, editor of the Mission Supplement of the Gospel Herald, long a member of the Mennonite Board of Missions and Charities, and for years president of the Mission Board of the Southwestern Pennsylvania Conference District.

Bro. Ressler spent twenty-five years of his life as an editor of Sunday-school literature in the Mennonite Publishing House, and in a sense this may be considered his life work, but somehow in the minds of many, because of his important work in establishing the first Mennonite foreign mission and his close association and keen interest in missions all his life, he will stand out primarily as a missionary. Among his last labors was considerable work and planning in connection with getting out the annual Missionary Day Bulletin and the special Missionary Day numbers of the Words of Cheer.

Missionary Day this year for some of us becomes a sort of memorial to our departed brother. We shall miss him in his work, his counsel, his ministry, and his missionary zeal. But we know that the great work of the Church, the spreading of the Gospel, will go on through other hands, as one by one the Lord calls His faithful servants home. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Young People's Bible Meeting Work for 1937

Elsewhere in this issue is printed the full list of Y. P. M. topics for the coming year. This will give a good idea of the range of subjects that are to be discussed in the meetings during 1937. A better idea of the scope covered—Doctrine, Missions, Christian Life, Junior, and Seasonal—may be had by consulting the classified index found on pages 4 and 5 of the Topics Booklet, which is now ready for distribution.

For some time it has been felt by those who have made a study of our Young People's Meeting work that the work could be strengthened and enlarged in usefulness by better organization, more uniformity in method, further extension into unoccupied fields, and general stimulation of interest everywhere. To help accomplish some of these objectives the Young People's Bible Meeting Topics Committee has prepared a Handbook for Young People's Bible Meeting Workers, which will soon be ready for distribution. It is a forty-eight page, attractively bound, paper-covered booklet which deals with practically every phase of this work and discusses in a helpful and practical manner the problems which confront our Young People's Bible Meeting workers.

We believe this little Handbook will be the means of inspiring our young people and all who are interested in the work of this arm of the Church to better and more efficient service and pray that, under the blessing of God, it may thus be the means of strengthening the Church and of extending the kingdom of God.

Announcement of both the Topics Booklet and the Handbook for Young People's Meeting Workers will be found on the back cover of this issue of the Monitor. Send in your orders now for both of these publications.

Christian Life

GIVING THANKS

By Lester T. Hershey

The simple things of life take on a new meaning at Thanksgiving. Though sophistication has taken the freshness and luster from more than a few holidays, it cannot harm the pleasantness and enjoyable hours of Thanksgiving. It is a time when we look back and count our blessings. It is true that we receive so many things, daily—small simple things of life—that we barely realize how we are being blessed. Let us stop and take an inventory of the blessings received and remember to give thanks to God for His bountiful goodness and mercies.

An English bishop and author, Jeremy Taylor, living in the seventeenth century once said, "The private and personal blessings we enjoy, the blessings of immunity, safeguard, liberty, and integrity, deserve the thanksgiving of a whole life." Here is food for thought.

Each one of us can recall incidents in which we have been delivered from doing something which our conscience or sense of morale forbade our participating. At the time, perhaps, it seemed to us that we could not see through the denseness of the problem. We wondered how we were going to solve it. Perhaps, long hours were spent searching for a solution that would satisfy. As the time for a decision drew nearer, we shuddered at the thought of yielding to an undesired task. When the fatal moment finally arrived, we found that all our worry during sleepless nights had been for naught. Everything had been solved by a more powerful and farseeing Mind. We had not been trusting in our Friend and Guide, but undertook the task in our own weak strength. What a blessing we received in knowing that He had been faithful, and had watched over us! Then with great rejoicing and thanksgiving we praised Him for it all.

Life is a journey. Each day marks a milestone we have passed. The road becomes rough at times, and very dangerous in places, so that we are apt to become discouraged. Do you recall times when the way seemed dark and dangerous? As you traveled along, the highway seemed pleasant and easy. But suddenly you discovered precipices and pitfalls on either side. They were dangerously easy to fall in. The edges were slippery, and it was difficult traveling. You moved slowly, looking cautiously all about you. Several times you thought you would certainly fall. As it became safer and more pleasant to travel, you noticed roads branching off to the right and to the left. They seemed quite attractive, in parts, yet as you read the signposts, you turned and sped away. Looking back at the road traversed, you wondered how you came so safely. Then you realized that a strong Hand had led you and a strong arm had kept you from falling—an arm that could be leaned upon. Oh, how thankful we have been so many times for His never failing strength! How thankful we have been for Divine guidance and safety!

As American youth we can be thankful and give praise to God Almighty for the liberty which we enjoy. We have freedom of worship, of speech, and scores of privileges youth of other nations do not enjoy. Are we thankful for it? Have we realized the blessing of such freedom? But, will such a privilege be ours in the near future? Many questions may arise in our minds concerning the future. But let us thank God for what we have enjoyed in the past year, and let us ask our Heavenly Father so to direct the affairs of this country that it might remain a free nation as founded by Christian forefathers.

For integrity, as related to our church, we have reasons to give thanks. Although at times it seems that there is a lack of unity, let us remember that our church has stood and still stands for the true doctrines and principles of Christianity. Soundness of doctrine, purity, and uprightness, still are characteristics of our church, which in part other churches have lost. Should we not thank our Lord that we belong to such a body, and that she is still sound and pure in doctrine? For these private and personal blessings, we have enjoyed, we need to give thanks to our Heavenly Father. Certainly, we as Christian young men and women have much for which to thank God at this season of Thanksgiving.

Thanksgiving brings back to us stories, many times repeated, of the first thanksgiving service held in America. Thanksgiving in the time of the Puritans, was a period of truce. It was a truce with space and eternity. The gallant settlers of New England—worn from adversity, lonely for a lost land, and dear friends vanished—tilled the ground and sowed seeds and at last were ready to gather their harvest. And with that fulfillment of their labors in sight they set out to establish peace with the shadowy figures—shadowy though very real!—that had spelled fear to their souls. They went forth from their strong stockades and entered the dark paths of the wilderness. With pounding hearts and voices that quivered, despite their carefully controlled fear, they called the savages. And having called them in, they made a feast and sat at table with their erstwhile enemies. This was an event greater than the Declaration of Independence, for it was the first declaration of community friendship.

WE THANK THEE, LORD!

The year pursues its constant way,
Thou givest night; Thou givest day;
A time to work, a time to play,—
We thank Thee, Lord!

The golden glory of the field,—
The harvest of abundant yield,
Thy love and bounty hath revealed,—
We thank Thee, Lord!

For home, the dear ones serving there,
Their love, their confidence and care,
Their kisses and the heartfelt prayer,—
We thank Thee, Lord!

For tasks that call, that bid us do
Where sorrow waits and sin breaks through,
Where we our Master's steps pursue,—
We thank Thee, Lord!

For hope, so sweet a staff and stay,—
That sees the upward-faring Way,
That sings of Christ's own Crowning Day,
We thank Thee, Lord!

Leap, too, our hearts to gladly own
Redemption through the Blessed One
Whom Thou didst send, Thine only Son!
We thank Thee, Lord!

—Wm. M. Runyan.

But long before our Pilgrim Fathers held this joyful event, the children of Israel celebrated an appointed time which might very easily be thought of as a type of thanksgiving.

The Israelite thanksgiving, as I choose to term it, was none other than the Sabbatical year, and the Year of Jubilee. The first came every seventh year and lasted throughout the year. During this time the fields were not to be tilled, neither the vineyards nor olive groves. What grew of its own accord was not to be stored up, but consumed. It was to be given to the poor and beasts of the field.

Every seventh Sabbatical year, the Israelites celebrated the Year of Jubilee. This fiftieth year was somewhat similar to the Sabbatical in that the fields were given rest and everything that grew not under cultivation, was not to be stored up, but brought in from the field as required for use. Lev. 25:11. The feature peculiar to this year is: "Ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family" (Lev. 25:10.)

Now, the reason I call it a thanksgiving is because there must have been much rejoicing and thanksgiving to God for the restoration of their possessions, their goods, their property. The poor, upon being fed, must have rejoiced. Indeed, the Sabbatical Year and the Year of Jubilee were times of thanksgiving.

Let us apply this spirit of giving and sharing. No matter how much we have or how little we have, we as individuals should make Thanksgiving a day of sharing. Not merely the sharing of food, but the sharing of such happiness as we possess and such inner joy as we can muster. Some people need a square meal. Some people need a crust of understanding. And some people need the kind of nourishment that builds spiritual strength.

It is within the power of each one of us to celebrate the Feast of the Pilgrims as it should be celebrated. For Thanksgiving, even though it happens at the dying of the year, is a day of hope. It is a day that was built, back in the beginning of America, on hope. Hope and Faith unconquerable! And through the generations, across the pulsing years, Thanksgiving has carried that spirit of hope and confidence.

"Give thanks unto the Lord, call upon his name, make known his deeds among the people" (I Chron. 16:8).

Scottdale, Pa.

"THIS IS THE WILL OF GOD"

By Louida Bauman

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18). These words were written by the Apostle Paul to the Christians at Thessalonica, but they concern the Christians at the present day just as much as they did those who lived long ago. This is a very practical message for each Christian.

Each true Christian seeks to know the will of God and to obey it. Our response to the will of God when we are enlightened is an important matter. What is the will of God concerning us? "In every thing give thanks: for this is the will of God in Christ Jesus." In Eph. 5:20, Paul also exhorts the Ephesians to give thanks "Always for all things unto God and the Father in the name of our Lord Jesus Christ." We are reconciled to God in Christ Jesus. In Him we are brought into fellowship with God. "In him and through him and for his sake he allows us to rejoice evermore and appoints us in everything to give thanks."

To give thanks, means to express gratitude. If we are grateful we are pleased. We would infer then, that if we are pleased we possess something, or are placed in a circumstance which gives us joy and satisfaction. But do we always feel pleased in every detail with the things we possess? Are we always placed in such circumstances that bring us happiness and satisfy us in every way? Our answer is "No." The heart of man was made for peace and joy and love. Man seeks these things, but does not find true happiness in the way he seeks it, by his own will and way. Happiness is not found in our possessions or in our circumstances. True happiness is in God, through Christ Jesus. In Him we have peace. Unless our hearts are at rest in Him, we cannot be truly thankful. Only as we abide in Him can we maintain this attitude of giving thanks in everything. When we forget our Lord, the song of thanksgiving ceases. The children of Israel praised God for their deliverance from bondage. When their faith triumphed they sang praises, but they soon forgot His mercy, and open rebellion followed.

First of all we thank God for His "unspeakable gift," through whose sacrifice it is possible for us to offer a sacrifice of praise acceptable to God. What abundant cause we have, for thanksgiving to God, our Father, for His love which delivered us from the power of darkness. We thank God for Him through whom we are conquerors in all things. He not only delivers us from sin but keeps us from sin and some day He will take us to be with Him where there is neither sin, nor death, nor sorrow, nor crying, but where we will praise Him throughout the ceaseless ages of eternity. He is our all in all. We are blessed with all spiritual blessings in heavenly places in Christ; blessings which time cannot mar nor destroy, but which increase as we enter into deeper fellowship with Him.

We say, "It is easy enough to be thankful when everything goes smoothly, but when everything seems against us, our faith is tried and it is not so easy." Sometimes we are placed in trying circumstances over which we have no control. Can we be thankful at such a time? In Christ we can. We submit ourselves to Him who knows the end from the beginning and in whom lies the power to lead us out of such if it were His will. He knows our downsitting and our uprising, our going in and coming out. "He knoweth the way that I take." There may be rough paths, but He has something to teach us along the way. We need fear no evil for He is with us. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:17, 18).

"Every joy or trial,
Falleth from above,
Traced upon our dial,
By the Son of love."

Through His grace it is possible to rejoice in the infirmities of the flesh. The apostle Paul says, "There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:7-10.)

If we are reproached for the name of Christ we can give thanks. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (I Pet. 4: 12-14). When Paul and Silas were beaten and cast into prison at Philippi, they prayed and sang praises unto God.

The Apostle James says that we should count it all joy when we fall into divers temptations, knowing that the trying of our faith worketh patience. James 1:2, 3. Sometimes we fail, however, and yield to temptations and bring upon ourselves trouble because of our own willfulness or our own carelessness and neglect. We can thank God that we do not need to give way to remorse and discouragement, but confess our sin to Him and take courage; forgetting those things which are behind, and reaching forth to those things which are before, through His grace. God in His mercy overrules such experiences for our good. We need not fail in order that good may come, but God manifests His forgiveness, His longsuffering towards His erring children. He will prove Himself faithful. We thank Him that we have that confidence and assurance in Him.

In times of prosperity it is often difficult to maintain an attitude of thankfulness. Man so easily forgets God's goodness and feels sufficient in himself. At such times we need ever to look to Him as the Giver of all good gifts and ask him to keep us humble and grateful. As we bring our gifts to Him, we may feel as the people of old when they brought their gifts for the House of the Lord, "All things come of Thee, and of thine own have we given Thee."

Do we thank God as we should for the temporal blessings we receive from His hand daily—those things which we take for granted, too often? Our whole life is made up of these daily blessings which are tokens of His love and tender care over us. Do we thank Him for the air we breathe, without which we could not live? Are we grateful for the bright sunshine which lights this world; for the moon and the stars in His wonderful firmament? Do we appreciate as we should the water we drink, which is so cooling and refreshing and satisfies our thirst? Do we praise Him for refreshing showers and for the blanket of white snow? Do we marvel at the beauty of the flowers, the trees, and the green grass? Do we enjoy the songs of birds? Do we take pleasure in all His wondrous works? He "giveth us richly all things to enjoy." When we are His, these blessings from Him mean more to us.

"Heaven above is softer blue,
Earth around is sweeter green,
Something lives in every hue,
Christless eyes have never seen."

Do we thank Him for His promises of daily care and provisions? If He cares for the birds and the flowers, He will care for His own children. We need not be anxious if we seek Him first. Here and there we see how He has been overruling little details in our daily round of common tasks. May we thank Him for these blessings—gratefully, simply expressing our thanks to Him.

The child of God should be thankful in everything, and can be, through His grace. The thankful Christian honors and glorifies God and attracts others to listen to the claims of Christ. If we conform to the will of God in giving thanks always for all things, we give a powerful testimony to the world, making manifest the savour of His knowledge. We are unto God a sweet savour of Christ. "Let the peace of God rule in your hearts . . . and be ye thankful."

Toronto, Ont.

"I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11).

APPROPRIATING THE FULLNESS OF OUR SALVATION

By Mabel Groh

Perhaps many of us are not very clear in our understanding of the meaning of such Scriptural terms as grace, justification, propitiation, redemption, sanctification, glorification, etc., but each of these terms indicates some phase of the saving work of Christ. The word salvation includes the entire list of terms given above, as well as all others that are used to teach us concerning some aspects of saving truth. Salvation is the word used to indicate the completeness of all the redemptive acts and processes. Salvation is deliverance from sin and Satan, and restoration to favor and fellowship with God. When by faith we accept Christ, His blood is applied to our hearts, and our sins are blotted out. We are delivered from the bondage, guilt, and penalty of our evil past. We are born again, and adopted into the family of God. In other words we have received salvation. A whole lifetime of effort on our part will not make our salvation any more sure or complete than it is the moment we are saved. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

Now the great difficulty is that a large percentage of Christians stop right there, forgetting that birth is just the entrance into a most wonderful experience of growth, enlightenment, and activity. Christ did not come only to give life, but to give the more abundant life (Jno. 10:10), which is a very different experience from that of just being alive. The paralytic, lying helplessly on his bed, is alive; but we rejoice in being able to throw ourselves with full vigor into the work and pleasures of living. Full salvation is just as different as that, from the weakly sort so common among Christians. Too much of our experience is on the level of Rom. 7:18, 19—"For to will is present with me: but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." To stop there means constant defeat, and how often we hear well meaning Christians excusing their tempers, their grouches, their biting tongues, or whatever their besetting sin may be, in the words of the twentieth verse: "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." The chapter does not end there, neither does the letter to the Romans. Realizing the wretchedness of such an experience, the apostle does not stop till he has learned the secret of deliverance from this body of death, the old sinful nature. He finds that Jesus Christ, the Lord, is the One who will deliver. "Sin shall not have dominion over you" (Rom. 6:14), "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

We received salvation when we came to Christ for forgiveness of sin. We look forward to the completion of our salvation when our bodies are made like His glorious body, and we are delivered from the presence of sin and the possibility of ever again sinning. Peter tells us of an incorruptible inheritance reserved in heaven for us, who are kept by God's power through faith, unto a salvation that is to be revealed in the last time. I Pet. 1:3-5.

I think it is clear to us that we received salvation in the past because we accepted by faith the provision that was made for us in Christ. We know that the completion of our salvation at the resurrection is altogether the work of God. We accept that in faith. And the Scriptural injunction regarding our present salvation is: "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6). We received Him by faith; we must walk by faith, trusting Him for power to overcome all along the pathway of life. He is all we need. "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him" (Col. 2:9, 10). "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30). Paul prays for the Ephesians: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power" (Eph. 1:17-19). Also, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:16-19).

Israel's Canaan experience is typical of our spiritual walk; not of heaven, as we got the impression from some of the old hymns. God told Israel the extent of the boundaries in every direction; a far greater land than they ever occupied. It was theirs, a gift from God. All that was necessary on their part was to take possession. "Every place that the sole of your foot shall tread upon, that have I given unto you" (Josh. 1:3). But you say the enemy was in possession, and they had to fight every step into the land. But did they? Look at their first conquest. Did the marching of the Israelites or the blowing of the trumpets have anything to do with the fall of the walls of Jericho? God broke down the walls in response to their obedience of faith. He used a little insect to drive the enemy from before the advancing Israelites. When Joshua was about to die he reminded the children of Israel of God's dealings with them. He says, "Ye have seen all that the Lord your God hath done unto all these nations because of you: for the Lord your God is he that hath fought for you. . . . For the Lord hath driven out from before you great nations and strong; but as for you, no man hath been able to stand before you unto this day: for the Lord your God, he it is that fighteth for you, as he hath promised you" (Josh. 23:3, 9, 10). God says, "And I sent the hornet before you, which drave them out from before you" (Josh. 24:12).

While Israel obeyed God, they were victorious because of God's power, not of their own. Full salvation is appropriated when we trust Christ to conquer each and every enemy, while we walk with Him in full fellowship and obedience. It is not present deliverance from temptation to sin, but power to overcome. And God does not give us the victory for a week, or month, or year, but moment by moment as we trust Him for it. God said, "I will not drive them out from before thee in one year. . . . by little and little I will drive them out from before thee, until thou be increased, and inherit the land" (Ex. 23:29, 30). Fullness of Christian experience is a growth, a gradual pressing forward, as we gain victory after victory.

Some of the results of appropriation of full salvation are:

1. **Liberty**—freedom from the bondage of sin, freedom from the curse of the law, deliverance from fear and anxiety as we take God at His Word and know that He supplies every need. We do not only sing, "I'm the child of a King," but we cash in and live lavishly of His great wealth that He has put at our disposal. Poverty of spirit is not befitting the child of God.

2. **Fruitfulness.**—Christian character as expressed in the ninefold fruit of the Spirit is not perfected by self-effort, but is the outgrowth of the Christ life within. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." A widely known missionary in India in her early years was subject to an uncontrollable temper. One day she overheard the Indian servants discussing her passionate outbreaks and discovered that in their estimation it was a far greater sin than lying or stealing. She had considered that the provocation of stupid servants and trying children was sufficient justification for her wrath, but when she saw it as a sin she laid it on the Savior and appropriated the victory that was hers for the taking.

3. **Power for Service.**—Self-will and sin act as nonconductors. The power is as great as when the Holy Ghost came down on the day of Pentecost. But the old man of sin must be kept nailed to the cross in order that the power may be manifested.

The fullness is in Christ. He is waiting to fill us. Are we making room for Him and trusting Him, not only for past salvation from the guilt and penalty of sin, and future salvation from its presence and possibility, but for present salvation from its power in our daily walk? Our warfare is the fight of faith, not of fruitless self-effort. Faith is the victory, faith in Christ that liveth in me, who is able to do exceedingly abundantly above all that we ask or think, according to the power of His resurrection. Unto Him be glory throughout all ages. Amen.

Preston, Ont.

BOOK REVIEW

Prayer, by O. Hallesby

Reviewed by Ellrose D. Zook

This excellent book has been recommended by the Library Committee of the Southwestern Pennsylvania Sunday School Conference as one of the books in the reading course for the present conference year. It is the type of book that should be a definite help to the Christian life of every one who reads it.

This inspiring book on "Prayer" was written by O. Hallesby, one of the foremost preachers and Bible teachers of northern Europe. Clarence J. Carlsen, who translated the book into English, is accorded by those familiar with Hallesby's writings as an excellent translator. The book is now in its twenty-first English edition and has a wide circulation. The warm welcome given by English speaking people is an indication of its unique value to the sincere Christian.

One reviewer says: "Although there are many books on the subject of prayer, yet this is a fresh treatment." Another says: "It's sane, simple, spiritual, and most heartening. It is thoroughly Scriptural. But above all else it speaks with a bracing note of authority such as is born only of experience. One feels that the author lived this book before he wrote it." Dr. Lee of Memphis., Tenn., says, "Dr. Hallesby's book on 'Prayer' is the most interesting and unusual book on prayer I have ever read. Surely it will be of untold blessing and value to all who read." The Sunday School Times has these words of appreciation for it: "It is impossible for a real Christian to read this book and not want to spend more time in prayer. It kindles a desire to have our seasons of prayer become real hours of rest to our souls as we come in our Savior's name." It is indeed "a delightfully wholesome book for those who crave to come into His presence and to rest their weary souls in quiet contemplation."

The book is divided into eleven chapters or books. Book One deals with the subject, "What Prayer Is"; Book Two, "Difficulties in Prayer"; Book Three, "Prayer as Work"; Book Four and Five, "Wrestling in Prayer"; Book Six, "The Misuse of Prayer"; Book Seven, "The Meaning of Prayer"; Book Eight, "Forms of Prayer"; Book Nine, "Problems of Prayer"; Book Ten, "The School of Prayer"; Book Eleven, "The Spirit of Prayer."

The author writes clearly and simply about the blessings, problems, and meaning of prayer. As one goes from page to page the author seems to say, "Come, let us learn to pray at the feet of Jesus." In his sympathetic and understanding way he seems to lead his reader into new blessings and opportunities to be found in prayer. He believes that Christ instituted prayer to be used and that it should be used with power. He believes that it is for every Christian. In his preface he says, "My one desire and prayer has been to preach the Gospel of prayer without setting aside any of the laws governing the prayer life." With this goal before him he sets out to give his reader a practical, inspiring, and challenging message on the subject of "Prayer."

One reviewer has said: "It will give the reader a rich spiritual treat as he sees parts of the Bible dealing with prayer unfolded." For example when Jesus performed His first miracle at the wedding feast he points out how Jesus' mother learned the secret of successful prayer. In a new light he tells about the "prayer-struggle" the Canaanitish woman had with Jesus. He carefully unfolds to his reader the experience of Martha and Mary during the sickness and death of their brother Lazarus. He tells us how Jesus in answer to prayer often gives us "gold" instead of "silver." He explains how Jacob wrestled in prayer with God. In this way Dr. Hallesby, as he leads from one truth to another, weaves in Scripture through the entire book.

In the first chapter he tells us that "prayer is something deeper than words." He describes it as an attitude having the two aspects of "helplessness" and "faith." He says, "I never grow weary of emphasizing our helplessness, for it is the decisive factor not only in our prayer life but in our whole relationship to God." At another place he defines prayer: "To pray is to open our hearts to Jesus."

In the chapter on "Difficulties in Prayer" he asks: "Why do most of us fail so miserably in prayer?" He goes to the very root of the difficulties of prayer and according to God's Word reveals the reason why we so often fail in our prayer life. He tells us how to overcome our difficulties in prayer.

In order to give a true representation of the style and the spirit of the book, the following two paragraphs are quoted from the chapter, "Difficulties in Prayer":

"I have asked myself if most of our difficulties in connection with prayer are not due to the fact that we do not pray right. Prayer is a fine, delicate instrument. To use it right is a great art, a holy art. There is perhaps no greater art than the art of prayer.

"The other fine arts require a great deal of native ability, much knowledge and a great deal of money to cover the cost of a long and expensive period of training. Fortunately, such is not the case with the art of prayer. It requires neither great native ability, nor knowledge, nor money. The least gifted, the uneducated, and the poor can cultivate the holy art of prayer."

He believes that prayer is the most important work in the kingdom of God. He tells us it takes work to know for whom to pray, when to pray, and how to pray. He points out how it is effective only in the hands of the true friends of Jesus. All work takes time, and the Christian must "learn to take time to pray."

He uses two chapters to tell us about the subject of wrestling with God in prayer. He describes true wrestling in prayer, its motives, and God's attitude towards it. The truths derived from these two chapters alone are vital and practical. He seriously answers his own questions: "Why should prayer entail so much suffering? Why should our prayer life be a constantly flowing source of anguish?"

In the following five chapters he leads us deeper and deeper into the realities of prayer. He warns that in our own selfish way we are liable to misuse prayer. There should be but one sole purpose in prayer, that of glorifying God. Concerning forms of prayer he says truly that prayer is a part of our soul's life with God. The problems which arise in the heart and mind of every Christian are met from a Scriptural standpoint. In the "School of Prayer" he points out how we may contact the source of that great Power and use it more effectively.

How often we feel that we know so little about the deep things of prayer and how to pray! We become disheartened because the difficulties in prayer seem "insurmountably great." The work of prayer becomes burdensome, and our hearts become weary of praying. Our wrestling in prayer becomes a hard and bitter struggle, and we feel that we are out of touch and tune with God. Our prayers become selfish and self-indulgent. The problems of prayer become dark and heavy; a solution seems impossible. Even the school of prayer becomes tedious and tiresome. In this book on the holy art of prayer Dr. Hallesby tells us how to meet such conditions and he leads us into ways of deeper spiritual communion with God.

The book is well printed, cloth bound, gold stamped, and encased in an attractive blue and gold jacket. It contains 176 pages. It is published by the Augsburg Publishing House, Minneapolis, Minn. The price of the book is $1.00, and it may be obtained at the Mennonite Publishing House, Scottdale, Pa.

Scottdale, Pa.

AWAKE AND ASLEEP

I wonder if all the "readers" who are saved, and who know it, are "awake."

Once you were "dead in trespasses and sins," but God spoke to you, you heard His voice, and obtained life everlasting (John 5: 24). Then you were awake; but it may be that Satan, who cannot rob you of everlasting life, has sent you to sleep, for He knows that one who is asleep will not be living for Christ. How did he succeed? We find the answer in Jonah's history. Jonah first goes away from the presence of the Lord, and then we find him fast asleep. So with you; Satan introduced something which hindered your enjoyment of Christ, and then you soon went to sleep, and are now "among the dead."

—Selected.

MISSIONS

PROSPECTING IN THE SOUTHWEST

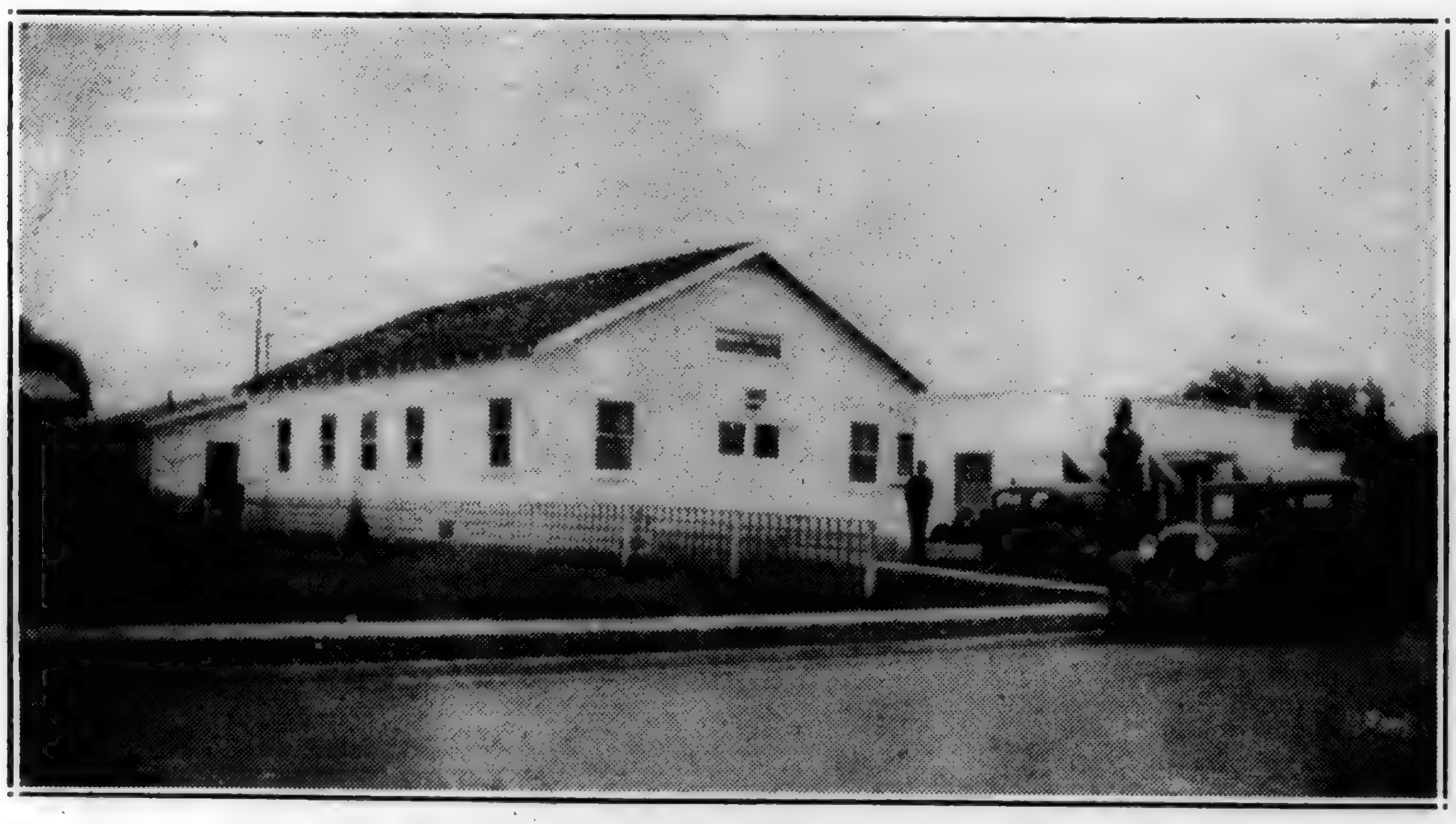
V. From Los Angeles to Santa Fe

By Wm. G. Detweiler

Much might be written of our experiences in Los Angeles and vicinity in the few days we spent there. We arrived in Los Angeles on Wednesday afternoon, March 25. I told in the last article of our interesting trip into Los Angeles from Phoenix. One of the first stops we made in Los Angeles was at the office of Mr. Warnshuis, the president of the Interdenominational Council of Spanish-speaking work. Fortunately we found him in his office. He was well acquainted with the work being done among the Mexicans of the Southwestern states of California, Arizona, and New Mexico, but, as I recall, he was not well acquainted with the Texas field. After learning our mission he recommended to us the southeastern New Mexico field, with Roswell as a center, as the one most needy and best adapted for the work our Mission Board had in mind. Of course, with his limited knowledge of the needs of the Mexicans in Texas, he was not in a position to compare the needs of the two fields. We are glad for his help and for the suggestion he gave us. He told us that the southern California field was well covered, as well as the Arizona field. I am not sure whether he was right about Arizona, for we later found some very needy fields in Arizona.

Experiences in Los Angeles

As most of our experiences of the four days spent in Los Angeles and vicinity do not directly concern our Mexican investigation, I shall largely pass these by. I might speak of our pleasant stay at the Los Angeles Mission, and of the fellowship enjoyed with the brotherhood there. One thing marred the joy of these days—Brother Hershey's bad cold which he contracted in the snowy mountains of Arizona when we were lost on our way from Phoenix. We had fears that this cold might develop into serious trouble. On account of it he was unable to fill all the appointments scheduled for him at the Mission. I might also write of our visit at the Bible School of Los Angeles, and to the Church of the Open Door. Much might be said of the Angelus Temple founded and continued by Aimee Semple McPherson Hutton. We visited this temple, but did not attend any service here. Rather would I speak of our visit to the Free Tract Society on Crocker Street. In spite of the wonders of the famed Angelus Temple and of the completeness of its equipment, we were unable to feel the Spirit's presence and to be conscious of the Lord's blessing as we were at the far more humble Free Tract Society headquarters. The spiritual atmosphere seemed far different; in the latter we felt that God was magnified. I can hardly pass on without telling of the fellowship with old Mr. Bowen, the founder of the Free Tract Society. He was filled to overflowing with the goodness of the Lord to him. He told us how the Lord had very wonderfully provided for the financial needs of the work in the years past. Tears of gratitude filled his eyes as he spoke of these things. "I'll tell you a secret," he said to us in such seriousness and earnestness that we were almost unprepared for what he had to say; then he went on to say what the secret was, "I have a rich father." Then we felt we understood better how it was that he was able to carry on these years, but we had failed to grasp fully just what he meant until he finished, "When I need something, I just go and tell Father, and then Father puts His hand to His ear, and says, 'What is that that he is asking for down there?' " Then we understood that this old saint had a rich Father in heaven who supplied his needs. We have learned since that he has gone to be with His dear Father who had so wonderfully provided for him.



The Mennonite Church, Los Angeles, California

With the Lemons

As many of the readers of these articles are interested in the tillage of the soil, it may not be amiss to tell of a visit to a lemon packing house at La Habra, near Los Angeles. As the day was Saturday, we did not see actual lemon packing, but we were glad to be shown through the large packing house which covers a block. It has a capacity of 400 carloads, but at the time we were there, there were but about 180 carloads in stock. Let us see what this actually means: In each car are put 600 boxes of lemons; each box averages about 300 lemons. In other words, there were at the time about 32,400,000 lemons in this one building. A lemon seems like an insignificant thing, but if each lemon is figured at two cents, it will be found that the actual worth of the lemons in this one building was about $648,000.00. A fortune in lemons! "Who hath despised the day of small things?"

At North Pomona

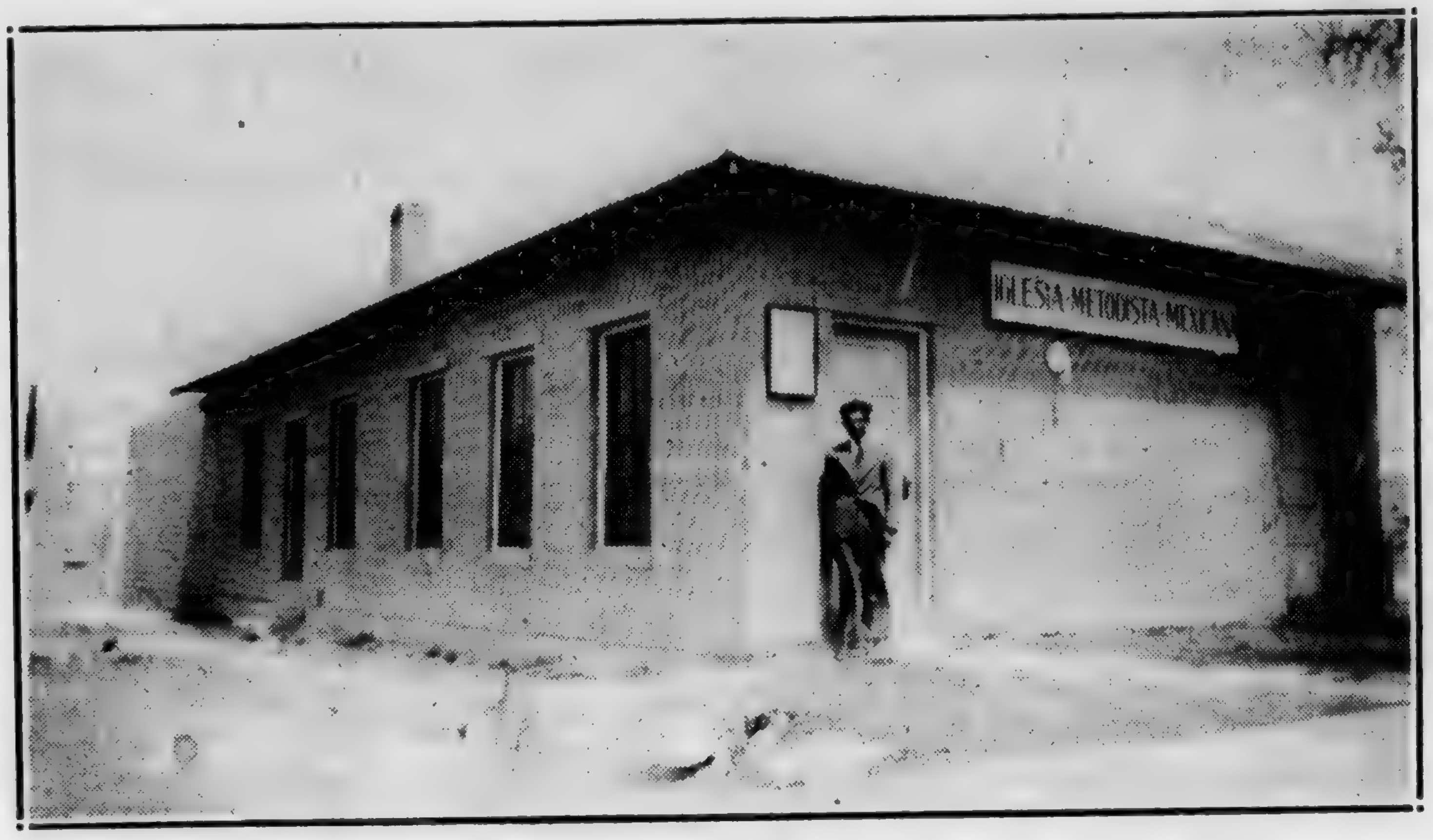
After spending a few days in fellowship with the brotherhood at Los Angeles, we left Sunday afternoon for North Pomona for the evening service. But on the way we stopped with a Mexican family in Los Angeles and had a short service with them. How many Mexicans are in the city I am unable to say, but we were informed that the Mexicans in California are better taken care of spiritually than in other sections. At North Pomona we found the brotherhood interested in the Mexican; there are a number of Mexicans in the immediate vicinity. Some of the brethren have been working with them. A number came out for the evening service, and were glad to hear Bro. Hershey speak to them in Spanish. On the entire trip we visited three Mennonite communities where work is being done by our church among the Mexican: Southern Texas, North Pomona, and La Junta, Colorado. These efforts, though weak, ought to be encouraged.

In Northern Arizona

Leaving the Pacific coast, we followed a more northern course east than the route we followed going west. In this way we were able to cover more Mexican communities. Town after town was investigated, but here again, as on our westward trip, we found the towns very widely separated. It was common to travel for ten, twenty, or more miles without coming to even a village. For the interest and convenience of the reader allow me to name some of the main towns passed through between Los Angeles and Santa Fe: North Pomona, San Bernardino, and Needles, in California; Kingman, Williams, Flagstaff, Winslow, and Holbrook in Arizona; Gallup, Albuquerque, then south to Socorro, then east to Carrizozo, then south to Tularosa and Alamogordo, then east to Artesia, then south to Carlsbad, then north to Artesia and Roswell, then northeast to Portales and Clovis, and then west and northwest through Ft. Sumner and Santa Rosa into Santa Fe, in New Mexico. The reader will note in tracing our trip on the map that we made a rather complete canvass of New Mexico. But before I speak of New Mexican needs, allow me to call your attention to some towns in Arizona with their Mexican needs. Williams, we were informed, has about 1600 Spanish-speaking people with no Protestant church for them; Flagstaff, we learned, has a total population of about 3500 of whom about 2000 are Spanish-speaking with only one Protestant church; Holbrook has no church but the Catholic for its 600 Mexicans. These are but some of the towns which need the Gospel.

In New Mexico Again

One of the towns that stands out especially in my memory is Gallup, New Mexico. It has a total population of about 8,000; of this number about 6,000 are Spanish-speaking folks. The general appearance of the town was very poor, especially the Mexican quarters. And yet the spiritual poverty of the people is more pathetic. As I recall, we had difficulty in finding one Protestant church for the Mexicans in this city, but finally found a Congregational Church. Many of these towns are far apart. Probably one of the loneliest sections we passed through was that between Ft. Sumner and Santa Rosa. In a distance of about 40 miles we could not recall seeing more than one home. While many of these towns need the Gospel sorely, yet many of these towns may have to wait longer for the Gospel because of their isolation. We were seeking a section that could be worked as a section, where one town could be used as a central station or hub. We were interested, because of what we had heard, in Roswell, New Mexico, as a prospective center. We noticed from the map that this city would lend itself admirably to a project such as we had in mind, for there were a number of towns that could be reached as spokes in a wheel with Roswell as the hub. For this reason we traveled southward and eastward from Albuquerque until we came to Carlsbad, which was only about 36 miles from the southern border of the state. Then we went northward and northeastward until we came to Clovis, which was about seven miles from the eastern border of New Mexico. Thence we went northwestward to Santa Fe. What did we find in this section? While there is a great need for Christian work in this section, yet we found comparatively fewer Mexicans and comparatively more evangelical work among the Mexicans than in other sections. The Baptists and the Methodists are engaged in Christian work in a number of towns mentioned. It is unfortunate that there is considerable friction and proselyting in their work. In New Mexico we also found the problem caused by the original Spanish American descendants and the foreign Mexicans living in the same cities. Of this I may say more later. All in all, we felt that New Mexico was not the field to which the Lord was at this time calling the Mennonite Church as was southern Texas, unless we found some field in northern New Mexico around Santa Fe.



Pastor Garcia Standing before the Methodist Mexican Church, Roswell, New Mexico

In the next and concluding article I shall tell about our findings in northern New Mexico, and of our conclusions reached and of recommendations made to the Mission Board.

Canton, Ohio.

COURAGE AND DISCOURAGEMENT IN MISSION WORK

By A. C. Brunk

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:9).

Of all the leaders in the Bible it seems as though Joshua more than any other was admonished to be courageous. We are not told the reason, whether he was a man whose besetting sin was discouragement or whether it was principally due to the fact that he had an extraordinary task before him. We usually think that it was the latter. Today also, every line of the Lord's work has its difficulties, and men of courage are needed to lead and to do God's will. We all admire the individual who can courageously face a difficult task and carry it through. True courage, the only kind God will use and bless, is founded on an unwavering faith in God. It is the prerequisite of all success, while discouragement is one of the first steps in failure. There are many degrees in discouragement. In a lighter attack we call it "the blues." But a mere change of name does not rob it of its damaging effects on work and character.

I want to discuss this subject as it affects the evangelistic missionary in India. He surely needs courage, for he has before him a very difficult task. And then, too, there are some factors in the environment which militate against the worker and put his courage to a severe test.

The first of these factors is the fact that the worker is very often located a good distance away from other fellow workers. And away from the larger Christian communities, and thus is deprived of their support and encouragement. He very seldom hears any one preach except himself. The chief trouble in this situation is man's readiness to look for help to man rather than to God. For in the latter part of the verse quoted at the beginning of this article as well as in Matthew 28, verse 20 we are assured that God will be with His workers and if He is present we can be assured of His help.

The second factor has already been mentioned that is the absence of encouraging results or response to the Gospel message. The hardness of the heart, the darkened understanding. The fact that the people seem to be bound hand and foot and so helpless to respond to the message which they often admit to be the truth, but it could not be for them. This is not true in those parts of India where mass movements are in progress, but there is no such movement present in the field of the American Mennonite Mission at present. We are in what some call "Sterile" areas. But how long will it be so? For we know that there is nothing too hard for God. All power in heaven and earth are His. Will you not help us pray that God will open the eyes and ears of the people, that He will give them a real hungering and thirsting after righteousness?

However, discouragement is not confined to people who faithfully preach and pray and still see no response on the part of the people. For the most discouraged missionary I ever met in India was located in the Telugu area where the great Sudra caste movement is in progress, which is one of the most encouraging movements in the world today. What were the reasons for such discouragement? It was the deplorably low standards of morals and spirituality in the Christian community. That missionary, no doubt, expected that Christ would at once raise the Indian people who came from many generations of idolatry and ignorance to the same standards of life as he himself, who had back of him many generations of devout ancestry. We know that God can do that; and in some cases does do it. Neither does He raise all Christians in America to the same spiritual level. For it is a matter of the extent that the individual offers his life to the Holy Spirit. The completeness of the consecration depends on the willingness and the knowledge of the individual.

We will now consider how discouragement injures the work of an evangelist. If deeply discouraged he is likely to try to get into some other kind of mission work. If he fails in getting another appointment he may develop into a grouchy and quarrelsome disposition. In this state of mind he is likely to find fault with the lives of many of his colaborers. It is often the case that when an individual does not have peace in his own life he can see the most faults in the lives of others. Christ must have recognized that when He said, "Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye" (Luke 6:42). He, too, is likely to worry, which may ultimately undermine his spiritual and physical health. Another result that is likely to follow, is a general letdown in the individual's standard of spirituality. He may discontinue to expect conversions. He may comfort himself by the thought that he is only in the seed sowing time and only after many years of such work, there may be some conversions. His village preaching is liable to be considerably reduced, and what preaching he does is liable to become rather formal and of lifeless routine. In order to keep up a show of activity he may turn more to village uplift and may be tempted to make this more or less an end in itself. But still the most tragic effect of discouragement is a loss of faith in the sufficiency of the Gospel and in Christ to regenerate sinful men.

In the lives of several men in the Bible we find evidence of discouragement, but in every case by God's help courage was renewed. Discouragement, like every other evil thought, is not injurious because it comes into the mind, but the harm comes in harboring discouraging thoughts and giving them a large place in our lives.

We will now turn to the problem of getting rid of discouragement if we have been so unfortunate as to have permitted it to get a hold of our lives.

First, it will be necessary for the individual to come to God and confess that he has sinned and seek His help to get complete victory. Some may try to remedy the matter themselves by developing in themselves a kind of blind optimism. He begins to prepare his mind to believe that a great revival is coming, in fact is just about to begin. He talks about the coming revival, signs of which are completely lacking to all close observers. This man is much like some Indian boys who are afraid to go out at night, but when they do go out they sing loudly to make themselves believe that they are not afraid. But no false courage will be honored by God. If the work has not been fruitful the facts in the situation should be frankly faced, and the cause of the hindrance located. Our own motives for wanting a revival and large ingathering should be re-examined. If we want them that we may be known as great evangelists, that in itself may be a sufficient hindrance. In the fourth chapter of James we read, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." We need to pray with the Psalmist "Not unto us O, Lord, not unto us, but unto thy name give glory." Or we should find it as easy to pray that a great revival should begin in the field or church of a fellow worker as in the one where we are personally working. For Christ can be glorified there as well as here. God will never honor a selfish spirit, even if it is found in a hard-working, and in what looks like a self-sacrificing, person.

The most effective remover of doubt is to come often face to face with the Word of God and with God Himself in prayer. In the eighth verse of the first chapter of Joshua we read, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." In Luke 18:1 we are told "that men ought always to pray, and not to faint." Surely a discouraged person is one who is spiritually faint, and there is nothing that so revives the spirit as time spent at the feet of Jesus. Since soul-saving is the most important business, and since man in his own power or wisdom can never bring a person to the new birth, so we can well wait patiently in faith for God's time. Some day He will give victory. The most important question is not, "How much am I accomplishing for God?" but, "Is the little that I am doing in keeping with the will of God?" It is that that is sufficient. When He wants me to accomplish more He will help me to do it. Then let us be strong and of good courage.

Dondi Awari, via Rajnandgaon, C. P., India.

SOME MISSIONARY FACTS AND FIGURES

Helpful Information for Use in Connection with Missionary Day

Compiled by John L. Horst

I. INDIA

The American Mennonite Mission in Central Provinces, India, has nine mission stations where American missionaries are located. Below we give the stations and the missionaries who are located there.

1. **Sundarganj.** This is the original station near Dhamtari, where work was first started by Bro. Ressler in 1899. The congregation numbers about 450. The missionaries located there are E. E. Miller, Ruth Miller, J. D. Graber, Minnie Graber. Here are also located the Christian Academy for Boys, and the Boys' Boarding or Orphanage. The congregation also has two native ministers—John Haidar and Isabaksh—and a deacon—D. B. Peter.

2. **Medical Station.** This is also located near Dhamtari. Here is a well-equipped hospital. Of recent times the group at the Medical Station have had their own Sunday school and church service, although they are regarded as a part of the Sundarganj congregation. The missionaries in charge here are Dr. and Sister Fred S. Brenneman and Sister Ada Hartzler.

3. **Shantipur.** This station is about five miles from Dhamtari, and its activities center around the Leper Home located there, which cares for about 400 lepers. It has an organized church with a membership of about 175. The missionaries are Bro. and Sister Geo. J. Lapp. Budhbal is the Indian deacon of the congregation.

4. **Balodgahan.** This station also has an organized church. It is called the Bethel congregation and has approximately 365 members. Here are located the Widow's Home

33°
34°
35°
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2°
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KENYA
Shirati
Mori R.
Utegi
Utimbaru
Kinesi
Mara R.
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Musoma
Bukiroba
LAKE VICTORIA
Zanaki
Majita
Musoma
Ukerewe Is.
Ukerewe
SERENGETI PLAINS
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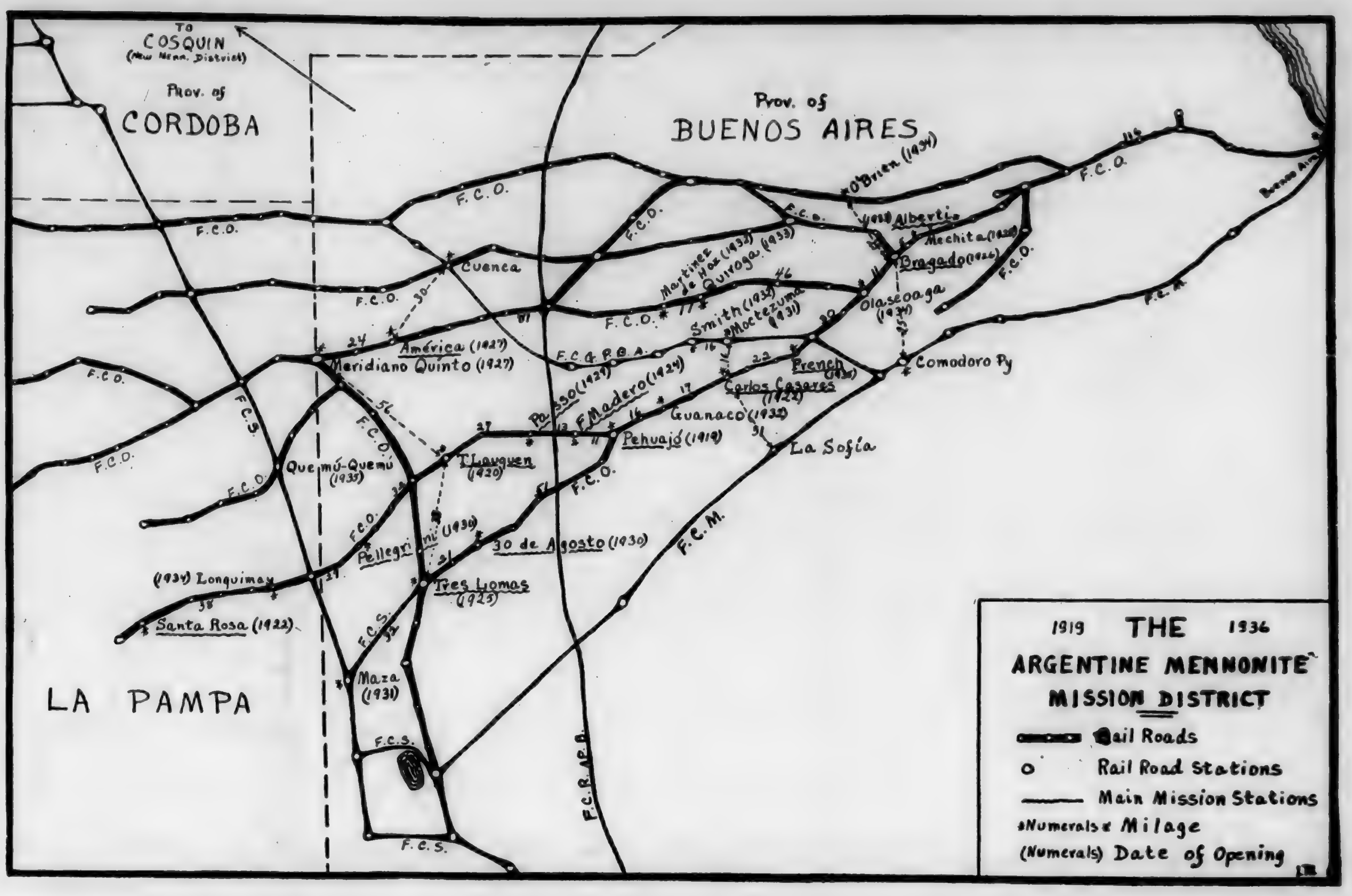
District Boundaries
Roads
Mission Sites

Map of the Mennonite Mission District in East Africa


TO COSQUIN (New Menn. District)
Prov. of CORDOBA
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LA PAMPA
F.C.O.
F.C.S.
F.C.M.
F.C.R.
F.C.G.P.B.A.
F.C.R.A.P.B.
Cuenca
América (1927)
Meridiano Quinto (1927)
Quemú-Quemú (1935)
T. Lauquen (1920)
Pellegrini (1930)
30 de Agosto (1930)
(1934) Lonquimay
Santa Rosa (1922)
Tres Lomas (1925)
Maza (1931)
Passo (1927)
F. Madero (1924)
Pehuajó (1919)
Guanaco (1932)
La Sofía
Martinez de Hoz (1932)
Quiroga (1933)
Smith (1932)
Moctezuma (1931)
French (1935)
Carlos Casares (1922)
Olascoaga (1934)
Comodoro Py
O'Brien (1934)
(1933) Alberti
Mechita (1928)
Bragado (1926)
Buenos Aires
1919 THE 1936
ARGENTINE MENNONITE MISSION DISTRICT
Rail Roads
Rail Road Stations
Main Mission Stations
Numerals Milage
(Numerals) Date of Opening

and the Girls' School and Orphanage. The workers are Bro. and Sister George H. Beare, Sisters Sarah Lapp, Mary Good, Dora Shantz, and Gladys Weaver. Sukhlal is the Indian minister, and Obed Parasram and Malwa Kalib are the deacons.

5. **Sankra.** Here we find the Zion congregation with about 120 members. Bro. and Sister Ralph R. Smucker who are in charge there expect to return home in the spring on furlough. Their places will be taken by Bro. and Sister Peter Friesen.

6. **Ghatula.** Here also is an organized church. The membership is about 120. The Friesens had been located there, but their places will be taken by the Vogts who have just returned to India from furlough. This station has great opportunities for evangelistic work. Mukut Bhelwa is the Indian minister and Shivrasingh the deacon.

7. **Mohadi.** Here is where Bro. and Sister Kniss are located. The congregation has a membership of about 50. Bro. Kniss reports that the people are interested in the study of the Scriptures.

8. **Dondi.** This is one of the newer stations in the district. It has an organized congregation with about 25 members. Bro. and Sister A. C. Brunk are stationed there, and they have a large field to work.

9. **Drug.** This is the newest of the main stations. The work here was taken over during the present year from the Methodists who could no longer care for it. Bro. and Sister Edwin Weaver are in charge. There are a number of Christians there who will unite with our church. The congregation is not yet organized, but it is thought that there will be a membership of from thirty to forty.

These are the main stations in our mission in India. There are many evangelistic outstations which we will not take up space to mention here. See page 139 of the Annual Report of the Mission Board and pages 11-14 of the Missionary Day Bulletin for further information about our India missionaries and the names of the missionary children. Here also you will find the names of the missionaries on furlough.

II. SOUTH AMERICA

The South American Mennonite Mission has twenty-eight congregations and preaching points. There are however, only eight stations where American missionaries are stationed. From these stations other preaching points in the district are reached. Besides the North American missionaries the Mission supports fourteen native workers, three of whom are ordained ministers. We shall give only eleven of the main stations.

1. **Pehuajo.** This is the place where Bros. Hershey and Shank began work in 1919. Bro. and Sister J. W. Shank are located here at present. The membership numbers about 70.

2. **Trenque Lauquen.** This is the second station that was opened in South America. Here is located the largest congregation in the field, with a membership of about 100. The work is being cared for by a native minister, Santiago Battaglia. The mission printery is also located at Trenque Lauquen. Two monthly papers are published, El Camino Verdadero (The True Way), 13,000 copies each month, and La Voz Menonita (The Mennonite Voice), 600 copies, as well as on an average of 4,000 tracts monthly. Bro. Shank, although stationed at Pehuajo, has charge of this work.

3. **Bragado.** The workers here are Bro. and Sister Amos Swartzentruber and Bro. and Sister Nelson Litwiller. The congregation numbers about 40 members. Here is located the Bible School, which is a training school for Christian workers. Here also is the Orphanage. A tract of eighteen acres has been purchased, and the building work which has been going on this year is about completed. This station will become an important center in our South American work.

4. **Santa Rosa.** The church here is also in charge of a native pastor, Albano Luayza. The membership is about 30. This is the station farthest west in the main mission district and the workers reach out to other towns in the same section. There is a large field for work here.

5. **Alberti.** This is the station farthest east, in our mission district. Bro. and Sister Lewis Weber are the missionaries there. This is one of the newer stations, work having been begun there in 1933. The membership is about 20.

6. **Carlos Casares.** This is one of the older stations. Work was started in 1922. The membership is about 90. Many other towns in this district are also reached. In two of them, Quiroga and French, native workers, are stationed. Bro. Barbosa and wife are at the former place, Bro. Gorjon and wife at the latter.

7. **Tres Lomas.** The membership here is about 50. Elsa Shank, daughter of Bro. and Sister J. W. Shank at Pehuajo, is the only North American worker stationed here. Other workers take care of the ministerial work.

8. **America.** Here are stationed Bro. and Sister J. L. Rutt. The church membership is about 25. Other towns in the district are also reached from here.

9. **Madero.** A native worker, Bro. Zagami, had been located here, but the Lord saw fit to call him home in Feburary, 1936. The church there numbers about 35 members. Bro. Shank has pastoral oversight.

10. **Pellegrini.** Here and at Maza, about forty miles to the south, Bro. Pablo Cavadore, native minister, has charge. Both places have small congregations.

11. **Cosquin.** This new station was established in 1935. This is located in the Cordoba Hills about 200 miles northwest of the older mission district. Bro. and Sister D. Parke Lantz are stationed there. They have a large field in which to work. Cosquin is a mountain town and famous as a health resort. Consequently much of the population is transient, which makes it difficult to do permanent work.

For further facts about the work in South America see the Missionary Day Bulletin and the Annual Mission Board Report.

(Continued on page 349)

Educational

EDUCATIONAL CONTRIBUTIONS OF CHRISTOPHER DOCK

By Dorothy H. Byers

Christopher Dock is one of the colorful figures in Mennonite Colonial life. The contributions which "the pious schoolmaster of the Skippack" made toward the development of sound educational principles and standards are well discussed by the author of this sketch.

Fifty years ago the name of Christopher Dock, the pious schoolmaster on the Skippack, was practically unknown to the reading world. His educational contributions which extended from Germantown to Goshenhoper during the eighteenth century had nearly faded. Today any treatise upon pedagogy which should omit recognition of Dock's important labors would be omitting a very important developmental step in the building up of education. His reputation as a leader in educational development in America is quite generally known.

Some time between 1710 and 1714 Dock came to Pennsylvania, attracted, no doubt, by the religious freedom enjoyed here by his brethren of the Mennonite faith.

Of his education and career in Germany little is known, but it is believed that he came to America because of his religious convictions.

Governor Pennypacker thinks that in 1714, Dock opened a school among the Mennonites on the Skippack, in what is now Montgomery County. Here he taught for ten years, after which he took to farming for ten years on a 100-acre tract of land in Salford Township, now known as Montgomery County, which was purchased from the Penns.

"On February 22, 1702, Matthias Van Bebber, a Dutch merchant, who came to Germantown in 1687, secured from Penn by letters patent a tract of land containing about six thousand one hundred and sixty-six acres. This is the famous Bebber's Township which in 1731, became the possession of Hendrick Pannebecker. By deed, dated June 8, 1717, Van Bebber conveyed to seven trustees one hundred acres of this ground, stipulating therein that 'It should be lawful for all and every the inhabitants of the aboves'd Bebbers Township to build a school house, and fence in a sufficient burying place upon and herein granted one hundred acres of land there to have their children and those of their respective families taught and instructed, and to bury their dead.' " These provisions, as Governor Pennypacker points out, are "without precedent in our Annals, and have never been followed elsewhere."

The school was thus provided for, and Dock was appointed to conduct it. It was here that he wrote the "Schul-ordnung" (School Management), **the first professional textbook written in America,** which was not to be published during his lifetime, he holding that it was sinful to do anything for his own praise, credit, or elevation.

Among Dock's pupils was the only son of the great printer to the Germans of Colonial America, Christopher Saur. The methods of Dock so attracted the attention of the elder Saur, who as early as 1749, impressed by the great skill and ability of his son's teacher, urged Dock to write a treatise on his method of organizing and conducting a school. This Saur wished to publish for the guidance of less gifted teachers and of parents, who by knowing how a good school is conducted might better be able to bring up the future children.

This book was to contain the following: How Dock received the children into the school; how he managed various children in different ways; how he treated them kindly and lovingly, that they both feared and loved him and that they loved one another; also how they exchanged letters between the two schools, one at Salford and the other at Skippack, which Dock taught at the same time alternately; how he trained them to maintain silence; the ways in which he used shame as an incentive to teach diligence. All these points were contained in a letter which was written by Christopher Saur to Dielman Kolb, a prominent Mennonite minister, who was one of Dock's best friends. Through the influence of Kolb the modest teacher was led to make a reply to these questions.

In 1750, the manuscript was completed and sent to Saur with the understanding of nonpublication during his lifetime. For nearly a score of years it lay unused. Finally in 1769 some friends succeeded in overcoming the author's scruples and finally got his consent to publish the book.

The divisions which follow are arranged according to the questions which Dock was asked to write upon in connection with methods of teaching he used.

I. How Children Were Received

Dock was very precise and formal in everything that took place in the school throughout each step of the education of his pupils. No matter how trifling the matter appeared it was made just as big a thing as any of the most vital problems. He believed not, as many do today, in learning wholly by experience, but he so planned each step of the day in such a procedure that the child or pupil was not led to make mistakes; these were avoided as much as possible. The child in this school did as the teacher told him and was continuously coaxed to learn with the idea of being rewarded at the completion of the accomplishment.

For instance, here is a quotation taken from the book "Schul-ordnung" which will give a further conception of the way in which the pupil in Dock's school was handled on being received into his school.

"The child was first given a welcome by all children who extended their hands to him. Then he was asked whether he would be diligent and obedient. If he promised this, he was told how to behave, and when he could say his A, B, C's and point to each letter in the alphabet with his index finger, he was put into the Ab. When he reached this class his father owed him a penny, and his mother must fry him two eggs for his diligence, and the same reward was due him with each advance; for instance when he entered the word class. But when he entered the reading class, he (Dock) owed him a present, if he reached the class in the required time and was diligent, the first day this child came to school he received a note saying: 'Diligent, one pence.' This meant that he had been admitted to the school. Then he would ask the child again if he would be diligent and obedient. Answering yes, he was shown his place. If it was a boy, he asked the boys, if a girl he asked who among them would take care of this new child and teach it. According to the extent to which the child was known or its pleasant or unpleasant appearance, more or less children expressed their willingness. If none replied, he asked who would teach this child for a certain time for a bird or writing copy. It was then seldom difficult to get a response."

As can well be seen, this procedure would be out of the question in our present plan of starting the beginning child of today.

In the first place, the rural school teacher would not be permitted to devote as much time to an incoming pupil as this quotation illustrated, and secondly, children have become spoiled in the way of having a large number of luxuries so that the modern teacher could not afford gifts that would satisfy the tastes of the modern child to such an extent that he would be induced to work for the reward.

From this quotation can also be gathered the idea of Froebel's which stresses the education of the rich and poor together; this was probably because of the purchasing of the land from Penn by the Dutch merchant for the erection of the schoolhouse to educate all those who lived in Bebber's Township, now known as Montgomery Township. However, the Lancastrian plan or the monotorial plan with modifications was used at this time by Dock, possibly for the reason of the big attendance.

Throughout the "Schul-ordnung there was little stress upon the education of the upper grade pupils. Dock's idea seemed to be to give the child a good start and then trust that he would find his way with the little guidance given him by his older schoolmates. They seemed to be guided mostly by the Testament readings which they were required to read without error each morning upon arrival at school.

II. Methods of Teaching Subject Matter

Dock's method of teaching, of course, would be out of date were it used in our present system of education. But from his antiquated way of teaching the pupil, the three "R's" as we know them today have developed. This, of course, being the first professional textbook written in America has added greatly to the securing of our efficient methods of

teaching the elementary subjects as they are taught. Those people surely learned from these methods. However, the time element played a big part in determining the progress made. Now it is getting to the point where the average person has a fair education by the time he has reached his sixteenth birthday, usually including one or two years of high school, if he is of average intelligence. In those days a boy or girl only went to school for a few months of the year when he or she could be spared from the work of the farm. When they did go it was to learn to read and write and do some simple arithmetic.

Dock's method of teaching reading was of the old type, namely the A, B, C method. He started the child first with the alphabet and slowly developed it into words which were learned by breaking them into syllables and pronouncing them by the sounds of the letters contained in the syllables. Knowing a certain number of words they were then taught to read sentences. He had no rules, of course, but had a type of memorization idea which he instilled into the child in that when he didn't know the word he was reading, it was told to him by the teacher, and the child proceeded to read. In case he was reading to himself, he figured the word out by syllables. In those days silent reading was unheard of. The children did their reading aloud. This causes slow readers.

The book used after the use of the primer was the Testament. From Dock's religious nature can be gathered the fact that the Testament was much taught, thus developing the religious and moral side of the characters of the pupils.

Spelling was taught in a way in which the word was first pronounced by syllables and spelled accordingly and pronounced. Many words in this method were unknown in meaning to the child. To him they were merely a group of letters, more or less, which he learned to pronounce or spell.

To teach the pupils numbers Dock proceeded in the following fashion: He wrote the numbers up to ten on the blackboard far enough apart that other figures could be put before and back of them. Then he put a zero before the one and explained that this did not increase the number. Then he would erase and add the zero after the one and this made ten. If two ciphers followed it made one hundred, etc. Thus he showed them through all the digits. This done he affixed to the one another one making eleven. But if zero was put between the one's it made 101, but if placed after 110. In a similar way he went through all the digits. When this was done he gave them something to find in the Testament or hymnal with figures and in this way tested their skill. Those who were the speediest or the more rapid workers had the liberty of claiming a reward from him or their home.

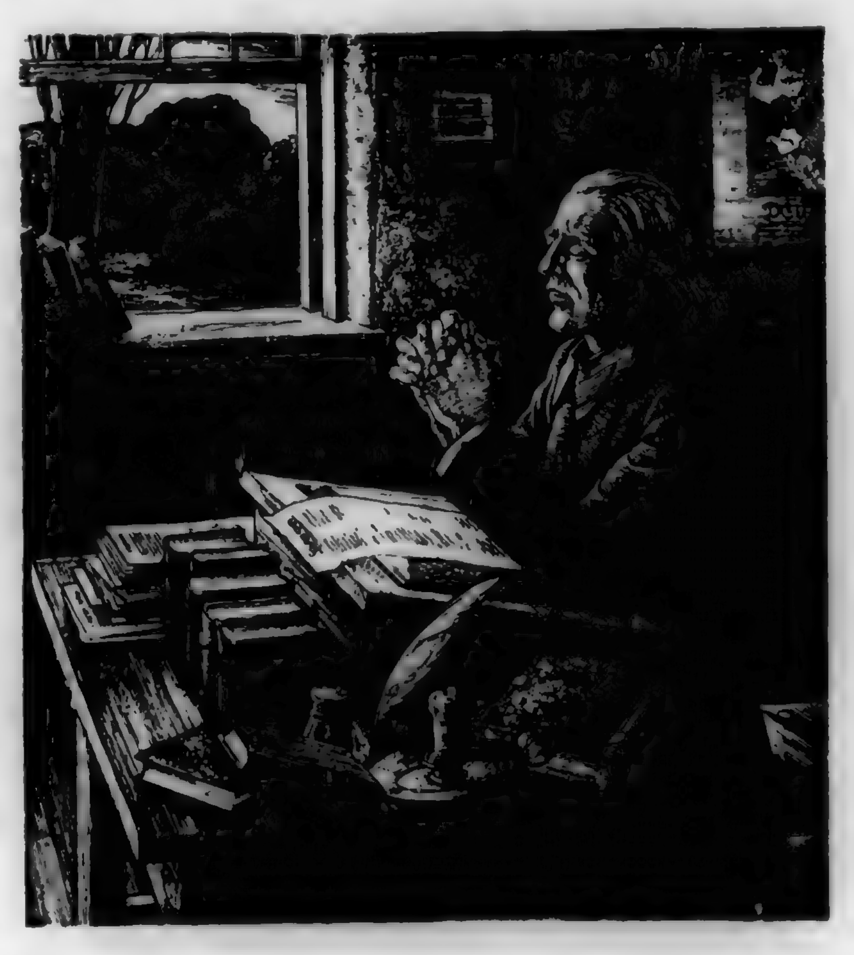
Whether or not Dock carried mathematics farther than addition and subtraction was not mentioned in the textbook.

He had a very clever way of giving his pupils the opportunity of putting into practice their writing abilities by having an exchange of letters between the pupils he taught at Salford and those at Skippack. He had it so arranged that pupils of equal abilities exchanged letters. When one became his correspondent's superior, he wrote to another whom he tried to equal. These letters usually contained a friendly greeting, a short rhyme, or a passage from Scripture, and something of their school exercises, such as their motto for the week and where it was described. Sometimes one would give the other a question to be answered by a passage from Scripture.

All these subjects were taught in a very elementary state, and Dock says his idea was to bring them "to the aim that we have in view to the glory of God and for their own salvation."

III. How Dock Kept Order in His School

Discipline played one of the biggest parts in the schools during the period of 1750. This was due to the large range in age of the pupils, for many boys and girls were in these schools during their late "teens." Between this age, of course, and the first-year children there was naturally a big contrast, which always created difficulties. For this reason it was very important that the schoolmaster should be a good strict disciplinarian. Also the physical conditions, the equipment, etc., were such that there was much disturbance within the schoolroom itself.



"The Pious Schoolmaster of the Skippack"—Drawing by Oliver W. Shenk

Dock shows much discretion in his handling of these many situations. He believed in the old theory of "sparing the rod and spoiling the child."

He used much psychology, then termed common sense, in getting results from the child in a carefully weighed manner. If he heard swearing from a child who naturally didn't know what he was saying, he would explain the evil of the words and their being against God's will, and command him never to use them again. If he was caught again swearing Dock would put him upon the punishment seat, with a yoke on his neck; then he would escape with a few slaps. If the habit continued the offender was punished harder than the time previous and required to read extra verses in the Bible and was given a song or psalm dealing with his mistake to memorize.

As to the matter of lying he traced it to a poison which is still brewing in man since Cain lied when he said, "I know not: Am I my brother's keeper?" To alleviate this he says the only thing to do is to pray to God for help, as children are too ignorant to understand the enormity of the sin of lying.

In the matter of stealing he likewise used discrimination and had rules which eliminated this by not permitting the pupils to borrow unless first consulting with him.

When there were greeds for honor or anything developing into quarrels both offenders were seated on the same bench until they were willing to make up. If not, severe punishment resulted. The latter seldom occurred.

Although Dock relied much on the Testament for his judgment in choosing wisely, he never taught any one catechism; rather he left it entirely up to the parents to administer at home after the children had learned to read well.

In the way of discipline or as Dock termed it "teaching the child to refrain from talking and train them in silence," he thought the best way was to use shame as an incentive to teach diligence.

Discipline in Dock's school seemed to get more attention than the subjects themselves. For instance after he would assign the reading lesson he would move around among the pupils as they sat there reading according to the old method, aloud. This probably was quite a confusion until the lesson was prepared, but after that he went to the front of the room and rapped his rod on the blackboard. As soon as there was silence they were called upon individually to read; in the meantime he would have a monitor stand on a bench where he could see all the recitations. It was his duty to report anyone whom he saw talking, studying aloud or anything that was forbidden, and his full name was taken. After the class was over the names taken by the monitor were forgotten. However, if those whose names had been taken took advantage they were brought to the punishment bench and here given the choice of wearing the yoke or a rap on the hand. Dock said that they almost always took the latter. I doubt much if this would be the choice made today.

In Dock's book he stressed the idea that there could be no set way of handling discipline. In Germany, for instance, the schoolmaster was definitely installed by the government, and the common man could not readily remove him, hence he was in no great danger if he was too hard with the children. In Pennsylvania this depended entirely upon the type of community. Dock says, "Although I freely confess, even if I were thus installed by high authorities I should still feel that the power to be hard with children was given me for their good."

This schoolmaster tried to make the pupils both love and fear him. To this credit he does not take all the honor. He says, "It is to God that I owe all my thanks that besides calling me to the profession he has given me the extreme love of children."

It was a daily custom of Dock's each evening after dismissal to get the roll of his pupils out upon his desk and pray to be forgiven for any act of injustice or of neglect toward any pupil in his school. He also asked that on the morrow God should help him to do the best things for each one.

One evening in 1771 he was found dead at his desk in the posture of prayer.

Conclusion

In conclusion I wish to say that these methods used by Dock, or explained in his book concerning the profession of teaching, were some of the basic steps in the establishment of our present system of education. Like most of the ideas in Colonial America, they were brought to us from the immigrant. Although many of the schoolmasters of this period were probably just as good teachers and disciplinarians, Dock was the first one to give us any record on the methods of teaching used prior to 1750.

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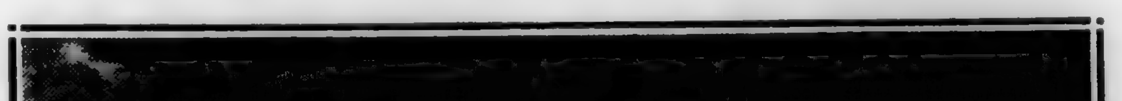
OVER CHARMING GROUND TO MEDEBA, THE HOMELAND OF RUTH

By Anis Charles Haddad

So filled with interest is the country across the Jordan that one quickly becomes an enthusiast regarding it. We enter plain upon plain, which soon opens and so broadly that in every direction it reaches the horizon. This is the Plain of Moab, deep in luxuriant crops of barley and of wheat. As the land lies in long swells the road rises and falls over gentle slopes. The fields, now green with waving grain, barley, and wheat, stretching away in every direction, bespeak a happy and prosperous land. The black tents of the Bedouins stand back from the road, their sides raised to admit the air, for these plains are now bathed in the shimmering heat of spring. The eminences where the ledges break through are crowned here and there by small villages of sun-baked clay houses, Circassian and Bedouin, but the plain bears no habitation other than the black tents.

The spell is delightful. In the midst of cultivation wild flowers grow in profusion. Notes of many birds add to the charm of the scene. Skylarks twitter from the ground as we pass and, flinging themselves high in the air, pour out their gladness in merriest tones. Storks are everywhere! Sedately they walk about the fields in an unending quest for food. Vultures hover above the plain, hawks and falcons quarter the sky, and a dainty quail springs from a cover of wild rye.

Charming as this scene of peace and plenty, our chief interest lies in the historic background of the country. To our right along the border of the high plain, lies Heshbon, where Sihon, king of the Amorites, had his capital. It marked the border between the tribes of Reuben and Gad. These two tribes it seems, wearied with their wilderness wanderings, faltered at the very gates of the Promised Land and asked Moses to be allowed to remain in this fertile plain. One can easily understand their desire, for a more promising prospect for a pastoral and agricultural people could scarcely be conceived. Josh. 13:15-17.



The Famous Mosaic Map of Palestine in Medeba. The Oval Represents Jerusalem and the Snakelike Line the Jordan Flowing into the Dead Sea. All Names Are Marked in Greek of Sixteen Centuries Ago. Many Disputes of Long-lost Sites Were Settled by the Discovery of This Very Valuable Map.

As we pass over the plain of Moab and approach Medeba our thoughts continuously turn to the beautiful pastoral of the Scriptures, the story of Ruth, the Moabitess. How strange it seems to be traversing the land where this inspiring character spent her youth, before the famine drove Elimelech from Bethlehem into the land of Moab, in the hope of finding food for Naomi and their sons. How little will one realize in reading the story in the Scriptures that Ruth, accompanying Naomi as she returned a widow and childless to Judea, could look back from her adopted land across the Dead Sea to the plain of her homeland. As the crow flies it is scarcely more than two score miles from the Plain of Moab to Bethlehem, and in clear skies each is plainly visible from the other!

Medeba stands on rising ground in the middle of a plain where many battles have been fought. The town does not show any remarkable feature with its flat roofs like those of any eastern village. To north of the hill on which the modern town has been built on the old foundations is another on which are some ruins, the outstanding object being a pair of pillars surmounted by an architrave. These pillars are popularly known as "the gallows." Here a sheik is reputed to have administered justice.

The remains of Medeba itself indicate a high state of prosperity in the Roman period, but its history extends centuries farther back. It must have been among the most ancient of the cities of Moab, for it is mentioned with Heshbon and Dibon in the antique poem quoted in Numbers 21:30, before the conquest.

Allotted to Reuben we find it held for a short time by the Ammonites during the reign of David; for it was before the gates of Medeba, on the fine plain, that Joab gained his great victory over them and the combined hordes they had brought to support them, with their 32,000 chariots from Mesopotamia and Syria; in fact, from the whole region between the Jordan and the Euphrates. I Chron. 19. In the time of Isaiah it had again reverted to Moab, along with the other towns in this district. It was also a prosperous place, and never more so than under the rule of the kings of Nabataea, who seemed to have wished to make another center of their dominions farther north.

Owing to the exposed situation, standing on a gentle slope instead of an inaccessible hilltop, Medeba suffered a great deal from the battles that raged around and the sieges that invested her walls. But much of the country is now under cultivation. Tents in every hollow, countless flocks and camels, all bespeak security and mutton and milk in abundance.

The result of so many upheavals is that very little of the old city remains, though the foundations and some fragments of twelve churches are still to be seen with the few pillars that mark the site of the "Street of Columns." The modern town is built on the Acropolis hill. Between this hill and the other to the north, the Street of Columns ran. To the northwest are the remains of one of the city gates and bits of the walls. The northern hill is crowned with ruins. There was once a fine basilica over which the modern Greek church is built that contains the "Mosaic Map." At the other end of the town is the Latin church and hospice, near which was another basilica. The two columns that the villagers have nicknamed "the gallows" were once in the porch of the temple. They are not monoliths, but are composed of three separate pieces. The drum is in two pieces. It is older than the capitals, that are too small and that do not even open with each other, one being Ionic and the other a Byzantine copy of Corinthian. Tribal marks of the Bedouin have been cut on them at some time.

The chief interest centers in the remarkable mosaic map that was only discovered quite recently. What remains of it is on the floor of the Greek church, but unfortunately most of it has been destroyed, owing to the ignorance and carelessness of these who should have treasured it as a unique possession!

Very little is known about the history of mosaic and tessellated pavements, but it is probable that the Greeks took the art from the East after the conquest of Alexander the Great. The great map was only found by an accident. The new Greek church was built during the latter part of last century on the site of a basilica ending with an apse.

During the building of the church and dependancies the mosaic pavement was irreparably injured. According to testimony the great map was practically whole before the new church was built. After its erection part of it was outside the church, and that part which was preserved inside had been cut ruthlessly to admit a pilaster.

When we enter the Greek church we see portions of the floor covered by boards which are removed if we wish to inspect the precious fragment. And who ever visits this modern church without asking that the mosaic be shown to him? We see before us part of the map of Palestine, of which the most interesting portion is the now well-known map of Jerusalem. It shows the Holy City as it was in the days of Justinian, early in the sixth century. It is "Aelia Capitolina" with its walls and gates and a street of columns cutting right through from west to east. The principal buildings are here shown; the most interesting being the Church of the Holy Sepulchre, quite recognizable with its triple doors and its dome. The stones are not artificially colored, they are evidently taken from the neighboring mountains. The walls and buildings are light in color, the thick outline is black, brown, or violet. The names are written in Greek.

The Street of Columns in Medeba led from the north gate in the east wall where there is still the remains of a watchtower. Outside is the reservoir with a flight of steps leading down into what was for long an empty pit, owing to the Bedouins watering their flock there. All the remains of the church of St. Elias, is a bit of wall and a mosaic pavement. An old, partly demolished stairway leads down to the crypt, which also ended in an apse and has a mosaic pavement. The mosaic pavement represents rhombuses in which are gazelles, birds, plants, and fruits.

What was the origin of this extraordinary work? What is its object? To what need or preconceived notion does it correspond? What was the idea in fixing this upon the pavement of the basilica at Medeba, a representation of the Holy Land as faithful and as detailed as the means of the period permitted?

What it is necessary to consider before all is the position of Medeba. I am struck by one fact; it is that Medeba is situated close to Mount Nebo. It was in the Byzantine period the most important town which stood in those regions, where the great memory of Moses still lingered. It was in the immediate neighborhood that the leader of Israel received from Jehovah the order to climb the summit of Pisgah where he was to die, and to contemplate in one supreme vision in all its extent this land of Canaan, the Land of Promise, which he was not himself allowed to enter. Deut. 32:48-52. Might it not be, perhaps, this geographical picture which was virtually unrolled under the eyes of Moses that it was intended to reproduce in the mosaic of the basilica of Medeba? That is to say, in the neighboring town to its memorable scene. Why should they not have had the idea of showing in a realistic way the thing itself that Moses saw, quite close to, if not at the place itself, where he saw it? Nothing was at the time more tempting or more logical.

The curious part of these pavements is that they all appear to be "in situ," but built over with cottages, or left on the floor of houses where they are covered by hay and chaff and dust. The owner will produce water and a brush, and clean pavement, or part of it, so that it can be inspected. He will probably stand there surrounded by the females of the family each armed with a brush or pail of water, intensely amused at the curiosity of the strangers within his gates. One pavement that made a great impression on me was on the floor of a barn. Flowers and fruits and animals were represented in a most decorative manner, and in each corner was a human head.

Medeba calls more than half a day's visit. Among the hovels and the waste places all sorts of interesting things may be found by those who have the time and the understanding to appreciate them. Ruined vaults with round barrel roofs, fragments of lintel stories, of pillars and sculptured capitals, old tanks to hold water, relics of a vanished people. The country round is very pleasant, and there are very many places of interest near by.

Medeba was always a great center of Christianity and the seat of a bishopric. Like all the other cities it fell into ruins after the fall of Rome. It was reinhabited during the latter part of last century. The newcomers settled at first in the caves that abound in the neighborhood, but gradually a new town was built and churches were endowed, which now represents the chief city of the Christians of Trans-Jordan.

Jerusalem, Palestine.

Like fire which burns up all dross and makes pure the gold, so the fires of trials melt the proud heart and purify it until it is humble. T.H.A.

AN INHERITANCE INCORRUPTIBLE

(Continued from page 322)

rain, arms open to receive with joy. The trees trembled with happiness, magnificent in their damp, green dresses. The mother reached into the box, the betrothed young folks, near by, watching with eagerness.

Bedding: Comforters, quilts, sheets, pillow cases, pillows, the old coverlet, blankets, sofa pillows, dishes, many and various kinds, beside the Lowestoft set for Stephen and the old, old glass plate for Rachel.

Silverware, the old pewter set for Mary. Odds and ends, spoons, knives, forks. Books, old, new, and middle-aged. A tenth share of an accumulation of a lifetime. Dresses, aprons, and other garments. They were all sober.

Rachel said, "Grandmother, although dead, yet speaketh."

"And how much she says!" began Mary. "What is her message? By this box and its contents?" Stephen asked. "I've often wondered, What do people tell us by the life they have lived, by what they leave, when they can no longer speak to us?"

"Thrift to begin with. If Mother had not taken care of things she would not have left ten boxes like this to be given to her children," said Mary. "Just little personal effects."

"'Gather up the fragments,' Jesus said, 'that nothing be lost.'" Rachel said, "Look at this quilt with its tiny little pieces. Of course, that really comes under Mother's thrift."

"Industry is revealed by that same quilt. If Grandmother had been lazy or a person to run from house to house she never would have found time to make a quilt like this, with all those tiny pieces and stitches."

"Your turn, Stephen," said Rachel.

"Well, a great amount of patience, for one thing," Stephen replied. "And when I look at the books I can see a great deal about Grandmother. A number are heirlooms, which, whether she read them or not, she took care of. We have here fiction, history, her old, Old Testaments, an old prayer book, old church histories, and old readers. Then the old great-grandfather's Bible." He caressed the book tenderly. "How old! A treasure for very age. From that I get a thought. This book says, 'A good man leaveth an inheritance to his children's children' (Prov. 13:22). That is really what Grandmother's box tells me—she lived according to this Book, and she left each of her children an inheritance; not these material things alone, although they are not to be despised; but her spiritual graces still live on for her children to profit by, if they will."

Mary said, "She left a farm, furniture, cattle, implements, and things like these, but her virtuous, spiritual, helpful life is best of all."

"I wonder if people are not getting away from caring about these things," said Rachel. "When I was teaching I was in a home where there were a number of little boys. They had the most peculiar ball. I looked at it and it was a book," she picked up Stephen's old Bible, "like this, in ruins. The covers were pulled off, the leaves torn. The mother said

(Continued on page 351)

BIBLE STUDY

TABERNACLE STUDIES

LVI. The Feast of Unleavened Bread—Lev. 23:9-14 (Concluded)

By the Bible Study Editor

Eating Unleavened Bread Seven Days

"There shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters" (Ex. 13:7), Deut. 16:8. It appears that not only should there be no leavened bread eaten, but that leaven also should be put away from each home. The present custom of the people of Israel is to purge their homes of all traces of leaven during the time of the feast of unleavened bread as still observed by them. But it was only upon this particular occasion that Israel was obliged to refrain from leaven, and the abstinence continued for the seven days of the feast.

On any other and all other days of the year the people were permitted to eat leavened bread. Leaven was not permitted to be offered upon the altar of burnt offerings. Honey was also prohibited. Lev. 2:11. On the occasion of the offering of the first fruits on the day of Pentecost the people were required to bring to the tabernacle two loaves of leavened bread. These loaves were a part of a wave offering for the Lord and became a portion for the priests to consume. But no offering that was burned upon the altar or that was made as a part of a consecration offering could be baked with leaven. Lev. 2:11; 6:14-18. The question may be asked, Why this distinction in the offerings and in the feasts? The answer may be, that in the feast of unleavened bread the nature of the believer's separation unto God is portrayed, and in the meat offerings, the nature of the holiness of the whole burnt offering is indicated. But in the offering of the first fruits, the nature of our offering to the Lord is implied in the mixture of leaven with the bread of our sacrifice.

The feast of unleavened bread, with the purging out of leaven from the quarters or coasts of Israel is the spirit of our separation unto God. The leaven of a foreign life is purged out. The life of all flesh offerings that were placed on the altar was blood. The oil and the meal that were permitted to be burned on the altar had no life of their own. Leaven was a foreign life in the bread, and honey was the product of a life that was foreign to human life and to the life of the high priest who ministered at the altar of God.

The seven days of separation from leaven would imply that our lives should be wholly separated and constantly separated from the life that is foreign to the life of God and the holiness of God. The instance of the law in this regard is seen in the statement of Moses in Ex. 12:15, 19: "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. . . . Whether he be a stranger, or born in the land." This is the legal aspect of the feast of unleavened bread. It is typical of one of the eternal laws of God. Those who have fellowship with God can have no fellowship with the things of the world or with any of its evils. The life that is separated unto God must be separated from every other life, whether of the flesh or of the devil. Human life is as God created it, and God is desirous of maintaining His original fellowship with man, but the depraved nature of the human family resulting from the fall through disobedience has marred that fellowship, and it cannot be renewed or maintained without a separation from its evils and a return unto the law of God's righteousness.

For seven days there could be no leaven in the habitations of Israel, and for seven days there should be no leavened bread eaten by any one in the congregation of Israel without incurring the penalty of being cut off from the congregation, which penalty implied death, for the soul that sinneth it shall die. The believer is not under the law to abstain from leavened bread. He is under the law of grace as far as his life of faith is concerned, but he is under the law of righteousness, which requires that he constantly separate himself unto the holiness of God and perpetuate that fellowship with Him all the days of his life. The beginning of his life shall be a separation from every sin and the last day should find him continuing in that separation unto God alone.

Purging Out the Old Leaven

It was customary for Israel to use leavened bread except at the time of the feast of unleavened bread. The bakers kneaded the bread, waiting for it to become leavened while they stirred up the oven to great heat. Hosea 7:4. Jesus told the disciples to beware of the leaven of the Pharisees (Matt. 16:6) and of the Sadducees. Matt. 16:11. This was a caution against the doctrines of these sects, rather than a prohibition of the use of their leavened bread. The disciples had forgotten to take bread with them, hence their fear of a reprimand by the Lord. Jesus told the disciples that he had no reference to the leaven of bread. Matt. 16:12. From this we conclude that the loaves which Jesus blessed on two occasions in feeding the multitudes were the usual leavened loaves which the people were accustomed to eat. See context, Matt. 16.

Once every year it became essential for all of the people to purge out the old leaven from their houses and abstain from the use of the leavened bread for seven days. This event occurred in connection with the offering of the Passover lamb, a memorial of their deliverance from Egypt. Without leaven for seven days it is evident that they would bake their bread from new leaven, and the new bread would hence be a new lump. It is not an uncustomary thing for the housewife to change her leaven after a period of continued use of the one source of leavening. The change is usually a grateful one. The old leaven had developed certain undesirable qualities which the new leaven eliminated.

Egypt had developed many traits of character and habits of life among the people of Israel which the Lord desired to eliminate. It was in perfect accord with this separation of His people from the idolatrous land that, having delivered them with a mighty hand, He should also purge them from the leaven of the old Egyptian life. The bread of affliction was a spiritual purge for their souls. Was the Lord concerned as to the kind of bread they should eat? Is the Lord concerned as to what goes into the mouth? He said, "That which goes into the mouth defileth not a man," for such material things are again cast out from the body. But that which proceeds from the heart, that defiles the man. The purging of the leaven was a symbol of the purging of the life.

Throughout Israel's experiences in the wilderness there was a constant purging out of the leaven of Egypt from the life of the people. The people had not more than ended their period of eating their first unleavened bread than they began to desire to return to Egypt, either through fear of the terror of the king, or through fear of starvation in the wilderness. A new leaven they could easily provide, by starting a new ferment with moistened flour. A new life they could easily possess by waiting upon the leadership of Moses and possessing a new trust in the providences of God. At Mount Sinai they were purged from the worship of the calves of Egypt. In the wilderness they were freed from the lust of Egyptian fleshpots. The whole people were purged from the presence of those whose murmuring in the wilderness had betrayed a lack of faith in the Lord, for all those mature in years who came out of Egypt were perished before Israel was permitted to enter the land of promise. There was, then, a continual purging of the spiritual leaven from the people. The annual feast of unleavened bread represented a repeated purging of the souls of those who were keeping their fellowship with the Lord.

After the entrance into the land of Canaan it was also essential for Israel to keep the law of the feast of unleavened bread. For the Lord had given the feast, with the Passover, to be observed when they would arrive in their permanent home. Canaan may have been typical of the heaven or of the perfection of the heavenly life, yet it was a place in which it was as essential to observe the feast of unleavened bread as when they were in the wilderness. On every side the people were surrounded with the idolatry of the nations of Canaan. The temptations to partake of the leaven of their sins seemed more assiduous than those in Egypt. In Egypt the people were located in a land of their own, Goshen, and they were isolated from the Egyptians because of their slavery. They loathed the taskmasters and were united only in one great purpose, escape from their bondage. In Canaan the people were in constant touch with nations whose purpose was to intermingle with them, to form alliances and to maintain friendship. It was under such circumstances that Israel learned to worship the gods of the heathen, to barter with the enemies of God and to intermarry with those whom God had forbidden. The leaven of Canaan was as distasteful to God as the leaven of Egypt.

In later years the wickedness of God's own nation developed to such a degree that the Lord called attention to their leavening influences. It is possible even among God's children to develop such practices of life, ways of worship, and theories of doctrine as may be classed as the leaven of man from which the Lord would desire to purge His people. The Pharisees had developed such leaven. Legality, self-righteousness, formality of worship—this was the leaven of the Pharisees. Among the Sadducees there had developed a materialistic religion which opposed the mystical theories of the Pharisees and put away the idea of angels, spirits, and the resurrection of the body. They retained a great reverence for the law and the ceremonial observance of worship, but they, too, possessed a leaven from which the Lord's disciples should beware.

The early Christian Church had not followed the customs of the law in the observance of sacrifices and feasts. However, the spirit of the law was translated to the experiences of the believers. Paul called upon the Corinthian Church to practice the principle of purging out the leaven in order to be a new lump and to keep the unleavened condition resulting from the sacrificial passover of Christ for us. I Cor. 5.

The Unleavened Feast

We have already noted that the Christian Church was not called upon to fulfill any of the ceremonial law, with offerings and feasts, for the Lord has fulfilled them in His own life and in His own body. He has become our passover, and by so doing He has fulfilled for us the feast of perfect righteousness, and freedom from the leaven which Paul associates with such things as fornication, malice, and wickedness.—I Cor. 5:1-13.

The church is likened to a lump of bread which should be a new lump. The presence of a wicked member in the body is likened to leaven. The wicked character of men is described as malice, wickedness, fornication, covetousness, and extortion, with idolatry, railing, drunkenness. There might be added to this list every form and expression of wickedness and uncleanness, for it is evident that one kind of sin is as evil in the sight of God as any other. The church is in duty bound to keep the body free from the stain of unvirtuous lives. The persistent violation of Christian virtue does not belong to the body of Christ, it matters not what the character of that violation may be. But there is danger of violating the spirit of the Lord's purpose in purging out the old leaven, and thus destroying the whole lump. In the practice of purging the church the Spirit of Christ must also be exercised for it is His body. On the rock of church purging many a body has been destroyed. If all symptoms of unleaven were to be purged out, who would be able to abide as an entirely unleavened member? May there not be found in the body those who are self-righteous and full of bitter criticisms against others. May there not be those who are idolaters and who worship mammon or pleasure more than God? Are there not some who are covetous and spare little for the cause of the Lord, even in time of great need? The railers who hold not their tongues in respect for God's servants and find no good thing, no joy in the service of the Lord, are they not often self-esteemed as unleavened members of the holy body of Christ? Other evils of human nature may be noted as well, and are such counted in as belonging to the unleavened lump? Yet, if such are to be purged out, who is able to remain in the body, the church, which Christ owns as His body, and of which it is said, "We are members of his body, of his flesh, and of his bones" (Eph. 5:30).

If the feast which the believer is to keep with the unleavened bread of sincerity and truth refers only to the Lord's Supper, then it may be possible, within the limits of that occasion, to be free from the various sins enumerated, or from the one sin that is so besetting. But the feast of unleavened bread is to be **kept**, continued; and the purity of the body of Christ is to be maintained during the week of her sojourn on the earth. The defilements of the leaven are to be kept purged from her life and character, for she is a new lump in Him, even as He redeemed her from every sin by His blood. The feast cannot refer to the Lord's Passover and Supper except as an application to this truth of the constant feast of fellowship with the Lord in His holiness.

The church can only be pure as a whole lump as each individual member of the church is pure in himself. The annual purging of the house from the old leaven would imply the repeated purgings in order to maintain a degree of freedom from the leaven. Because Christ is the individual's passover, the individual is responsible to Christ to maintain that freedom from the old leaven which His death has accomplished. The experience of the believer is that of constant casting out of old leaven. Introspection should never be an occasion of joy to any Christian. There may be no occasion of self-censure as far as one may know, but Paul teaches us that self-judgment is as vain as the judgment of others, and that he is not justified on the grounds of self-judgment. I Cor. 4:3, 4. It is possible for the Lord to see in a man what he has not himself discovered. In most of cases introspection will reveal much in one's life which needs to be cast out as leaven. New leaven is constantly forming in the life of each individual. It is like the leaven which was hidden in the meal. It will manifest itself in time, and only by a constant purging can the life be kept in harmony with the redemption brought to us by Christ our passover. By individual purity the whole lump may be kept in unleavened spirit and by the harmonious operation and sympathy of the whole body in the exercise of self-purity may the body be an unleavened lump which may purge out that which is defiling to it as a whole.

The Hidden Leaven

The character of leaven is such that it will remain undeveloped only when it is isolated. In order to accomplish its work in the loaf of bread it destroys a certain percentage of the flour and changes the character of the whole lump. It must have material upon which to operate. If it comes in touch with the flour it will live and grow, and leaven the whole measure. The Lord's parable included three measures of meal. Matt. 13:33.

There were several elements in the parable which correspond with the necessity of keeping the feast of unleavened bread. While it was permissible to use leavened bread among the people, it was not usual to leaven the meal. It was the dough for the bread which was leavened. The element of stealth and evil is apparent in the parable, for the woman took the leaven and **hid** it in the meal. There is a reflection in character to the first woman who hid the leaven in the first age of mankind, for it is the woman who first sinned, then the man. The female is the ritualistic type of sin. The evil and destructive nature of the parable is also indicated in that the leaven was hidden in three measures of meal. And the determined purpose of destruction is still further characterized by the allowing of the leaven to remain until the whole three measures of meal were leavened. The kingdom of heaven and the church, which is the body of Christ, have been and are affected by the sin which dwells in the heart of man. This fact is recognized, and it is dealt with both under the law and in the Gospel of Christ. It is in the purpose of God to save both His kingdom and His church by the provisions of His grace. The leavened loaves of the feast of first fruits are presented to the Lord and accepted by Him as a thank offering. And the Lord by His wisdom is able to save the measures of meal through His providences. Lev. 23:17. While it was not possible to put upon the altar the leaven or the leavened loaves, as was the case of putting on the altar the unleavened bread upon the consecration of the priests (Lev. 8:26-28), it was in the providence of God to present to the altar the leavened loaves of the first fruits, and they were consumed by the priest at the altar.

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THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. B. M. Editor

We have a varied field of thought for the young people during the month. The Juniors, as well as the seniors, may well exercise themselves in the relating of **Choice Bible Stories** which have to do with the work of God among His people in the world. We cannot value too highly the knowledge of these events and the ability to keep them in their place and see the purposes of God in them.

Another thing that should not be neglected is the exercise of our minds on missionary activities and the willingness not only to talk but to do something to forward the same. The Missionary Day should afford an opportunity not only to talk but really to bring contributions that will help some phase of the work. We may well encourage one another and rejoice together in the things we have been permitted to see of God's blessing upon the service of the church.

Thanksgiving is always in order. Thanksgiving Day should be just a good opportunity to give special attention to the praise of God for His mercies and kindnesses. The topic before us should help us to see the importance of thankfulness every day for everything and should produce a thanksgiving year of days in our experience. Let us strive to make this lesson serve to that end.

The Mission in Tanganyika, Africa, is more or less new in the history of our missionary efforts. But the opening of the Gospel in new fields where Christ has not been made known should thrill us with the thought that the hope that the message will keep on spreading is renewed as our brethren reach out in the new fields and find new responses to the Gospel message.

Educational Work is an activity that should never cease while the youth is growing up around us. It is not a question as to the need of education, but a question of keeping the education Christian in every phase. This, too, will require constant vigilance and teaching. When we have succeeded in enlisting the youth of the Church in the great task of upholding the principles of truth, we may take courage that God will use them as the younger generation of boys and girls reach manhood and womanhood.

CHOICE BIBLE STORIES (Jr).—Psa. 78

Topic for November 8

MOTTO

"Tell your children."

MEDITATIONS ON THE TOPIC

I. **Choice Bible Stories.**—The object of this topic is to give the boys and girls an opportunity to exercise their knowledge of Bible stories and learn to tell them well and bring out the great teachings connected with them. The stories suggested by the Outline Study do not necessarily need to be used entire. We have suggested a list following a historical sequence. Some of these are general, for example, **The Story of the Kings of Israel.** This and the one following may be divided into numerous stories of the various kings and prophets. It is only suggestive and will necessarily need the intelligent selection of some one to decide what stories are to be prepared and given by the meeting.

It may be noted from the text of Psalm 78 and numerous references that God values the Bible story for the coming generations. We shall find it the part of wisdom to take note of God's suggested methods of teaching if we would make the greatest success of our service to the rising generation. One of the sad features of modern life is the neglect of the stories of the Bible. We find many who have grown to maturity who could not tell whether a given story is from the Bible, or being from the Bible, is told correctly, without additions or subtractions or perversions. The writer has been somewhat disturbed by picking up a Bible story book of well-told stories, and finding in it, to add attractiveness, touches to the stories which the Word of God would not justify. Some of our Sunday-school teachers may well consider whether they shall sacrifice the child's mind for accuracy and truth upon the altar of holding their attention for the time being with the inventions of our own minds which shows their own ignorance of the truth the Bible teaches.

II. **Suggestions for Junior Programs.**—As has been suggested in the Suggestive Assignments for Juniors, the children may be assigned the preparation of a Bible story. It would be well to have some of these stories written by such as can write out their thoughts, impressing that every story be checked up with the Scriptures to prove the accuracy and the truth of what is told. In this way some older person may also be able to check up on the truth brought out in the story to see that the Juniors have the right conception of what the Bible designs to teach in it.

OUTLINE STUDY

I. **Some Representative Stories of the Bible.**

1. The story of the creation of all things.
2. The story of the Garden of Eden.
3. The story of Cain and Abel.
4. The story of the Flood.
5. The story of the Tower of Babel.
6. The story of Abraham.
7. The story of Isaac.
8. The story of Jacob.
9. The story of Joseph.
10. The story of Moses.
11. The story of Joshua.
12. The story of Samuel.
13. The story of the kings of Israel.
14. The story of the prophets of Israel.
15. The story of Jesus.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Tell."**
2. Let each child prepare a Bible story to be told either orally or to be read, or to have the manuscript handed in for inspection.
3. Make the theme of Psa. 78:7, 8, the aim of these Bible stories, letting their rehearsal become a means of magnifying the Lord that He may receive due praises as indicated in Psa. 78:4.

For Seniors.

1. The Importance of Knowing Bible History.
2. Making the Proper Use of the Records of God's Works.

PERSONAL THOUGHT

Do I see in the stories of the Bible "the praises of the Lord"?

SEED THOUGHTS

"And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy son's sons; Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children" (Deut. 4:8-10).

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:14, 15).

"There's a dear and precious Book,
  Tho' it's worn and faded now,
Which recalls those happy days of long ago;
  When I stood at Mother's knee,
With her hand upon my brow
And I heard her voice in gentle tones and low.

"As she read those stories o'er,
  Of those mighty men of old,
Of Joseph and of Daniel and their trials;
  Of little David bold,
Who became a king at last;
Of Satan with his many wicked wiles.

"Then she read of Jesus' love,
  As He blest the children dear,
How He suffered, bled, and died upon the tree;
  Of His heavy load of care,
Then she dried my flowing tears
With her kisses as she said it was for me.

"Well, those days are past and gone,
  But their memory lingers still,
And the dear old book each day has been my guide;
  And I seek to do His will,
As my mother taught me then,
And ever in my heart His words abide."

—M. D. Williams.

MISSIONARY DAY.—Acts 1:8; Matt. 9:35-38; Acts 13:1-4; II Cor. 9:6-15

Topic for November 15

MOTTO

"Ye shall be witnesses unto me."

MEDITATIONS ON THE TOPIC

I. **Witnesses unto Jesus Christ.**—This is the great task which Jesus left for the disciples to do. They had been with Him in His earthly ministry. They had gone out at His command and told the news of the kingdom of God being at hand. But they did not understand all of the meaning of what they announced. After the resurrection they still inquire what the plans are about the kingdom of Israel. But Jesus has a different program for them which they will understand when they have received the power of the Holy Ghost.

The important thing to be engaged in is not the study of times and seasons which are in the power of God, but to witness for Jesus that the whole world, "Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" may have the opportunity to know the way of salvation from sin and be made heirs of the kingdom of God. This is the task that is yet the work of the Church of Jesus Christ. "This gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come" (Matt. 24:14).

How shall we have a share in this great task? We need to receive the gospel message ourselves. We need to have a clear vision of the Master's will for the whole world. We need to know what place we can fill in the great task of witnessing and how we may be used to forward the work of witnessing in the lands beyond our horizon, where they yet have not heard. And there are people nearer us who need the light of our testimony for Jesus that they may become vital factors also in the great task of evangelization. Then let us go, let us pray, let us send, let us give till the utmost part of the earth has received the glad tidings of salvation.

II. **The Text. Acts 1:8** has been discussed in the Meditation.

III. **Suggestions** for Junior and Senior Programs have been arranged by the General Sunday School Committee. They appear below.

YOUNG PEOPLE'S MEETING PROGRAM

Sunday Evening, November 15, 1936

Songs.—Use appropriate songs from the books ordinarily used.

Scripture Lesson.—Acts 1:8; Matt. 9:35-38; Acts 13:1-4; II Cor. 9:6-15.

Themes.—Witnessing for Christ; Laborers in His Harvest.

Suggestive Topics:

1. The Church That Sends Forth Laborers, Acts 13:1-4.
2. The Individual's Responsibility as a Witness.
3. Opportunities for Young People in the Lord's Work.
4. Effective Methods for Bringing in the Lost and Holding Them for the Church.
5. Growth of Our Mission Work in India, South America, Africa, and the Homeland during the Past Year.
6. Essay, "Giving, Praying, Going, Witnessing."

Note.—See the Annual Mission Board Report and recent issues of the Mission Supplement for special missionary information. See also, November Monitor, Youth's Christian Companion for Oct. 25, and Words of Cheer for Nov. 8.

JUNIOR YOUNG PEOPLE'S MEETING PROGRAM

Sunday Evening, November 15, 1936

Theme.—Working for Jesus.

Songs.—Select songs appropriate for Missionary Day from the book regularly used.

Scripture Reading.—Matthew 9:35-38.

Prayer.

YOUNG PEOPLE'S BIBLE MEETING TOPICS FOR 1937

January

3. The Way of Success.—Josh. 1:1-10; Psa. 1.
10. Noble-hearted Young People—Joseph (Jr.). Gen. 37.
17. The Nature of God—Personality, Eternity, Immensity.—Jer. 10:10-16; Psa. 90:1, 2; I Kings 8:27; Acts 17:27, 28.
24. The Missionary Message.—Acts 17:22-31.
31. The Grace of Giving.—II Cor. 8:1-12, 9:1-9.

February

7. Worship in Song.—Psa. 100.
14. Noble-hearted Young People—Ruth (Jr.). Ruth 1.
21. The Nature of God—Omnipresence, Omniscience, Omnipotence.—Psa. 139; Isa. 40:12-31.
28. Our Charitable Institutions.—Acts 6:1-7; I Tim. 6:17-19.

March

7. The Missionary Messenger.—II Tim. 3:10-4:8.
14. Noble-hearted Young People — Samuel (Jr.).—I Sam. 3.
21. The Nature of God—Truth, Holiness, Faithfulness.—Psa. 89:1-15; Isa. 6:1-8.
28. Risen with Christ.—Col. 2:9-15; 3:1-17.

April

4. The Christian Conscience.—II Cor. 1:12-24.
11. Noble-hearted Young People—The Jewish Maiden (Jr.).—II Kings 5.
18. The Nature of God—Love and Justice.—I Jno. 4:7-21; Psa. 9:1-10; Rom. 11:30-36.
25. In the Secret Place.—Psa. 91.

May

2. Noble-hearted Young People—David (Jr.). I Sam. 16.

The Ascension of Our Lord.—Acts 1:1-11; Luke 24:50-53.

16. The Coming of the Holy Spirit.—Acts 2:1-40.
23. God's Ministering Spirits.—Psa. 91; Heb. 1:4-14.
30. Missionary Methods.—Luke 19:1-10; Acts 8:4-25.

June

6. Seeking First the Kingdom of God.—Matt. 6:19-34.
13. Noble-hearted Young People—Daniel (Jr.). Dan. 1:3-20.
20. God's Revelation to Man.—Dan. 2:16-23; Heb. 1:1-14.
27. The Christian Home.—Eph. 5:22-6:9.

July

4. The Way of Peace.—Luke 1:67-79; Rom. 8:1-6; I Cor. 13:4-8.
11. Christian Virtues—Self-denial (Jr.).—Luke 9:23-26; Rom. 14:15-21.
18. Conformity to Christ.—Phil. 1:27-2:8.
25. Beholding the Field—Foreign.—Jno. 4:27-38.

August

1. The Value of a Christian Education.—II Tim. 1:1-6; 3:14-17.
8. Christian Virtues—Kindness (Jr.).—Luke 10:29-37; Col. 3:12-14.
15. Praise for Harvest Bounties.—Psa. 104.
22. Purpose of the Christian Ordinances.—I Cor. 11; Matt. 28:19, 20.
29. Sins Against the Body.—I Cor. 6:13-18; Prov. 23:20-35.

September

5. Glorifying God in Our Bodies.—Rom. 12:1-3; 6:12-14; I Cor. 6:19, 20.
12. Christian Virtues—Loyalty (Jr.).—Luke 14:25-33; I Cor. 12:12-27.
19. The Church—A Spiritual Building.—I Pet. 2:5-8; Eph. 2:20-22.
26. Beholding the Field—Cities.—Luke 9:1-6; Jonah 3:1-10.

October

3. Book Study.—I Jno. 1.
10. Book Study.—I Jno. 2.
17. Book Study.—I Jno. 3.
24. Book Study.—I Jno. 4.
31. Book Study.—I Jno. 5.

November

7. The Church—A Loving Household.—Heb. 3:1-6; Eph. 5:23-32.
14. Christian Virtues—Purity (Jr.).—II Tim. 2:16-26.
21. Missionary Day.—Acts 14:21-27.
28. The Sin of Ingratitude.—Deut. 32:1-15.

December

5. Beholding the Field—Rural.—Rom. 10:6-15.
12. Christian Virtues—Sobriety (Jr.).—Titus 2.
19. The Church—Her Glorious Destiny.—Eph. 1:3-23.
26. God's Gift in the Fullness of the Times.—Gal. 4:1-7; Heb. 1:1-4.

Suggestive Assignments:

1. How We May Work for Jesus in the Home.
2. How We May Work for Jesus in the Church and Sunday School.
3. Working for Jesus with Our Quarters and Savings Boxes.
4. Let the ones who took Quarters tell experiences they had with their Missionary quarters.

Recitations.—It might be well to assign a number of recitations for the Junior Young People to give some time during the program. Suitable material for this use will be found in this issue of the Words of Cheer and October 25, 1936, issue of The Youth's Christian Companion.

Close the Meeting with appropriate songs and special prayer that the Juniors may be faithful workers for Jesus.

IN EVERYTHING GIVE THANKS

Topic for November 22

MOTTO

"Be thankful unto him, and bless his name."

MEDITATIONS ON THE TOPIC

I. **Thanksgiving for All.**—God's gifts to us are innumerable. We cannot think of them all neither could we name them. But we can remember that everything comes from the all-wise and loving hand of God, and we can express our thanks to Him at the remembrance of His blessings. It will help us greatly to increase our appreciation for all His benefits if we sometimes think of all that we can and name them over and consider how great the blessing is to us and to all creatures under God's care.

An understanding of temporal gifts in the light of spiritual gifts will give real illumination to our hearts. Many who do not learn to appreciate God in their lives and do not have gratitude for what they receive cannot understand how a privation or painful experience could be a blessing in disguise. As we learn this twofold means of spiritual blessing, we have a deeper understanding of life and get to a spiritual condition in which we are able to give thanks in everything. We thank Him for the joys of life. We thank Him for the sorrows of life. We thank Him for the pleasure and for the pain. The bright things, as well as the dark things when properly received and profited by, will fill our hearts with blessing, and we shall be able to rejoice in the Lord alway.

II. **The Text. — Psa. 113.** — This Psalm gives suggestions why the Lord is to be praised, and a meditation on these things should fill us with thanksgiving.

I Thess. 5:18.—This passage gives the suggestion of why we give thanks in everything. God desires it of His creation that they receive everything as from His bounty and receive it in the spirit of thanksgiving.

III. **Suggestions for Junior Programs.**—Let the boys and girls meditate upon the benefits they receive from God. Make a list from their suggestions and show how these things are the kind thoughts of God for our happiness. Let some of the boys and girls take up certain of these blessings and show just what they mean to us and how we would be sad without them. The best way to kindle appreciation is to think of those who do not have or to think of how we should feel without the blessings which He has given us.

How we may show our thanks is always a work which as thankful people we try to learn and to do. We may show it by words of gratitude. We may show it by deeds of unselfish sharing with those who do not have. We may show it most of all by a devoted and obedient life toward God and His words of command.

OUTLINE STUDY

I. Classes of Things for Thanksgiving.

1. Things temporal.—Acts 14:17; Psa. 104:10-15; 107:2-7, 41, 42.
2. Things spiritual.—Col. 1:9-14; Phil. 1:3-7.
3. Things distressing to the flesh.—Phil. 1:12-20; 4:11-13; I Pet. 1:6-9.
4. Heavenly riches.—I Pet. 1:3, 4; Rev. 21:8.
5. Heavenly fellowship.—Heb. 12:22-24; Eph. 2:4-7.
6. Spiritual knowledge.—Eph. 3:16-19; I Cor. 2:9-12.
7. Christian service.—I Tim. 1:12, 13.
8. All things, which He makes, work together for good to His own.—Rom. 8:28.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Thanks,"** etc.
2. All His Benefits.
   - a. My life.
   - b. My food and drink.
   - c. My home and friends.
   - d. My Lord and Savior.
   - e. My talents.
   - f. My Church and her workers.
   - g. My Sunday school and her teachers.
   - h. My country and its privileges.
3. Giving Thanks for All Things.
4. Ways of Showing My Thankfulness.

For Seniors.

1. Recognizing the Blessings of God.
2. Kinds of Blessings He Gives.
3. The Duty and Privilege of Thanksgiving.

PERSONAL THOUGHT

Help us, Lord, to see more and more of Thy goodness and teach us to show our gratitude in ways that bring honor to Thee.

SEED THOUGHTS

Gratitude is not only the memory but the homage of the heart—rendered to God for His goodness.—N. P. Willis.

He enjoys much who is thankful for little; a grateful mind is both a great and happy mind.—Secker.

Gratitude to God makes even a temporal blessing a taste of heaven.—Romaine.

Our thanks should be as fervent for mercies received, as our petitions for mercies sought. —C. Simmons.

OUR MISSION IN TANGANYIKA, AFRICA.—Psa. 72

Topic for November 29

MOTTO

"Let the whole earth be filled with his glory."

MEDITATIONS ON THE TOPIC

I. **Our Mission Efforts in Africa.**—We cannot account for the neglect of those who have lived in the past. God has convicted us of the neglect of our own opportunities and of the spirit of slumber that comes to us when we give ourselves over to ease and luxury for the present life, while thousands of our fellow men for whom Christ died have not yet found it out. We rejoice that a work has been begun by our own church in the darkened land of Africa. We are glad that those upon whom the task has been laid to go forth have obeyed and are serving the people of Africa. God has shown His favor toward the work in blessing the word spoken and giving precious souls. Shall we who are delicately nourished in America withhold ourselves from hardships when our suffering would be fruitful in leading many souls into the kingdom of God. The shining of the life of the black man of Africa is just as beautiful and just as precious in the sight of God as that of any other color or race.

We need to pray to the end that the work begun may go forward with that energy with which God would have it go forth and that not only the needed missionaries may be sent to make the work efficient, but that the service there may speedily raise up the black man to evangelize his own race and establish those who accept the grace of God. "Ethiopia shall soon stretch out her hands unto God" (Psa. 68:31). This has been the experience of missionaries of the past and we trust that those who are there will have the experience of the fulfillment of the prophecy.

II. **The Text.—Psa. 72.**—This psalm speaks of the offspring of David as the Ruler who shall receive the homage of all nations and in whom all nations shall be blessed and whom all nations shall call blessed. Jesus Christ is the only one who fulfills the description and is worthy to receive such honors.

III. **Suggestions for Junior Programs.**—There will necessarily have to be some attentive reading of the reports that are coming from our missionaries in Africa if we are to have ready information concerning our work there. In the outline Study we have named some stations. These will need to be added to as we keep up with the work which our missionaries are endeavoring to do. The kind of service does not differ so much from the work done in other missions among other people. Only each class or race of people has peculiar characteristics of its own, and the Spirit directs the workers in what manner the message may be presented to be the most effectual. Take the Suggestive Assignments for Juniors and adapt the subjects to the needs of the boys and girls.

OUTLINE STUDY

I. Stations Opened.

1. Shirati Station, Musoma.
2. Bukiroba.

II. Kinds of Work.

1. Preaching.
2. Sunday school.
3. Personal and evangelistic.
4. Medical.
5. Industrial.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Saviour."**
2. Helping the People of Africa.
   - a. By praying.
   - b. By giving.
   - c. By sending or going.
3. A Sunday School in Africa.
4. A Class Learning to Sew.
5. Little African Children Learn of Jesus.
6. The African Church.

For Seniors.

1. The Stations in Africa.
2. Opportunities of the Mission in Africa.
3. The Present Progress of the Work.

PERSONAL THOUGHT

God give us strength to use the opportunities of our day in reaching more souls with the Gospel message.

"What can you do to help us? Keep on praying for us in definite terms and claim blessings. These open doors are for your encouragement and establishing of stronger faith, together with continued availing prayer."—E. Stauffer.

"I do not ask to see the way,
My feet shall have to tread,
But only that my soul may feast
Upon the living bread.
'Tis better far to walk with Him
By faith close to His side,
I may not know the way I go,
But oh, I know my Guide."—Selected.

KEEPING OUR EDUCATION CHRISTIAN.—II Cor. 10:1-10

Topic for December 6

MOTTO

"Every thought to the obedience of Christ."

MEDITATIONS ON THE TOPIC

I. **Christian Education Maintained** by the individual and the Church is a very important work. The problem of keeping our education Christian is a real problem. Many forces are at work to overthrow such an ideal. Our day schools are under the control of the state. As such they may be conducted by people whose standards are worldly rather than Christian. The textbooks are often tainted by opinions and ideals of men and women who are not thoroughly Christian in their thought life. False views of life and contradictions to a Christian standard are fostered by textbook writers, especially of the historical and literary type.

In our church schools there must be a constant vigilance kept over the teaching force that those especially who have gained their education in secular or even religious schools have come out untainted with false ideals, and that the literature that is more or less accessible to our student body may be so safeguarded by the impartation of true thoughts that the student will naturally cast away the false when he meets it.

There can be no Christian Education maintained that does not make the Bible a strong factor in the thought life of both teachers and pupils. We can never be forearmed against error or even against erroneous interpretation of Scripture unless we are constant readers of the Word with an open mind and heart, seeking alone the will of the Lord. "If any man will do his will, he shall know of the doctrine, whether it be of God." On similar principles we might say that we must have a will to do God's will if we would keep our education Christian.

II. **The Text.—II Cor. 10:1-10.**—This passage draws a contrast between the spiritual and the fleshly warfare. The theme is not exactly on education but can be applied to the work of education. Education after the flesh and after the Spirit are at opposites. Spiritual weapons are needed to keep the thoughts and imaginations that seek to militate against Christ in their place of debasement. Carnal forces are the pride of fleshly thoughts, but spiritual forces are the power of true Christian learning.

III. **Suggestions for Junior Programs.**—The Juniors are mostly in the common schools, but they will have their tests to stand for the reality of the Christian profession as they come in contact with many who do not live for Christ. It is well to bring the issues that will confront them before them in a practical way, so that they can clearly see the path of Christian duty at school. It is not enough to know what we ought to do, but to know how to live before God that we may have the strength to do the duties we know ought to be done. A use of the suggestions in the Outline for Juniors will enable you to bring out the necessary points.

OUTLINE STUDY

I. By Maintaining Christian Standards.

1. **Of Christian motives for an occupation in life.—Matt. 6:33.**
2. **Of courses taught to further Christian motives.—Col. 3:17.**
3. **Of teachers exemplifying Christian teaching.—Tit. 2:7, 8.**
4. **Of boards and directors acting upon Christian principles.—Luke 16:10-12.**
5. **Of churches who continue in the faith. —Eph. 4:1-16.**

(Continued on page 351)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

THE CHRISTIAN WARFARE. Acts 19; Ephesians 6:10-20

Lesson for November 8, 1936

Golden Text.—Finally, my brethren, be strong in the Lord, and in the power of his might.—Eph. 6:10.

Acts 19:1-7. A safe rule of life is to walk in the light as far as it has been given to you, and you can be assured that in His own time and way the Lord will reveal more to you. Jno. 17:17; Phil. 3:15. Apollos had been preaching the truth as he knew it, but the Lord sent Aquila and Priscilla into his life who taught him the way of the Lord more perfectly. From then on he preached the fuller truths that had been made known to him. In the dimness he had made a dozen converts in Ephesus. Paul met these and led them into the fullness of the blessing of the Gospel of Christ. Christians do not walk in darkness, but it is also true that many do not walk where the full light shineth. This is our privilege. A good question to ask myself is, "Wherein am I still walking in the shadows?"

Verses 8-12. Ephesus was the site of the Temple of Diana (v. 35) and as such was one of the most difficult fields for preaching the Gospel in that age. Not only in times of physical weakness, but in every other condition of life, God's promise, "My grace is sufficient for thee," holds good. Special miracles were performed by the apostle here, special grace in preaching was given, and when he was no longer welcome in the synagogue, the schoolroom of Tyrannus was given him as the place of meeting all inquirers so that in the space of two years all in Asia had heard the Word. The Lord works **with** His messengers.

Verses 13-20. Counterfeits attest the worth of the genuine. If Paul's work had been doubtful the seven sons of Sceva would not have tried to imitate him. If there were no such thing as healing of diseases and casting out of devils by the power of God, we would have no imitators in modern exorcists. While shams and counterfeits attest the value of the true, it is sad that many resort to them to the neglect of the real. Rather let us lean on God alone that He may get all the glory and be magnified.

Verses 21-41. Many students question the wisdom of Paul's going to Jerusalem. I do not. I believe by these Scriptures that the Spirit led Paul to this course in order that the Gospel might be furthered by his bonds. Phil. 1:12. The effectiveness of Paul's work is not only proved by his having imitators, but also by the fact that the factory that turned out models of Diana was no longer getting any orders. When you hit the source of a man's financial income you will arouse his opposition. And people will do almost anything for money. Alexander the Jew apparently was in the idol-making business too. And here in America, the love of money is the prime incentive to Sabbath breaking, the printing of salacious literature, the liquor business, the theater, the dens of vice, etc. Take away the profit from sin to its promoters, and much of the opposition to the church would disappear.

Eph. 6:10-20. If our enemies were flesh and blood and we had something tangible to resist the battle would be comparatively easy. Flesh could resist flesh, and blood could strive against blood; but our enemy is spiritual, so we need a spiritual armor to resist and overcome it. Wrong is on the throne in this old world. The influence of those in seats of authority is such as to create a spirit of opposition to the truth. Those who have been seated in the heavenly (exalted) places in government have persistently continued to glorify war; those who have been sitting in the exalted places in society have persistently labored to create an atmosphere socially favorable to the use of strong drink, gambling, profanity, and looseness in moral relations; those sitting in the seats of the mighty educationally have been casting doubts against the faith to the extent that young men going to school to learn to preach the Gospel often find after they have been there for some time that they have no Gospel left to preach. This spirit of unbelief, cynicism, irreverence, ungodliness, love of pleasure, love of physical indulgence, lust of war, etc., is abroad today throughout the world. The very atmosphere is saturated with it. How can I keep it out of my life and out of the church? How can I rescue others from such deadly miasma? Only by putting on the whole armor of God, and parrying blow by blow with the Sword of the Spirit in the power of the Spirit.

THE HEROISM OF CHRISTIAN FAITH.—Acts 21:12 to 23:30; Romans 9:1-5

Lesson for November 15, 1936

Golden Text.—Greater love hath no man than this, that a man lay down his life for his friends.—John 15:13.

Chapter 20:23; 21:11. At the time of Paul's conversion the Lord told Ananias that he would show Paul what great things he was to suffer for His name's sake. Throughout his long years of service the Lord revealed to Paul again and again the dangers that were ahead of him. This revelation was not for the purpose of warning that he might escape but that he might be prepared for the trial when it came. Paul wanted to finish his course with joy, and he knew that no man could do so who would allow himself to be swerved from his course by untoward circumstances.

Chapter 21:12-14. You can arm a coward ever so well, yet his legs will carry him away from the battle front. But the man of the heroic heart will stand by the post of duty though all his friends beseech him to flee to a place of safety. It was a good thing that Paul's friends at last were willing to let the Lord have His way with the Apostle.

Verses 15-26. Apparently the church folks at Jerusalem, as well as the remaining Jews, had heard things about Paul, largely false, that caused them to lose what little love they had for him. The elders at Jerusalem could have told the brotherhood differently. I wonder why they didn't. And then I wonder why none of the elders appeared at Paul's trial to explain what Paul was doing at the time when the Asiatic Jews found him in the Temple and started a riot with the intent to kill him. I believe that Paul would have gone to their defense. Self-preservation is said to be the first law of nature, and it is so easy in times of stress and danger for everybody to look out for himself. The percentage of persons in the church or out who have the heroic heart is pitiably small, but, thank God, there have been heroes of faith in every generation, and they are the glory of the church. Paul's willingness to go into the Temple and purify himself with other brethren who had fulfilled a vow (chap. 18:18) showed his deep respect for the faith of the fathers, and a willingness to become all things to all men that by all means he might be able to save some. Paul had taken a vow long before he came to Jerusalem, and it was the proper thing to complete the purification in the Temple at the first opportunity, and there he had opportunity to show to all the Jews his deep respect for all that God had given by Moses and the prophets.

Verses 27-40. When you do not like me you will put an evil construction upon whatsoever you find me doing. These men who started the riot had seen Paul with an Ephesian by the name of Trophimus on the streets of the city. Now Paul is in the Temple precincts where no Gentile was allowed to enter. Had these men loved Paul, they would have wondered what had become of his Gentile friend. But hating him, they at once rushed to the conclusion that he had taken the Gentile into the temple to its defilement. Love thinketh no evil. The man who can keep an even balance in a mob is a rarity. Paul did so, and his perfect self-control silenced the howling mob. Never become a part of the mob, or you will act as senselessly as they will.

Chapter 22:1-30. Was this giving of his life experience to the mob at this time a casting of pearls before swine? It looks much like it, yet who can tell of the numberless souls who have been encouraged to give their testimony under any and all circumstances through the generations since then by this act of Paul's? Never be ashamed to speak for your Lord, though you be neither a Stephen nor a Paul. I am a citizen of the U. S. A. As such I have a right to its protection and to trial by my peers in case I am accused of wrongdoing.

Chapter 23:1-35. Impartial justice can never be given by a prejudiced court. It is a sad commentary on human nature that these Jews who had been carefully taught the Scriptures from childhood should show less justice than the heathen. No wonder the Master said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven."

Romans 9:1-5. Love never talks of the suffering it endures for others. It endureth all things. It is ever willing and anxious to do more, and if it could it would snatch all suffering and ill from others and bear it alone. So did the Lord, and so did Paul insofar as he could. How do we?

AN AMBASSADOR IN CHAINS.—Acts 25:1-12; 28:16-31; Romans 5:1-11; Philippians 1:12-14; 4:22

Lesson for November 22, 1936

Golden Text.—I can do all things through Christ which strengtheneth me.—Phil. 4:13.

Acts 25:1-12. "All things work together for good to them that love God." Paul had written those words to the Romans and probably often used them in his public addresses. In this lesson we are to find that even adversity has its blessed uses.

Long before the days of Felix, the wise man said, "A gift in the hand perverteth judgment." In the case of Felix, Paul's failure to put the gift in the hand prevented judgment. Would Paul have been justified in bribing his judge, especially as the judge repeatedly gave the hint that he would be open to an offer, and Paul knew that he was innocent? The payment of fines is a confession of guilt, and a bribe is a tacit acknowledgment that unfair means are permitted to gain your end. If I have a right to offer a bribe to get justice, others have a right to offer bribes to escape justice. Better to be in jail than to get out unfairly. As at Philippi Paul would not go out until he was vindicated.

Acts 28:16-31. When Paul arrived at Rome he was a prisoner without a charge against him. Due to the fact that he was known to have no criminal characteristics he was never treated as were the other prisoners. After his arrival he was allowed to live in his own hired house, under the protection of Rome, unhindered in preaching the Gospel to any and all who came to him. Then people were so hungry to know the way that they sought out Paul; today people are generally so indifferent that they will not even listen though you go to them. The church is the kingdom of God or the kingdom of heaven on earth. Its head is the Lord Jesus Christ. Its citizens are those who by faith have forsaken the world and been translated into the kingdom of His dear Son. Paul in preaching and teaching expounded, testified, and persuaded. But not all believed. Why?

Romans 5:1-11. Mankind in their natural state are children of wrath, and the way of peace they know not. This is the sum of Paul's argument in the first three chapters of Romans. In Romans 4 we have the place of faith in the justification of the believer. In this chapter we have that which follows justifying faith—peace with God and access to the Father through the Lord Jesus Christ, and expectation of future glory which causes great joy where formerly dwelt dark despair.

But we do not only glory in that which is to be, we glory in that which is now. We have a foretaste of heaven here. But the Christian glories in strange things. Tribulation is one of them. And why does he glory in tribulation? Because of what it does. The word comes from the Latin "tribulum", a flail and signifies that which together with the wind, storms of earth, is used to separate the chaff from the wheat. Its benefits are progressive and cumulative: patience, experience, hope, love. The greatest love that man has is revealed in a willingness to die for his friends. Christ's love transcends that in this that He was willing to die for his enemies. If He was willing to die even for His enemies, be assured that He will not forget his friends. We who have received the atonement, and thereby have been reconciled to God, and in the end shall be saved from the wrath to come through Him—our names are written in His hands, and He will never forget us.

Philippians 1:12-14. I once heard an ensign in the Salvation Army telling that he had been sentenced to the rock pile for ten days because he had preached on the street. But the officer in charge of the rock pile allowed him fifteen minutes of each hour to preach to the other prisoners and during those ten days thirty prisoners were converted. This was Paul's experience in miniature. Paul did not only have a chance to preach to fellow prisoners but to judges, governors, and the rulers of the earth. God's ways are not our ways, and the wisest of men would not know what to do that would work out for the greatest good. But God knows, and our best plan is to let God plan and direct our lives. Better to be a prisoner in the will of the Lord than a freeman doing my own. My consecration to the cause will have its effects, often unknown to me upon others, for the deepening of their spiritual life and the increasing of their activities. Paul's example has been a holy provocation to live and do and die for Christ through the years unto this very day.

"In order to lend the greatest possible help to others we must sacrifice a bit ourselves."

CHRISTIAN BROTHERHOOD.—The Epistle to Philemon

Lesson for November 29, 1936

Golden Text.—There is neither bond nor free . . . for ye are all one in Christ Jesus.—Gal. 3:28.

Politics may make strange bedfellows, but the religion of our Lord Jesus Christ removes all racial and class barriers and makes believers one big family in the Lord. In this letter the prisoner in the Roman dungeon blesses and declares a special place in the life of the wealthy Philemon. Philemon is a brother and the runaway slave is a son. The early church did not ask the government to pass laws forbidding slavery; they just ceased treating slaves as slaves and began to treat them as sons and daughters of the family. We don't need laws to enforce proper brotherly relations if we have the true brotherly spirit. Laws will not change a cad, but the grace of God will.

Verses 1-3. After the Christians were separated from the synagogue, no longer being allowed to worship there due to the antagonism of the unbelieving Jews, the wealthier members of the Christian community gladly opened up their large houses for places of worship. Philemon was one of those. In the homes of many people today, parties are held again and again where lusts, excess of wine, and banquetings hold sway. How much better to have your home a center of godly influence and a place where people will come to pray! But the richer you are the more common you must be if you want to have the poor feel at home with you. Grace has not yet had its perfect work in you as long as you look down on anybody.

Verses 4-7. Philemon was given to hospitality. His wife Apphia was a loving hostess. Archippus probably was a noble son. Their love and faith to the Lord was revealed in their deeds of love to all the saints. We can only communicate or impart our faith as we give ourselves and our substance in the name of Christ to the comfort and refreshing of others.

Verses 8, 9. Your reputation goes before you. Why is it that the fellows who need a handout pass your neighbor and stop with you? It is because you have a reputation for kindness among the "knights of the open road." Why do the sad and grief-stricken go to your neighbor for consolation but do not come to you? You have not won a reputation for sympathy; that's why. Philemon had won a reputation as a man who would inconvenience himself to minister to others. Because of this Paul felt bold to ask favors of Philemon. But because a man is kind, is no excuse to impose upon him. Paul was also a gentleman, and when he asked a favor of Philemon for another he couched the same in words that could not but be received graciously. Requesting favors and demanding favors are not the same and will probably produce very different results.

Verses 10-15. Onesimus had been a good-for-nothing slave who had finally fled from his master, Philemon. In some way Paul got hold of him and was instrumental in his conversion. When a man gets right with God he ceases to be good-for-nothing. He becomes a dependable and worth-while member of society. From now on he is willing to take his place in the home of Philemon. But while he returns to Philemon willing to take any punishment that Philemon may mete out to him for his past rascality, Paul entreats for him that he should be received as a brother beloved in the Lord.

Verses 16-21. It is never easy to ask favors for yourself, but you do not need to be ashamed to ask favors for others. But when you have confidence in another that he is willing to co-operate with you it makes it easier to ask a favor. Tradition has it that Philemon did more than Paul requested, that he set Onesimus free. If he did, he probably did so that Onesimus might serve with Paul in the service of the Lord as Paul here tells that he has need of him.

Verses 22-25. Did Paul ever again enjoy the hospitality of Philemon? The prayers of a righteous man avail much, and I am sure that the true-hearted Philemon spent much time in prayer that God might effect a release for Paul, and that he might by loving ministrations build up Paul's body, wasted by labors, persecutions, and imprisonments. If Paul did not, it was only because God had some better thing in store for him,—the hospitality of the heavenly Father in the mansions of glory.

PAUL'S PARTING COUNSELS.—I Timothy 6; II Timothy 4; Titus 2

Lesson for December 6, 1936

Golden Text.—I have fought a good fight, I have finished my course, I have kept the faith. II Timothy 4:7.

I Tim. 6. Shakespeare says, "The evil that men do lives after them, the good we often bury with their bones." He is mistaken. The influence of good is more enduring and fruitful than the influence of evil. But one of the mistakes a good man may make is to make no provision for the continuance of his adventures in goodness after his departure. Paul not only started churches, he made provisions for their permanence; he not only saw that persons turned to the Lord; he made provisions for their continued growth in the Lord. A congregation without a pastor soon goes to nothing; and a pastor without a vision of holiness and responsibility is but little help. Paul wrote these letters to pastors urging them to have the same care for the church that a father would have for his children.

II Tim. 6:5-10. Gain is not godliness, but godliness is gain. Many an ungodly man has gained high position even in the church, and it is nothing unusual to find material wealth in the hands of the wicked; so it would be unwise to conclude that a prosperous man was therefore a good man. But man's greatest gain is to find favor with God, and such will always have sufficient for the day without the necessary worries that accompany accumulated wealth.

Verses 11-16. Man has two great weaknesses—inquisitiveness, and acquisitiveness—curiosity and the desire for possession of things. The first led the first family into sin and the second has been the cause of all the wars of history and the root of almost all other kinds of evil. Those who covet wealth do it to their own sorrow. There is something far better than gold. Paul speaks about that and urges us all to follow after that and to fight to obtain it.

II Timothy 4:16-18. Though men may fail us, and the best of them is as a briar, yet God never fails us. In times of trial we need a friend; and there is a Friend that sticketh closer than a brother. Perhaps one reason that the Lord lets men fail us is that we may learn to depend more fully on Him. The trials and persecutions that Paul underwent worked out for the furtherance of the Gospel, and through this means the Gospel was made fully known. Whether Paul had ever been exposed to the lions we know not, but He who saved Daniel could and would save Paul. But a roaring lion is not as dangerous as wicked men in their wrath. We judge God's dealings with us for the future by His dealings with us in the past, for God changes not. He who hath delivered in the past will yet deliver us; He who has kept us during past years will keep us to the end, and will preserve us unto His heavenly kingdom. But what must we do? Fight the good fight of faith, and lay hold on eternal life.

Titus 2. The most foolish lecture I ever heard fell from the lips of a "Reverend." If he had heeded the words of the Apostle Paul he would have spoken the words of sound doctrine. Folly ill becomes the messengers of divine truth, The Word of God has a message for every age and condition, and every person has a work and a responsibility. The aged folks are to set an example of godliness to the young and also teach them the good and the right way. If parents taught their children aright concerning home and social duties and responsibilities we would not have any marriage and family problems. The present loose ideas of marriage are instilled in the minds of the younger by their elders. The minister is to be an example of the believers to the world, as well as an example to the believers in the church; the parents are to be an example to the children, and all are to be examples to their fellows.

The reason for living close to God is given in verses 11-14. The grace of God, Jesus Christ, has appeared. He has given us an example that we should follow in His steps. He has also taught us the good and the right way. He has done more,—He has provided through His death, resurrection, and outpoured Spirit the means for holy living. He has told us of His imminent return to receive His own unto Himself. To those found watching and waiting there will be a glorious reward; to the negligent and careless there will be the judgments of an Almighty God. Looking for and preparing for His coming, every man that hath this hope purifieth himself even as He is pure.

Lancaster, Pa.

Yesterday is yours no longer; tomorrow may never be yours; today is yours, and in the living present you may stretch forth to the things that are before.—Canon Farrar.

TABERNACLE STUDIES

(Continued from page 343)

Truly there is much leaven in the kingdom and in the church and in the lives of all believers, who are all saved by the grace of God and not by the perfection of life or law. But it still behooves every believer repeatedly to purge from his life the leaven of sin that he and the church may be a new lump, because Christ is our passover, sacrificed for us.

MISSIONARY FACTS AND FIGURES

(Continued from page 337)

III. AFRICA

Mission work was opened in Africa in 1934 in the Musoma District in the region of Lake Victoria. Three stations have been established with prospects of beginning work at the fourth soon.

1. **Shirati.** This was the station where work was first opened in 1934. The workers stationed here are Bro. and Sister John H. Mosemann, Jr., Dr. Lillie Shenk, and Sister Elma Hershberger, R. N. Here is situated the hospital. School work is also done among the natives. A small congregation has been established here.

2. **Bukiroba.** This work had been opened by Bro. and Sister Elam Stauffer and Bro. and Sister Clinton Ferster but they have gone on to help establish two new stations. Bro. and Sister John Leatherman are stationed here. Besides their other work they conduct a training school for Christian workers at this station. Bro. and Sister Clyde Shenk are also located here until they can move to Zanaki.

3. **Mugango.** This is a new station just opened. Bro. and Sister Elam Stauffer and Bro. and Sister Clinton Ferster have just moved to this place, where they are engaged in building a missionary home. This field has been taken over from the African Inland Mission, and a number of schools which had been started will be supervised by our mission. Quite a number of believers will no doubt become members of our church also.

4. **Zanaki.** Work will soon be opened here. Bro. and Sister Clyde Shenk will be stationed at this place, and Bro. and Sister Ferster will assist them in building work and in getting started in working with the people.

For further information concerning the Africa work see the Booklet of Prayer and the regular mission pages of the Gospel Herald. Study the maps of the different foreign fields published in this issue and get the location of the various stations.

Scottdale, Pa.

A strong abiding faith in the Lord Jesus as the Savior would mean sunshine to many who live in gloom, Paradise to those who are dwellers in the tombs. These troubled and restless souls are not content to leave the condemnation of the law where God has put it, but they are always going back to borrow old burdens with which they ought to have done for ever and ever.

If I have come to God by way of the Cross I am accepted in the Beloved. The holy and faithful God has said concerning my sins that they shall be remembered against me no more for ever. —Rev. Mark Guy Pearse.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE VANISHING AMERICAN HOME

What have they seen in thine house?—II Kings 20:15.

Time changes some things, often for the better, betimes for the worse. Without being pessimistic, and realizing that there are thousands of exceptions, we feel that the average American home is changing, and usually not for the better.

Too often the home is a good boarding place, in which hurriedly to gulp down three meals a day. All too frequently, the "American Home" is a good rooming house, where the occupants arrive late at night to rest their weary bodies, and leave early in the morning for the task of the day. With eight hours of work sandwiched in between and some time for play, there is very little time left for the more lasting things of life. Too often the development of the mind is forgotten, the deepening of the life of the soul grossly neglected. Like in the days of Job, "the thought of God is not in their ways."

In the text of this editorial you find the Prophet Isaiah asking King Hezekiah, the question as to what the Babylonian delegation saw in his house. He replied that he did not fail to show them all his treasures. To this the Prophet replied, "Hear the word of the Lord. Behold the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. And thy sons . . . shall they take away." Thus, their materialistic civilization came to an untimely end. The question will not down, How about our materialistic civilization? God and truth have not changed. An Israelite might have said, and some did say, "This sounds impossible, it shall never happen, just look at the remarkable advance our civilization has made, look at the beautiful buildings, the massive walls, the fertile fields, the crammed granaries." Nevertheless, Jerusalem became a waste, its walls crumbled into the dust, the nation was carried off captive, and the country was overrun by the roving Bedouin.

From this warning lesson, recorded in the revelation of God for our warning and learning, may we turn to the experience of a traveler with his stranded car, caught in a storm on the Pacific Coast country. Let him (Harold Gerard) tell his own story:

> The storm caught me on a little used by-road and night was setting rapidly. I knocked at the first farmhouse door and asked the owner if he would be of assistance to me. He was willing and glad, but the storm was furious. He graciously invited me to spend the night in his home and he assured me that we could better take care of my stalled automobile in the morning, which was correct. We spent the evening before the fire talking. I found the people to be congenial and amusing and endowed with a deep spirit of reverence for things spiritual. At bedtime my host turned to me.
>
> "We have breakfast at six-thirty or thereabouts, but we always have family prayer before we eat. Do you wish to lie abed or do you care to join us?"
>
> I told him I would be glad to join them.
>
> After I had slipped between the fresh sheets I lay a time thinking. It had been a long time, far too long, since I had "met up" with that homey, old-fashioned custom. I wondered just what it would be like. Would they just dash through a stereotyped prayer or two before taking up their meal or would they, led by some member of the family, join whole-heartedly into a service that was sincere?
>
> The family had gathered in the living room and were waiting when I came down the following morning. There were four of them: the farmer, his young wife, and their two children, whose ages I guessed at eight and ten. Each person held a Bible, not one of the ponderous old-family Bibles, but well-worn, leather-bound, small-size editions. I was offered a Bible and sat down among them.
>
> That morning service was far beyond my expectations. It was ten minutes of real spiritual preparation for the new day. First of all, we sang. The selection upon that particular morning was, "This Is My Father's World." And they sang it! Sang it with earnestness that was itself a prayer.
>
> There followed a prayer by the man and a group of prayers by the rest of us. The prayers came out of hearts full of love of God Almighty, and the belief in His salvation. This in turn was followed by short passages from the Bibles that lay in each lap.
>
> I later learned that the passage each morning was chosen by the individual with the stipulation that there be a different passage each day. In this manner each member of the family was made to feel his responsibility in the worship service.
>
> The next part of the service was extraordinary, or so I thought. Each member of the family might at that time bring up any personal problem for help and guidance. I was a little surprised that all of them had problems and some of them were very personal. But they discussed them before me and even asked my advice at certain times. They certainly made one feel that he had a part in their daily life. After a closing prayer there was a song and we went out to a farm breakfast. There had crept into me a feeling of divine presence and a strange satisfaction.
>
> Such a procedure as I have related can mean a great deal to a family. But I fear it is not typical with American families to-day. Why? Is it because of the hurry and bustle of business life? Is it carelessness? Is it because we dread to join with our family in private prayer? I think the farmer of whom I have spoken, hit the nail on the head when he said to me: "Some folks think we're mighty old-fashioned, and they are inclined to laugh at us. They tell us that we'll raise our children to be fanatics and cranks. Well, I'm for taking the chances."
>
> There, isn't that maybe a part of our answer why? Don't we deem such a procedure a bit outmoded? Aren't we a little afraid that someone will criticize us? Well, let them! Jesus Christ was criticized.
>
> I am convinced that one of the needs of America today is the revival of family prayer!

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

This paganism in our homes, and this godlessness leads to lowered standards of living away from home. What makes the matter all the more serious is that the Christian Church at large seems not to be alarmed about the situation. Until the Church is aroused there is not much hope of battling down the forces of sin and evil. All too much have we grown callous to evil and the indulgence of modern society. It is high time to awake out of our slumber, and to bestir ourselves. When Wesley saw the sins of his university and the nation at large, he protested, preached the Gospel, a revival broke out, and England was saved from a revolution. Savonarola curbed Italy when sin was running rampant in that nation. It may awaken us to hear from a missionary from India, as she returned to our American shore:

> We were amazed: (1) to find ourselves in a city where we had to go hungry because we could discover no place to eat which did not also sell beer. (2) To see miles of glaring advertising imploring us to drink, smoke, or visit roadhouses. (3) To see men, women, and girls smoking, drinking, carousing in saloons and at cocktail bars. (4) To hear oaths and vulgar expressions on the lips of high school and college girls of good families. (5) To find so many churches closed on Sunday evenings, but motion picture places open wide and busy. (6) Inability to find a midweek prayer meeting, but rather forums, dramas, scouting, dancing, bridge in church parlors. (7) To find churches being sold for debt, benevolent budgets cut, Christian work of all kinds cut because of lack of funds, people unable to work and losing their jobs, but at the same time, apparently, having plenty of money for sport, motor cars, luxuries, and indulgences. (8) To find the nastiness of the modern literature that was sampled. (9) To find America running more and more to nudity, license, and pagan painting, while heathen people when converted tend to stop such practices and move toward modesty, chastity, and restraint. (10) To find crooning and jazz a recognized form of public entertainment.

Is the picture overdrawn? This sounds like a moral depression, and indeed it is. So much more could be truthfully written. May God grant us an aroused Church. May He that is greater, that is in us, enable us to put to rout the powers of darkness. If our Lord shall not appear soon, may we, by grace and power divine, advance our warfare up to the gates of hell. May the Church of God prevail. May **Christian homes** not vanish, may the voice of praying men and women not be stilled. Then shall our God turn to us, as we forget not to turn to Him.

THE SPANISH VOLCANO

And ye shall hear of wars, and rumors of wars: . . . but the end is not yet.—Jesus Christ.

Spain is in the deadly throes of a bloody civil war. The nation is angry, the maddened forces of men and women of the same nationality and race are daily hurled at each other with the deadliest of weapons. The death toll has mounted to the extent of making this war one of the major civil wars of history. Bloodiest, bitterest of all modern civil wars, the Spanish revolution has drenched the young republic in the maelstrom of class struggle. The Fascist is arrayed against the Communist, and Communist against the Fascist. The Communists and the People's Party control the capital and are now well-nigh defeated by the Fascist forces.

It may be of interest to the readers of the Christian Monitor to have a brief summary of the deep-seated cause of this revolution and civil war.

1. General Mola swept all before him in the Guardarrama Mountains overlooking Madrid, because the Navarre farmers own their own land and mistrusted the rulers of Madrid, who were leaning to Communism.

2. The picture in the South is different. Here General Franco's rebel forces have met stubborn resistance from the peasant, and have had to fight their bloody way from Seville to Madrid, because these homeless farmers felt that General Franco represented the landlords. These wished to own homes like their brothers of the north. This "**land hunger**" lies at the bottom of the Spanish revolution, and the Government at Madrid was in process of handing over the soil to the tillers. This caused the landowners and their allies to revolt, hence the deluge of blood.

This does not clear up the picture. Other countries have suffered the same disease and have peaceably solved the problem by cutting up the large estates, distributing them to the peasant, and reimbursing the landlords—all by the orderly process of democratic government. Spain, however, is different. The land evil was deep, and the depression made matters all the worse. The landowners live in cities, and the peasant is but the fourth man in a vicious chain. First, the landowner; second, the lessee; third, the tenant; and fourth, the subtenant. Then also their land is poor. Only 10 per cent is fertile. About one half of Spain cannot be cultivated. Through too much grazing much land has become arid and untillable. Much of their land needs irrigation, but the funds to pay for this are not available.

Tariffs in many nations have virtually shut out much of the products of Spain. Orange exports have been cut off to the extent of millions of pesetas, the same with olive oil and the almond crop. Wine exports fell accordingly. Labor has had to take this crushing blow largely. Wages have fallen to the appalling scale of 1½ to 2 pesetas (19 cents) a day, and the lowest budget upon which a family can live is 6½ pesetas. Then also 700,000 are out of work. No FERA has been keeping them from starving. This accounts for the astonishing strength of the anarchists. Another factor was the closing of mines, which could not compete with world markets. These men were also thrown back to the land, whose soil, hard and difficult, could not support them. Poverty is appalling in Spain. Many can afford no doctors. With no electric lights some villagers even split their matches in halves. They exist in miserable buildings, with leaky roofs and no hygienic conveniences. Of course, they have no telephones. One lunatic asylum alone took 500 people suffering from the effects of starvation. Many houses are made from old tin cans, thatch and tree branches, and outside them hungry-looking, dispirited individuals. When one thinks of the 1200 landowners, dozing in the windows of their Seville club houses, no wonder these peasants allied themselves with the anarchists, and the government at Madrid. Three dukes alone own respectively 194,130, 128,400, and 88,920 acres—close to half a million acres.

The burning of 36 churches and the damaging of some 251 more cannot be attributed altogether to these peasants, for some gangsters allied themselves with the Madrid cause. These not only preyed upon the landowners, but some less wealthy ones as well.

Another factor that adds to the revolutionary fire, is the way small business men have been crowded to the wall by the banking system and the big industrialists. The Catholic Church is wealthy and has interlocking interests with the financiers, industrialists, and the big landowners. No wonder that the peasants should burn churches. All can not be blamed on Marxism in Spain. Before Marxism had a grip on the world the Spanish burned some churches. For hundreds of years the King of Spain had the power of appointment of the Catholic heirarchy of Spain and Spanish possessions. The Catholic Church blocked all efforts of reform in Spain, hence they are a target in the revolt.

The future of Spain is dark. If the Fascists win, and it looks as if they would, their problems will indeed be difficult. The land question will stare them in the face. The millions of poor and unemployed will cause serious problems. The masses will oppose them on account of their poverty. After widespread destruction of property, to start all over again will be exceedingly difficult. Foreign capital will be necessary but hard to get, for even stable governments find difficulty here.

The Protestant Churches in Spain have not been burned. They attempted to burn one, but were persuaded by the crowds to let it stand, and they did. Bible distribution continues without opposition. The following direct from Spain tells its own story:

A lady missionary was hurrying through a crowded street in Barcelona when a smiling Spanish woman accosted her. "Are you the Senora who gave me a little book the other day, in the Calle St. Anna?"

The missionary had distributed many of these little Scripture booklets in the wide, busy avenues of the great Spanish city.

"May be," she said, "Was it one like this?"

The Spanish woman's face lit up as she saw the booklet which the missionary held out. "Ah, yes, that is it. My sons have read it, and asked me to get more for the other members of the family. And indeed these words are true," looking down at the little book with a softened expression.

It seems clear to the writer, that two changes would silence the Spanish volcano, and both involve true Christianity. First, end the covetousness, and implant the generous spirit of Christ. Second, let the Catholic Church cease her plundering of the poor, become truly Christian, preach the Gospel, and live according to the Spirit of the Nazarene.

AN INHERITANCE INCORRUPTIBLE

(Continued from page 341)

indifferently that it was such an old book she let them play with it. How glad I would have been to get them a ball if they had only saved the book!"

Mary said, "Grandmother and I were at a place once where the children made a tent with a quilt. It had been a lovely quilt, but, of course, was being spoiled. Children from both of these homes will never learn to take care of anything, and will, therefore, probably never have anything to take care of. Not only poor in material things, but as the Bible forbids waste, their spiritual life will lack in richness. So many people are ashamed of poverty and think a wasteful gesture hides what every one can see anyway. Being poor is not a shame, but wasting and trying to show off, is where the wrong comes in."

* * *

"What, then, is our actual inheritance?" asked Stephen.

"An inheritance incorruptible," answered both his mother and his fiancee.

"Listen to this." Stephen had been exploring books, now his books: " 'Amos Kurtz, 1750, His Book. This book says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." ' My great, ever so great, grandfather, and written in his own hand!"

"Of course, God has due regard for these things: food, clothing, our homes. These are to be striven for and taken care of. He tells us why to have them, how to take care of them, and how to use them for the development of our lives. But first of all is our inheritance incorruptible, that fadeth not away," Mary said reverently.

"God's plans are so wise, so sublime, so beautiful, so easy to yield to. We love these things coming from Grandmother to us, our inheritance from her, from any parent to child. How marvelous and glorious, how perfect it will be to come into our inheritance incorruptible," Rachel said, subdued by the great fact.

"If we are so pleased by books, dishes, pewter, and quilts from our natural parents, how sublime, how joyful, how unspeakably beautiful will be our inheritance from our Father in heaven; our inheritance incorruptible!"

Protection, Kansas.

YOUNG PEOPLE'S MEETING TOPICS

(Continued from page 346)

II. By Individual Students Who Keep Themselves Loyal to Christ and the Church.

1. By having a good conscience.—II Cor. 1:12.
2. By the experience of genuine conversion.—I Pet. 1:18-23.
3. By properly nourishing a Christian experience.—I Pet. 2:1-5.
4. By espousing the standards of the Christian School and Church.—Heb. 13:7.
5. By presenting the life for the service of God.—Rom. 12:1, 2.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Jesus Christ,"** or **"Christ."**
2. Being a Christian in School.
   a. Being truly a child of God.
   b. Confessing Christ before companions and teachers.
   c. Let your light shine in word.
   d. Let your light shine in study.
   e. Let your light shine in unselfishness.
   f. Let your light shine in obedience to rules.
   g. Keep your prayer life clear.
   h. Keep up daily Bible study.
   i. Be true to the Church.

For Seniors.

1. The Standards of a Christian Education.
2 Keeping the Standards in Our Own Life.
3. Keeping Them in Our School.

PERSONAL THOUGHT

We must keep in touch with Christ if we want to hold fast to spiritual power in our training.

SEED THOUGHTS

The beginning of greatness is to be **little**, the increase of greatness is to be **less**, and the perfection of greatness is to be **nothing**.—Selected

"Oh, to be nothing, nothing,
Only to lie at His feet,
A broken and empty vessel,
For the Master's use made meet.
Emptied that He might fill me
As forth to His service I go;
Broken that so unhindered,
His life through me might flow."
—Selected.

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THANKSGIVING SERMON

(Continued from page 327)

No one can render acceptable thanks to God, who has not yielded his or her life wholly and unconditionally to God. Whatever and wherever, Lord! This means complete denial of self. "Not my will, but thine be done." Some seem to think that such self-abandonment would mean such a sacrifice that would bar all thankfulness, but that is not the experience of those who have attained to such a high altitude in Christian experience. Quite the contrary, they are the happiest people in the world, and their hearts are overflowing with praise to God. It seems to be their very food and drink. Their faces shine with a heavenly light that tells of the peace within. None can give thanks as these do. They are never wanting for something for which to give thanks. He or she who thus gives thanks may be lacking even the main necessities of life, but what is that to them? Their citizenship is in heaven. That is their home and to it they expect soon to go. Heaven to them is almost in sight, and when they are called home their thanksgiving will be their delightful work throughout all eternity. Do you envy them? That is not necessary. Pay the price and the prize is yours also.

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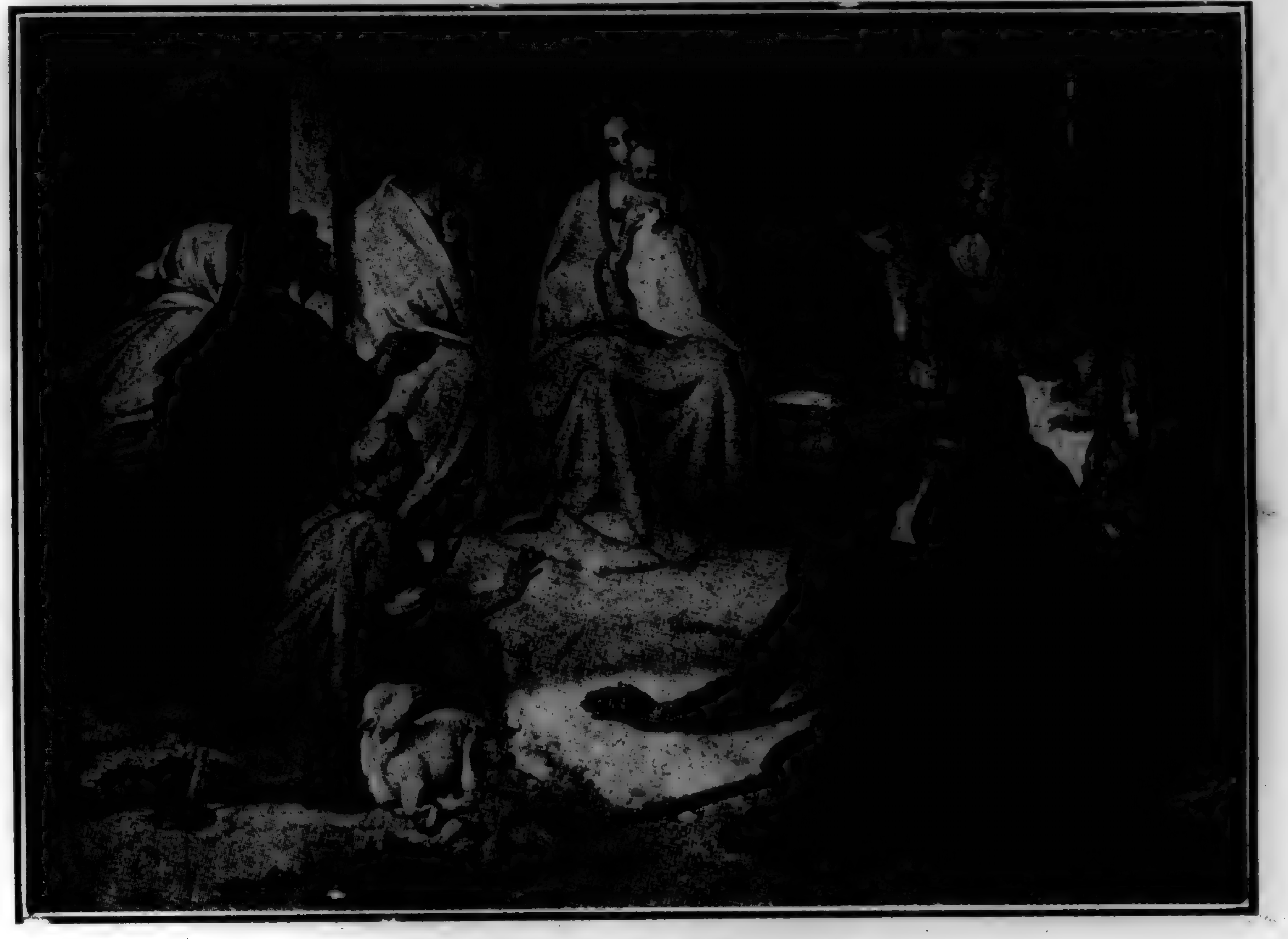

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WORTHY OF AN AMERICAN CHRISTMAS

By Nadine S. Roth

THE two Mexican boys in the little fortified cabin in the San Moreno Pass, high in the mountains, watched the rest of their company march away to celebrate "Nochebuena" (Christmas Eve). The captain of the regiment had looked first at the driving rain mixed with snow and sleet, then at the lowering sky overhead, and had said to a subaltern, "It is hardly necessary to guard the pass on a night like this, and it is Christmas Eve, too."

"Who ever is not celebrating 'Nochebuena' will be only too glad to stay indoors tonight," observed the subaltern.

"Yet, it were well to leave a few to guard the pass, for this is a strategic place, and it would not do to fail to hold it. A mere handful could hold this pass against anything except the raid of an air squadron," the captain had decided.

The lot had fallen to the two young men, Pablo Gomez and Arturo Morales; and the two had wistfully watched until the storm hid from view the remainder of the regiment filing down the mountain toward the little town that partly hung on its lower slopes, and partly nestled at its base. Pablo, the younger, felt it more keenly, for he had but lately been transferred to this regiment, and his companion guard was a comparative stranger to him. When they could no longer see their "compañeros," the two turned from the window. The elder smiled, or rather grinned, and said, "We had just as well make the best of this situation."

"I suppose it is the life of a revolutionist soldier," replied Pablo. "But I certainly would like to spend Christmas Eve some other way than keeping guard in a lonely mountain cabin with nothing to eat but bread and wine, and such bread! I know the time when I would have fed it to the dog—that is if he would have eaten it. I almost doubt if he would have."

"I, too, have seen such a time," replied Arturo.

The two boys continued to exchange experiences and to tell stories for an hour or more; then they seemed to have run out of something to say. They sat silently by the fire for a while; then Arturo got up and opened the door to look out. A gust of wind nearly swept him off his feet.

"Terrible weather," he said when he had again forced the door shut.

"A terrible storm, indeed," agreed Pablo.

Arturo returned and made himself comfortable by the fire. Presently he began to hum a tune. In a short time that tune began to sift into the conscious mind of Pablo; it had a strangely haunting quality. Somewhere Pablo had heard that before, but where? He continued to ponder the mystery. At last he whirled around.

"Where did you hear that which you are humming?" he demanded of his "compañero."

"It is a song the 'Americanos' sing at Christmas time," said Arturo.

"I knew it, I knew it!" exclaimed Pablo. "Were you then in the 'Estados Unidos' (United States)?" he asked excitedly.

"I was born there," said Arturo.

"Why did you ever leave and come down here?" was Pablo's next query.

"Because they had enough to do to feed their own people during the depression, and they deported us; we had no work and were on relief," replied Arturo.

"They deported us also, but not because my father could not have kept his job," said Pablo shortly. "My, I wish I were there again and could celebrate this 'Nochebuena' in a manner worthy of an American Christmas Eve," he finished with a sigh.

"Well, let's see if we can't sing that song of Christmas, at least," suggested Arturo.

Together they started out:

> "It came upon the midnight clear,
>   That glorious song of old;
> From angels bending near the earth,
>   To touch their harps of gold:
> 'Peace on the earth, good will to men,
>   From heaven's all-gracious King;'
> The world in solemn stillness lay
>   To hear the angels sing."

Another stanza came to them also after a little trying, and they sang it over several times:

> "And ye, beneath life's crushing load,
>   Whose forms are bending low,
> Who toil along the upward way
>   With painful step and slow,—
> Look now! for glad and golden hours
>   Come swiftly on the wing,
> Oh, rest beside the weary road,
>   And hear the angels sing."
>
> "Still through the cloven skies they come,
>   With peaceful wings unfurled,
> And still their heavenly music floats
>   O'er all the weary world."

Again and again they sang over these first two lines, but the rest of the stanza they could not get. Finally Arturo remembered that the last line of one stanza went:

> "Oh, hush, ye noisy men of strife,
>   And hear the angels sing!"

But what came between? They tried again and again, but they could not recall the words. At last they gave it up and went on trying to put together the last stanza:

> "For lo, the years are hastening on
>   By prophet bards foretold,
> When with the ever-circling years
>   Comes round the age of gold;
> When peace shall over all the earth,
>   Its ancient splendors fling,
> And the whole world give back the song
>   Which now the angels sing."

The carol was not perfect, but it had never sounded sweeter to anyone than it did to the ears of these two lonely boys guarding the mountain pass.

"Many a time have I heard that song," mused Pablo. "They used to sing it in the little Sunday school that was just across the street from our place, and several times they went from house to house on Christmas Eve singing that one and other songs."

"I never went to Sunday school much, but we used to hear that song and some others over the radio. Then we used to sing it in school round Christmas time," said Arturo.

"Oh, it's all right for Americanos to sing that song," said Pablo after they had again sung through some of the stanza. "But here—" and he shrugged his shoulders.

"Yes," answered his companion. "We Mexicans are always fighting among ourselves. The Americanos say that we are too—oh, what is it they say?—'hotheaded'—that's it—'too hotheaded and revengeful.' Perhaps so, perhaps so," and Arturo stared thoughtfully into the fire.

"Well, at any rate, I wish I were back in America, where there is plenty to eat, peace and comfort, Christmas cheer, and the singing of such songs," and Pablo too, grew thoughtful.

"If only my father could have kept his job, perhaps we would never have been deported. I also wish I were in America," said Arturo.

Pablo's eyes flashed, "My father was not laid off. If that low-down Sanchez would have kept quiet, we would still be in the Estados Unidos and enjoying ourselves, and my father would still be living. If I ever get a chance, I will shoot Jorge Sanchez like the dog he is," and the glitter in his eyes was certainly revengeful.

"What did he have to do with the death of your father and your being deported?" asked Arturo curiously.

"What did he have to do with it!" exclaimed Pablo excitedly. "Didn't he kill my father! The ungrateful dog! Didn't his jealousy send us to Mexico!"

Arturo waited patiently till Pablo had calmed down enough to tell a rational story; then by skillfully maneuvered questions, he elicited the following from the youth.

"We were living in America, enjoying all its good things, and my father had a good job. At first when the depression came it did not seriously affect us, as my father was

(Continued on page 371)

THE GOLDEN CYCLE OF THE YEAR

O golden cycle of the year,
That marks the Savior's birth!
Carols of praise, good will, good cheer,
Spread gladness o'er the earth.
The spirit of the Christ-child comes,
With all its joyous thrall,
To brighten all our earthly homes
And tell God's love for all.

O hearts that bleed, and eyes that weep;
There is a balm today
For sorrow's wounds, however deep;
To dry all tears away.
For as of old in David's town
Joy rang the high heavens through,
Such joy will from God's heaven come down,
If Christ is born in you.

O tongues of strife and bitter word,
Let all the wrangling cease!
Above the jarring earth is heard
The angelic song of peace.
Let all the earth join in the strain,
In sweet accord with heaven;
The words of joy all gifts contain:
"To us a Son is given."

—Edgar Cooper Mason.

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TROUBLE FOR CHRISTMAS

By Stella Kauffman

THERE was the door bell again! Well, it was a good thing the twins were asleep. If only it would not waken them.

Going down the front steps to the door, Mary tightened an escaping hairpin and tied the apron strings that one of the twins had mischievously undone. From the stair landing she glimpsed the brown shoulders of the postman. It must be a special delivery or a C. O. D., but she hadn't ordered anything; perhaps Len had sent for something and had forgotten to tell her.

The postman handed her a letter as she opened the door. "Special delivery for Mr. Roberts. Sign here please." A glance told her that the letter was from Los Angeles. It must be from Len's mother, but it was unusual for her to send a special.

As Mary closed the door on the chilling December wind, she saw her neighbor, Anne Fanton, coming across the lawn which lay between their homes. She could tell immediately that something was troubling Anne again. It was not unusual for Anne to come to Mary with her griefs, and Mary could sense her mood before she came in the door.

"O Mary," Anne began despairingly, "I wish Tom and I lived a thousand miles from here. You certainly can be glad you don't have a mother-in-law next door to you."

So that was it. Anne's mother-in-law was the source of ninety-nine per cent of all of her trouble.

"Len just got a special delivery letter from his mother. Maybe it is to tell us she's coming to see us," Mary told Anne with a twinkle in her eye.

"Well, you can hope it's not. I never knew any woman yet who could get along with her mother-in-law if she was around awhile. Sometimes I think I won't endure it any longer. Why, today—"

"Come out to the kitchen, Anne," Mary interrupted gently. "I've just got to get this ironing done while the twins are asleep."

So while the iron heated, Mary listened to Anne's latest grievance. This was Tom's birthday, and Anne had tried to make the white layer cake he likes so well. "And just as I was getting my flour and baking powder ready to sift, Johnny comes in with wet feet from falling into the garden pool after his turtle, and I had to take off his shoes and get his bunny slippers. Well, I guess I must have forgotten the baking powder, because it was as flat as a tin lid. And I just had to have a cake, so I threw that in the garbage and started on another.

"I don't know why things have to happen that way for me. The second one didn't rise very well, either, and just as I was taking it out of the oven, Mother Fanton walks in with a big white cake all iced and with thirty-two candles on it. She said she knew Tom would want her to bake him a cake, and then she saw mine. She just raised her eyebrows and smiled that superior smile of hers. 'Oh, I didn't know you were baking one. Too bad it didn't rise better. But it'll get eaten.' I could have thrown it at her, but I couldn't say anything. She started putting my dishes together as if she was going to help wash them. Then she picked up the eggshells in the sink to put them into the garbage container, and of course she saw the first cake in it, and lectured me for about fifteen minutes on my extravagance. What gets me is that I can't do anything about it. If I said anything to Tom, he'd say I was nervous and upset, and what I needed was a rest."

"Of course, you need a rest," Mary agreed, "but a rest from having your mother-in-law drop in at the wrong moments, and a rest from her penny lectures."

Anne smiled her thanks for the sympathy she always got from Mary. Since Mary and Len had moved into their new home beside that of the Fantons, Anne and Mary had renewed an old friendship that had begun far back in grade school and that lasted through college. Besides sharing their troubles, they shared the joys of new recipes, new experiences with the children, new ways of doing old tasks, and tasty things from their kitchens.

As Anne opened the back door to go, she thought again of the special delivery letter with its waiting message. "Well, I hope your mother-in-law isn't coming to upset things for you," she offered as she went out.

And though Mary smiled as if she had no such thought, in her mind she was thinking the same thing. Len and she were so happy in their new home that any trouble seemed far away. It was four years since they were married, and Mary had never seen Len's mother. She had often wondered what sort of a person she would be, and from Len's talking about her, she had always imagined her a motherly woman whom she would like at once. But as Anne had said, Tom thought his mother was an angel, and no man would understand why his wife wouldn't think so, too.

"If she only isn't counting on coming for Christmas," Mary was thinking. They had been looking forward a long time to this first Christmas in their new home. It was going to be so much more fun, too, for the twins this year. There was to be a new doll for Roberta and a new tricycle for Robert. Their gifts had not meant so much the first two years, but this year they were looking forward very much to Christmas.

It was the first Christmas, too, since the twins had come, that the family would have to themselves. For the past two years Hilda, the girl who had helped with the work and the children, had been with them. But this year at Christmas they could sit by the open fire in their long, pleasant living room and tell the children the Christmas story and help them play with their new toys. Perhaps it was selfish of her, but Mary was wishing there would be no one breaking into the happy family circle.

That evening, when Mary was setting the dining room table for dinner, Len came in with the letter from his mother that he had found on the hall table.

"Why the special?" Mary asked, apparently without concern.

For a moment Len's face was sober as he read, and then it suddenly broke into his wide grin. "Mary, Mother's coming! Mother's coming to see us!" he almost shouted, shaking her shoulders for emphasis.

Mary laughed, but in her heart there was a sinking feeling.

"Just think, I haven't seen her for five years, Mary! Isn't it great? She's motoring through with some friends in a car. She'll be here a few days before Christmas. She'll be here for Christmas!"

As the days went by and the week of Christmas came nearer, Mary heard more about her mother-in-law than she had heard before in all the five years she had known Len. It was all that Len could talk about. "When Mother comes we'll drive over to Whiting to see Aunt Beth," or it would be, "Won't Mother love the twins?" And all the time Mary was wondering if she could be as big-hearted, as unselfish, and as much of a pal as Len thought her to be. And more and more she was dreading those first strenuous days when Sarah Roberts would come into their home.

Without inviting sympathy, she was already being pitied by Anne, who told her she knew mothers-in-law. "You can only hope she doesn't want to stay with you when she gets here."

Mary had already had the thought that it might be more than a visit that Len's mother was coming for. Of course, she would not be dependent upon them, but might it be that she hoped to make her home there rather than to keep up her own? Perhaps she had become tired of living by herself in her western bungalow. She might have other plans in mind, of course, but Mary knew that Sarah Roberts could not afford many trips to and from the West.

It was soon evident what Len thought about the matter. "It's too bad we didn't build a bigger house while we were at it. In a few years we won't even have a guest room."

Mary saw it all quickly enough. They had three bedrooms upstairs, and the guest room down. The twins would each have a room upstairs, and he was thinking that there would be no extra rooms with their grandmother in the guest room.

"But you don't think your mother is planning to stay, do you, Len?" Mary asked weakly.

"Of course, she'll stay, Mary. I'm counting on that. There isn't any sense in her staying out in California where we never see her. Besides Mother doesn't have a fortune. If anything should ever happen to her that would require extra expense, she wouldn't have enough to live on anyway. Of course, she's making some money of her own, but why should she keep up a separate home, now that we can have her with us? If it wasn't that she had turned over Dad's business entirely to me, we wouldn't be getting along half as well as we do. I figure that we owe her a home at least."

So, besides a visit from her mother-in-law, Mary had to look forward to adjusting herself and her entire home to an older woman whom she had never seen. Anne Fanton, who had enough trouble with her mother-in-law living next door to her, was saying, "But deliver me from having one in my own home!"

Mary's expectations and plans for Christmas were ruined as far as she was concerned. She had planned so many surprises, so many remembrances, and now the spirit of Christmas seemed far away. The tricycle and the doll were waiting, with smaller gifts in an upstairs closet, for the twins to claim them as their own. The Sunday evening before Christmas, Len and Mary were singing in Handel's great "Messiah", that Mary enjoyed more each year. But even that did not thrill her with the spirit of Christmas. She knew she was selfish, but the whole meaning of Christmas was being taken away from her because of the dread of having her mother-in-law come to live with them. It wasn't that she disliked her, because she had never seen her and had no reason to dislike her. Perhaps it was jealousy, a fear that this woman would take away part of Len's and the twin's affection, a fear that their home would not be the same with another in it.

Roberta and Bobbie were always talking about "Grandma" now. "Is she big and round like Johnny's Grandma?" they asked, and Len would hug them and laugh. "Not quite so big, dearies. But she has beautiful white hair and blue eyes."

"Blue eyes like Daddy's, Mother?" Roberta would ask, and Mary would say, "Yes, like Daddy's, and Bobbie's, and yours." Always Mary tried to appear as happy about "Grandma's" coming as Len and the children. But it was hard, when underneath she was hurt and disturbed.

When Len noticed that she was unusually sober at times, and that her smile faded too quickly when she laughed, he was concerned about her. "You're feeling all right, aren't you, dear?"

"Grand, Len," Mary told him. "It's just that I'm tired. Do you know we haven't done all our shopping yet? What shall we get for your mother?"

"I've wondered, too, Mary. I thought of a pair of gloves and a purse to match, but I don't know what size gloves she wears or what color would be best."

"We could get them in my size, and she can exchange them if they aren't large enough," Mary offered. "Probably black would be the best guess."

Then just the day before Sarah Roberts was to come, something went wrong with the oil burner. It began by smoking up the house, and finally Mary called the men who had installed it in the fall. They immediately turned it off, and of course the house began to cool. There was nothing to do but to get the twins off where they would be warm. Anne Fanton told Mary to bring them over to her house until the heat came on again. So Mary wrapped them up and took them over. Johnny, who was five, was always glad to see them, and all three were soon busy playing in his playroom.

But Mary said that there was too much to be done to stay away from the house. So she went back to clean the guest room thoroughly and the rest of the house as well. The decorations had not been put up either; the holly was to be arranged and other touches remained to be put on the house! Finally there were some special holiday cookies to make for the twins, and so as soon as Mary had finished with the cleaning and the decorating, she came to the kitchen and turned on the gas range. She was cold through and through already, but with the oven on, she thought maybe she could get warm. She must not allow herself to become sick just now. The next few days were going to be enough of a strain without her being down with a cold. She must have the house shining and in order and her Christmas preparations all made before Len's mother came.

But that evening, by the time the trouble with the oil burner was remedied and the house was becoming warm again, Mary was chilled one moment and burning with fever the next. She told Len she would be all right in the morning, when he became worried about her. They made her hot lemonade and she went to bed early, with the hot water bottle at her feet.

During the night she awakened with a feeling of suffocation. Her breathing was painful and came in short, difficult gasps. Len was awake, too, in a minute. He wanted to call Doctor Lane at once, but Mary tried to tell him she wasn't really so bad and that some mustard plaster would help. But her labored breathing betrayed her, and Len called the doctor at four in the morning.

During the morning after Len had unwillingly gone off to the office, and as the nurse, whom the doctor had brought, gave the children their breakfasts, Mary lay breathing heavily and thinking. Today, when her mother-in-law would be coming, she would have to lie here, helpless, with many of the things she had planned to do undone. Once she slept for a few minutes and dreamed that Sarah Roberts had come, and that she had looked at her with cold unfeeling eyes, as she was lying there.

She awoke with a start, thinking that Mrs. Roberts would be coming very soon now. A telegram Len had received two days before had said that she would come from Cleveland on the 4:40. Mary turned her eyes toward the clock on the dressing table. It was just 11:45; it would be several long hours yet before the train came. The nurse came in every few minutes; after another hour the doctor came again. Every breath came with difficulty, and at times she grew very tired and slept. Once when she awoke, she found Len there beside her. He had come home early from the

PEACE
ON
EARTH - GOOD
WILL TOWARD
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THE STAR OF HOPE

The guiding Star of long ago
Still shines to light the way.
And wise men living here below,
Still follow it today.
For only they are really wise
Who seek anew, the One
Who came to bless and sacrifice—
The Christ of God, The Son.

Then follow on and find the One
Who came the world to bless,
Who brings new peace and joy and love,
And perfect righteousness.
And with the Wise Men, who of old,
Led by the Star above,
Brought gifts of frankincense and gold—
Bring Him your Gift of love.

—M. E. Detterline.

office to be with her, or maybe he was going to meet his mother.

Mary slept more and more as the afternoon slipped by. The medicine was making her sleepy. She wished Len wouldn't look so worried. That was better, she thought, as he smiled down at her. She wondered for a minute about the twins. It seemed so long since she had seen them. Sleep, sleep—it seemed a wonderful thing. Then the doctor was there again, and long after that some one else, a woman whom she didn't know. Oh, yes, it must be Len's mother—if only she could get her breath.

Long hours seemed to go by, and still Len sat there, the nurse came one time after another with medicine, and she slept and woke, now struggling for breath, and again sinking into unconsciousness.

Then she awoke with the sun streaming across her bed. The thought came to her that it must be the morning before Christmas. Len was there, looking tired, but his face lightened up as she opened her eyes.

"Merry Christmas, dear," he said, and there were tears in his eyes in spite of his smile.

So it was Christmas. This day she had looked forward to and yet dreaded.

"Your mother, Len, is she here?" she asked slowly.

"Yes, Mary, she's taking care of the kiddies while you're laid up, and already they hang onto her like leeches. She's been helping to take care of you, too. She and the nurse are both sleeping now. Your crisis came at midnight, and since then you've been sleeping so well that I sent them off to bed."

Mary saw Sarah Roberts a little later as she stood in the doorway. She was as tall as Len, with shining white hair and a young face. She was telling Len to go off to sleep himself now, and that she would stay.

"Yes, Len, please do," Mary said softly. They thought she was asleep. The kind eyes of the older woman looked down into hers with surprise as she spoke, and there was a great tenderness in them that made Mary ashamed. Yes, she had reason to be ashamed, she thought, as she lay there and remembered the jealous fears that she had had. And as the day wore on and her mind became clearer, she wondered if she might have spoken any of her thoughts; perhaps she had talked of her foolish fears to Len in her delirium. What must he think of her, hating his mother before she had even seen her? Oh, if only she had not hurt him; if only she had not hurt this soft-voiced woman who seemed already like the mother she had always wanted and never had.

During the afternoon the children were allowed to come in. Bobbie came riding his new tricycle, and Roberta came holding her doll. There were gifts for Mary, too, and the children had the greatest fun in helping to open their mother's gifts. Then Mary listened while they with Len's aid told of finding the things in the morning, and Mary was as happy as if she had seen them discover their gifts in the morning. With Len and the children around her bed, knowing she was getting well soon, her Christmas was as happy as she had ever dreamed it could be. And seeing the attachment the children showed toward Len's mother as she came in the room, Mary wondered how she could have worried so at the thought of having their grandmother come, and why she had left Anne Fanton's unhappy situation trouble her into expecting trouble for herself.

When Len came in, early in the evening, from a walk in the cold December air with the children, Mary was determined to know if she had spoken of her fears in her delirium, and to confess the foolishness of it if she had.

"Len, was I delirious?" she asked him. "Did I say anything?"

She saw a pained look in Len's eyes for just a fraction of a second. Then he answered, "Oh, not much, Mary. You didn't disclose any of your dark past," he laughed, trying not to be serious. But when he saw that something was still troubling Mary, his face sobered. He knew without her telling him what she was asking.

"Mary, you said enough, that I know it has worried you about Mother's being here. Listen, Mary, if it means that much to you, we won't ask her to stay. I can help her some anyway. It'll never really be necessary for her to stay with us, if you would rather she didn't. I wanted her, of course; I hadn't seen her for so long that I couldn't think of anything else when I knew she had at last decided to come East. But she still has her home in California, and we need not say anything to her about this."

"But, Len, I'd love to have her. She's so different from what I imagined her to be. I'd been listening to Anne's woes and got to thinking that your mother would be just as bad if she were to live with us. But now I know I'd like her. I want her to stay, if she will."

"Do you mean it, Mary?" Len asked excitedly.

"Of course, I do. Why don't you ask her today? It's Christmas, Len, and maybe it would make her happy to know we wanted her. I'm so ashamed, Len; she must have heard me say those things, too. What must she think of me?"

"Don't worry, Mary, Mother'll understand. Here she comes now."

"How's my daughter?" Sarah Roberts asked, coming into the room.

"Much better," Mary answered for herself, warming to this generous-hearted woman who was doing all she could to make her daughter-in-law love her. "Mother, we've been talking about you. Len and I want you to make your home with us, don't we, Len?"

Sarah Roberts looked deeply into the young woman's eyes. She saw that the invitation was sincerely given, and without speaking she took Mary's hand and held it in hers.

"I'm so glad," she said smiling, "I'm so glad you want me, Mary. I guess it was rather terrible looking forward to a mother-in-law's visit, wasn't it? But it means so much to me now, to know that you're asking me, and to feel that you really want me."

"Then you will stay?" Len asked anxiously.

For a moment his mother did not answer, and they wondered why she hesitated. "I hadn't meant to tell you just yet," she explained then, looking up at Len, "But I might as well tell you now as later, I suppose. I'm going to marry your father's brother, your uncle John, in April. I can stay till then, I guess, if you want me."

"Why, Mother, Uncle John! Why, I'll say that's splendid," Len exclaimed. "Why you sly youngsters," he teased, "I never dreamed of such a thing."

"We'll live in Cleveland, of course, so we won't be far away," his mother was saying.

"Well, we'll have you with us till April, at least," Mary said. "You know, Len and Mother, I'm happier tonight than I would have been if I hadn't gotten sick, or if Mother hadn't come."

"Mary," Len told her, "this Christmas means more to me than any I ever knew. Your life is the most precious gift we received today. Only last night I realized how quickly it might be taken from us. And then when Christmas morning dawned and you were getting better again, it reminded me that the first Christmas gift was another life. Christ was born on that first Christmas day, that we might have life and have it more abundantly."

Goshen, Ind.

LO, THE HEAVENS

III. Nature of the Celestial Scenery

By Enoch Fitch Burr

These articles are made up of selections and adaptations, from a book by Mr. Burr, by Bro. M. T. Brackbill, Harrisonburg, Va.

I am to explain what discoveries have been made in the distant sky. To do this to the best advantage, we must have a picture of the sky, with its leading aspects and names, fresh in our minds. So let us imagine this structure unroofed, and indeed, well taken down on all sides. Tonight we seem to be at the center of an immense hollow half-globe, on the distant surface of which appear the heavenly bodies. If it were day, we should see on that remote concave the yellow sun: it being night, we see, instead, a multitude of stars and the moon with its silver crescent. Watch the host for a little behind some building, and you may satisfy yourself that they are all in motion towards the west; that is to say, are all revolving about a line drawn through where you are sitting and a point due north, but elevated about 40 degrees above the horizon. Notice that very bright white star, low in the west; that is Venus, named after the Greek and Roman goddess of beauty. Yonder, almost overhead, is another star, of scarcely inferior brightness but of more masculine hue; that is Jupiter, named after the king of the classical divinities. East of the zenith, about one third of the way down, you may perceive a much smaller star of ruddy light—Mars by name—appropriately called from the bloody god of war. Do you see that small star, just visible to the naked eye, almost on the eastern horizon? Well, that is Saturn, named from the father of the principal gods, and sufficiently dim to represent one who is said to have had the very unfatherly and unhandsome trick of eating his own children. These stars, and many others which are never seen without a glass, are called planets, because they wander about greatly on the sky. Besides these, are certain other bodies, seen only occasionally, which are still greater wanderers—comets so-called, hairy stars—a denser part more or less bright, surrounded by a haze which often is found expanded into a pale streamer of prodigious length.

All other stars bear the name of fixed stars, because, to ordinary observation, there is little or no apparent change in their positions with respect to each other. Some of these bodies are very conspicuous, real princes for shining, and so, from time immemorial, have been honored with proper names. [The sky as described by the author may be seen late December evening. Of the planets mentioned, Venus and Saturn are in the evening sky at this time]. There, for example, is one nearly as brilliant as Venus herself—Sirius—with a ray as frosty and keen as ever glanced from an iceberg; another, Aldebaran; another, Capella. Nearly half way up the northern heaven is a star by no means bright, but which has been on men's lips and in their eyes oftener than any other star whatever—the star by which ships have steered, and armies marched, and bondmen fled—the North Star. Count some twenty of the brightest of the fixed stars on the whole sphere; these astronomers call stars of the first magnitude. Count some sixty of the next brightest; these are of the second magnitude. Some two hundred of the next order of brilliancy; these are of the third. Six orders of magnitude are visible to the naked eye; ten orders more include those seen by the telescope. [Now 21st magnitude stars can be photographed].

Notice the unequal distribution of the stars on the sphere. Some are solitary, some in little groups and clusters, some in dense masses that resemble white clouds; while, among others, there seem no well-defined natural divisions—they seem sown broadcast and carelessly on the vault. That group of five stars forming the letter V is called the Hyades—rainy Hyades, said the ancients. That cluster a little farther to the west is the Pleiades—Job's Pleiades, with their sweet influences. And here, stretching across the whole hemisphere, like a white fog-bank with torches in it, is the well-known Milky Way. Other objects of the same general appearance are disclosed by the telescope in various quarters of the heavens—nebulae, so they are called.

A View Earthward
This picture is taken from the November Hayden Planetarium Bulletin, "The Sky"

There are natural divisions of the heavenly bodies. There are others not so natural, called constellations. The ancients (no one knows how ancient they were), with not a little help from the moderns, pictured the celestial sphere all over with figures of men and brutes and other objects, so as to show almost as extensive a menagerie as was collected in Noah's Ark; indeed, the very ark itself is there; at least Noah's dove, and we may reasonably suppose the ark to be not far off. There are bears and lions and domestic animals and birds and fishes and reptiles, interspersed with warriors and nymphs and centaurs and flying horses, all dovetailed into each other so as to include within their outlines nearly all the stars. If the leg or arm of a human figure could not be so disposed as to cover certain stars, a snake, under the sonorous name of Draco or Hydra, was slipped in to wind in and out till the crooked feat was accomplished. Very seldom any resemblance can be traced between the constellations and the various objects after which they are called. But judge for yourselves. Around the North Star as a center, describe a circle that shall just touch the horizon. Within this circle are the Great and Little Bear, an immense Dragon, royal Cepheus with a crown on his head and a scepter in his hand, the helmed head and lifted falchion of Perseus, and on her chair, with a palm branch in her hand, queenly Cassiopeia. Would you think it? Around the point directly overhead, describe another circle that shall just touch the other. Within this new circle we have, towards the north, beauteous Andromeda, with fetters on her dainty hands and feet; west, Pegasus, the winged horse; over our heads, Aries the Ram; next east, a sort of celestial Spain—for there is shaggy Taurus in full career with horns leveled at giant Orion, who, sworded and belted, with a lion-skin in one hand and a club in the other, is just in the act of dealing the monster a rousing blow between the eyes that will undoubtedly make him see stars. [The above mentioned stars are now in our evening sky]. Could you have thought it—such dignified personages, such as delightful nymphs, such illustrious heroes, such magical creatures, such stirring tourneys and bull fights, all up and down the arches of the sky! However, these fanciful figures answer a very good purpose for classifying and describing the heavenly bodies. They distribute them into celestial nations and empires. [Note: The traditional configurations of the heavens have a deeper significance. See "The Witness of the Stars" in this issue]. We have before us a general picture of the celestial sphere, with the more usual names and classifications of the objects that shine upon it. I am now prepared to state what discoveries have been made. What is this seeming immense hollow globe of the heavens? People once thought that the appearance was reality—that they were surrounded at a great distance by an immense shell of crystals, to which all the heavenly bodies were fastened. At a later period, most scholars thought there were several of these spheres: each carrying heavenly bodies, and each having a motion peculiar to itself. But now we know that there is nothing of the sort above and around us. The celestial sphere is nothing but indefinitely extended space, made to appear colored at times by the hue, and to appear rounded always by the shape, of our atmosphere. There is nothing solid yonder to which the celestial bodies can be attached. They are absolutely hung on nothing—though Milton ventures to take poetic license, and hang one orb, at least, by a golden chain. This idea of unsupported heavenly bodies was quite too hard for the remote ancients; they must have spheres, and an elephant and a tortoise to hold up the earth and heavens. But, finally, it filtered through the apprehensions of people that such supporters must themselves need support quite as much as a star; also, that no one ever saw them, or otherwise credibly knew of their actual existence. So they were quietly dispensed with. And now nothing remains but the infinite space, which we certainly know to exist, and the stars which we certainly know to exist in it.

Popularly speaking, this great space which environs us on all sides, and contains the heavenly bodies, is empty. It is substantially a vacuum. The ancients said that Nature abhors a vacuum; if so, she has plenty of abhorring to do. There is no atmosphere pervading space; we could not breathe in its mid-intervals one single moment; there is nothing there that our senses could perceive. As we ascend from the earth, we find the air gradually become thinner; and Laplace has shown, that, after a few miles, it must cease entirely. Beyond that point, very large solid bodies, though moving with enormous velocity, are found to encounter not the smallest perceptible resistance. Their places, as computed on the supposition that they move in a vacuum, are such as we actually find them.

If we could visit mid-space, it would seem a perfect void, also dreadfully cold and dark and silent. The higher we go into our atmosphere, the colder it becomes. All mountain summits, above a few thousand feet, are covered with perpetual snow. Persons ascending in balloons at last reach a cold that is intolerable. They evidently approach the confines of an eternal winter, that, for silence and motionless fierceness, laughs to scorn all that we have of arctic and antarctic.

According to the calculations of Sir John Herschel, we have only to go fifty miles from the earth's surface to reach —132 degrees Fahrenheit. Could we suddenly set down any moist thing at this point, it would instantly explode like a pistol, though without sound (for mid-space is soundless as well as matterless), and turn to stone as if touched by a magician's wand. And if, at this short distance from the earth and sun, space is so cold, what must it be in those remote vacancies where the sun shows as a mere star? In thought, we sail away most comfortably among the constellations, without furs or overcoat; and perhaps our fancies make nothing of stopping whole hours in mid-heavens, leaning against the chair of Cassiopeia, or grasping the horns of Taurus, to admire the glory of the trooping stars; but one real bodily expedition of the sort would forever cure us of such fancies. Perhaps of some others also; for, when our thoughts go yachting it through space, they are very apt to take with them, not only our genial parlor temperature, but also our pleasant earthly light and colors. But, in point of fact, the starry spaces are awfully dark. Those who visit the higher regions of our atmosphere, by mountains or balloons, tell us that the pleasant blue gradually passes into an intense black. At last, the stars glitter on a background of perfect jet. To an observer out in mid-heaven, the whole sphere would seem muffled in a horrible pall, save just at the points where the heavenly bodies are. He would have the impression of not being able to see an inch before him. He would see sun, moon, and stars all at the same time; but they would look as if hissing on a sea of ink. The blackness would seem solid enough to be cut with a knife. And should he try to express his feelings, and to say, "How awful is this blackness! How glorious are these luminaries!" no sound, nor specter of a sound, could issue from his shouting lips.

Such is the "house I live in" of the heavenly bodies. What are the heavenly bodies themselves—what this sun, this moon, these planets and comets, and fixed stars and nebulae?

In remotest times, very likely, men thought them distant heavenly torches, or openings of various sizes through the sky into an ocean of glory beyond. [Note: It is significant that Biblical allusions to the heavenly bodies, when rightly interpreted, are in accord with present known facts]. In process of time, they came to be very extensively regarded as intelligent beings—gods and goddesses, also human beings raised to the skies on account of illustrious merit, or, what was not always the same thing, the favor of the divinities. The sun was Apollo, god of fiery arrows; the moon was Diana, goddess of the silver bow; and so on, until the sky was one great Parliament House of deities in everlasting session. Worship was paid to the shining crowd; to them incense rose, hymns were chanted, and victims bled. In civilized countries of modern times, people are far enough from such views of the nature of the heavenly bodies: multitudes do not even trouble themselves to have any views whatever on the subject. They have never put the question to themselves, "What are they—those bright lights above us?" Accustomed to the sight from infancy, busied in their digging and buying and selling, it has never occurred to them to be curious as to the nature of those far-off luminaries. They are content to have the use of them—to work by the sunlight, to walk by the moonlight, to steer, and perhaps to steal, by the starlight. In this respect, they are inferior to many in the remotest and rudest ages. And yet the question has long been well answered, and the answer is in possession of tens of thousands on all sides of them. What are the heavenly bodies! Not lamps, not apertures through which glory shines, not personages; but immense masses of unintelligent matter, some self-luminous, and the rest shining by reflected light. It is found that the light coming directly from a candle, or other self-luminous object, differs by a certain property from the same light after it has undergone reflection. This fact enables us to ascertain easily that a part of the objects in the sky shine by reflected light, while the rest are self-luminous. The sun, and fixed stars, and nebulae are found to be self-luminous; the moon, planets, comets, and zodiacal light shine only by the light that comes from these. If the moon is looked at through a telescope, we see a rugged surface of mountains and valleys. In regard to the other bodies in the sky, the glass does not serve us as well; but the telescopic aspect of most of the planets gives none the less decidedly the impression of an earthlike surface. But the heavenly bodies are not only masses of earthly matter; they are masses of immense size, and immensely remote from us.

How are these great masses of matter actually disposed in space? According to some principle of orderly arrangement, we should presume. The Supreme Cause is no friend to confusion. Still, what the celestial order really is, is not easily discoverable. There is, to first view, no system whatever in the distribution of large portions of the heavenly bodies. It is as if the Genius of disorder had sown them. In other parts, there are appearances of systematic arrangement; but then the question arises, Is the apparent arrangement the real one? The lamps of a city, as one approaches it some evening, appear a mere chaos of bright points; and yet that city is Philadelphia, where streets cut streets desperately at right angles and all the lights gleam on the sides of perfect squares. And they seem so to the same man, when turned aeronaut, his balloon has shot him up thousands of feet over the center of the city. He has now found the true point of view. So at last astronomers have found their true point of view. They look from over the beaming city. And now the whole celestial economy of arrangement stands unfolded. What is it? The system of arrangement is this:—

1. A body, not self-luminous, has one or more like bodies revolving around it. There are many such systems, which we will call **satellite-systems.**

2. Several of these primary systems form a still larger neighborhood, and revolve about a self-luminous body, like the sun. There are many such systems, which we will call **planet-systems.**

3. Several of these planet-systems form a still larger neighborhood, and revolve about a common point within it. There are many such systems, which we will call **sun-systems.**

4. Several of these sun-systems form a neighborhood still larger, and circulate about one point within it. There are many such systems, which we will call **group-systems.**

5. Several of these group-systems unite in a still larger neighborhood, and in revolving about a common point within it. There are many such systems, which we will call **cluster-systems.**

6. Several of these cluster-systems combine into another system still grander, whose center of motion is also common to all its members. There are many such systems, which we will call **nebula-systems.**

7. Finally, all the systems of space, composing one great neighborhood that embraces all other neighborhoods, revolve around one motion-center of the creation. This we will call the **universe-system.**

You see that it is a wheel within a wheel. Certainly, the 'height of that last, all-embracing wheel is exceeding dreadful.'

See here a picture of the great encampment of the sky! I say "encampment;" for, to one watching the sky for a short time, every thing seems stationary. But, really, the sky is not a camp. It is rather a glorious parade ground, full of motion, full of orderly, systematized motion—a flaming bannered field on which the various celestial powers are going through their various related motions under their respective leaders—companies of stars maneuvering under star-captains; regiments, brigades, divisions, whole hosts of stars, maneuvering under star-chiefs of as many ascending grades of rank and splendor. Hail, host of heaven! Hail, glittering rank and file! Hail, gorgeous commanders in golden mail, and shining far o'er the field! Veterans all, though unscarred, as far as we can now see, —all hail! for, as we shall soon find, such brilliant equipment, such skillful commanding, such perfect obeying, such complicate wheeling on exactest time and admirable step, was never seen in any terrestrial army.

THE CHRISTMAS SEASON

By Retha Hostetler

Gone is the Spring with all its showers,
And gone are Summer's fruits and flowers.
Now Autumn swiftly passes by,
And Winter's snow begins to fly.

The joys of Winter come again,
As Christmas bells ring their refrain
Of "Peace on Earth." Then lift your voices,
For Christ is come, and earth rejoices.

Goshen, Ind.

Editorials

Christmas Meditations

Many things come to our minds as we think of the birth of Christ, but one of the most impressive is that of the matchless humility shown in this blessed event. Our minds fail us as we try to comprehend what it meant for the Lord of glory, the Son of God, who was eternally coexistent with the Father and who with Him created heaven and earth, to leave the purity and splendor of heaven to come to a world that was marred with and steeped in sin. That alone constitutes an incomprehensible condescension. But our wonder grows as we see Him assuming the form of man, in the person of a little child, born of humble parents in a stable of Bethlehem. The humility of the nativity will never cease to be an object of adoring wonder on the part of all who believe on the Christ who was born of Mary.

As we continue to meditate on this great theme we are struck more and more with the deep and wondrous meanings attached to it. Here again our minds are lost in contemplation. The world was lost in sin, and there was no one to save it. Neither men nor angels were qualified for the task. The Son of God alone could accomplish the redemption of the world. And so He became man, that He might redeem him from the sinful state into which he had fallen. But the manger was only the beginning of the work of redemption. For thirty-three years Jesus lived here as the poorest of men, sharing with them their experiences and temptations, helping the needy, and finally dying at the hands of the very ones He came to save. The manger led directly to the cross, and we dare not divorce the two in the plan of salvation. Bethlehem and Calvary are inseparably related and connected.

Our final thought has to do with the blessings that came to man through the birth of Christ. There are many joys and blessings that we think of in connection with the Christmas season, but unless they are linked with the plan of redemption, through the Savior whose birth was hailed by the Christmas angels, they are but worldly pleasures. Unless we believe and appropriate the atonement which He wrought upon the cross His birth in the manger brings to us no real blessing. May we all at this season appreciate the real meanings of Christmas and appropriate by faith the spiritual blessings of the Savior who was born in Bethlehem.

New Books for Christian Workers

Different agencies sponsoring various phases of the work of the Church have been quite busy, in co-operation with the Publishing House, in getting out new books for the help and strengthening of our Christian workers. A new publication which was announced in last month's Monitor is a **Handbook for Young People's Bible Meeting Workers.** It will soon be ready for delivery to those ordering it. Every Young People's Bible Meeting worker should have a copy. Another valuable book, also about ready for distribution, is **New Testament Studies, by Chester K. Lehman.** This is the third volume in the Bible Survey Course, which is a part of our Elementary Teacher Training Course. This book, while a valuable addition to our Teacher Training literature, is also a helpful book for study and reference for individual Christian workers.

New interest and activity are also shown in Mission Study. Two new Mission Study books will soon be available for use in our Winter Bible Schools, congregations, and individuals. The first to make its appearance will be **Africa Calls,** by Ada Zimmerman and Catherine Leatherman. This is a study book giving information concerning Africa in general with special chapters devoted to a description of our own mission field in Tanganyika, an account of the work that is being carried on there at present, and the challenge which this field presents to us for the future. It is aimed to have this book ready before Christmas. Another Mission Study book which will soon be ready for the press is **Studies in Mennonite City Missions** by Alta Mae Erb. This book not only presents the need of work in our cities, the opportunities for service, and the challenge to the Church of this field of activity, but gives historical sketches of the work that has been done in the past and is now being carried on by our Church in about thirty cities of United States and Canada. This book will be a valuable addition to our Mission Study literature. It should be ready for delivery by the first of the new year.

While we are speaking of new publications we want to mention again our new Sunday-school quarterlies, which will be ready for the first quarter of the new year. A detailed description was given in the Christian Monitor for October. As we begin the new Sunday-school year with studies in the Gospel of John we are glad that our teachers in the Beginners, Primary, Junior, and Intermediate departments will have new and better quarterlies to help them in teaching this wonderful book of the New Testament.

Retrospect and Prospect

This issue of the Christian Monitor closes the twenty-eighth volume of its publication. For over a quarter of a century the Monitor has served our people as a monthly magazine for the home and the Christian worker. Different editors have served during that period, but always the aim has been the same—to supply our homes with a good Christian monthly magazine.

The Table of Contents in this issue will tell better than we can here, the kind of reading material which we have given our readers during the past year. We hope we may be pardoned if we say that we believe you have been given a wide and helpful range of reading for the amount of the subscription price. And we pray that the Lord may bless these efforts to the advancement of His cause.

We regret to say that errors sometimes creep into the paper. Last month a filler entitled, "Awake and Asleep," which suggests the eternal security of the believer, a doctrine in which we do not believe, inadvertently found a place in the paper. We trust our readers will pardon this and other mistakes that may appear from time to time.

Many of the regular features of the paper will of course be continued during the coming year, if the Lord will. We believe they have been appreciated by our readers, but we want to keep improving them all the time if we can. Your suggestions to this end will always be appreciated. But we are planning some new things for the New Year also. Bro. John C. Wenger of Telford, Pa., will give us a series of four articles on **The Nature of God,** supplementing the Young People's Meeting topics on this subject. Bro. Elvin V. Snyder, Markham, Ont., will give us a series of messages on **The Modern Message of the Old Testament Prophets.** Later we expect to have a series of articles dealing with various phases and problems of the **Christian Life.** A few interesting articles in the January number will be **Simple Studies in the Gospel of John,** by Bro. J. D. Mininger, preparing us for the study of this book in our Sunday-school lessons for the next quarter; and **Modern Temple Desecrations** by Reba K. Shank, showing the irreverence which is creeping into our worship services in some instances, and the need of fostering the spirit of reverence in the house of the Lord.

As we close the old year and look forward into the New Year, we ask an interest in the prayers of our readers that the Lord may direct the work to His honor and glory. And may we ask our readers also to continue their support by renewing their subscriptions promptly at expiration and securing new subscriptions from their neighbors and friends. Note especially our liberal club offer as given on the last page of each issue.

CHRISTIAN MONITOR PULPIT

THE STAR IN THE EAST

By C. Warren Long

TEXT: For we have seen his star in the east, and are come to worship him.—Matthew 2:2.

It is a common experience of ours to think immediately about the story of the Wise Men, the Magi, when the word nativity is used. The text directs our attention to the Magi. When we think of the Christmas season itself we can not help but think of the Magi. As the Christmas spirit is seen all around us, and it seems to grip us, then again we think of the gifts of the Magi.

We can well afford to ask who are these Wise Men, these Magi, where do they come from? Are these who followed the star the only ones in the world? Dr. John D. Davis in his dictionary said that these Magi are a "priestly religious caste from one of the six tribes of Media. They worshiped the elements, fire, air, earth and water, especially the first. The only temples they had were fire temples, generally on housetops, where they kept the sacred elements burning night and day." Their dead were a problem to them. "The corpse could not be burned, buried, cast into water, or left to decay in the air without defiling an element. It was therefore exposed to be devoured by carrion-loving birds or beasts." "The Magi wore a sacerdotal vestment, a white robe with a headdress consisting of a tall felt cap with lappets at the side which concealed the jaws." "They claimed to be mediators between God and man, intervening in all sacrifices. They interpreted dreams and omens and claimed the gift of prophecy."

These Magi are not strange characters in the New Testament. The Jew, Bar-jesus, in Acts 13:6 was a Magus. The Jew, Simon in Acts 8:9, was a Magus. The Wise Men who came to the home of Mary and Joseph were Magi probably from Persia.

Let us study several of the experiences of the Magi who were led to the home of Mary and Joseph by following the star, as the text indicates.

First let us look at what the Magi saw. They saw HIS STAR. It was a new star, in the heavens. It was an impressive star. Look into the midnight sky and see it studded with stars, as a green meadow with bright daisies. Note their number. See their brilliancy. Think of their age. They outwear all human institutions. They were shining there when Adam and Eve roamed in the Garden. They were there when Noah's Ark was built. They were shining like that when Abraham became a pilgrim. They cast their light on Israel when they toiled in Egypt. They inspired David as he sat watching his sheep on the hillsides of Judea. Those stars were shining when Christ was born. Among that great array of stars that had been shining for centuries was a new star, an unusual star. This new star had a mission. Do not all stars have a mission? Yes, they are light-bearers. They also help in maintaining the equipoise or balance of the universe like the Polar Star and Pleiades. This new star was to point to the Savior of the world. This star pointed to HIM who would take the human soul that is out of equipoise because of sin and bring it back into balance with the original purpose for its creation. To the Wise Men, the Magi, who were astrologers and prophets who believed in the coming of a world Redeemer and that He should be born by a Jewish mother, this star said, "The Deliverer has come." Therefore in our text they said, "Where is he that is born King of the Jews? for we have seen his star in the east."

Let us observe in the second place where the Magi saw His star. In the text above they said, "In the east." May I say that they saw it in the heavens that overarched their homes in Persia. These eastern scholars in their Persian homes were continually searching for new truths and for more information concerning this ancient prophecy that a Deliverer would be sent by the God of the universe. Thus they were continually searching and the time came when God pointed out to them "His Star." Before we enter into another experience of these men let us notice this beautiful example of the modes of the operation of the Holy Spirit. Is it not a mystery? Why should the Spirit of God point out this star, His Star, to the Magi? Why not point it out to some one like Simeon in Jerusalem (Luke 2:25-32) or to the widow Anna who was a prophetess. Luke 2:36-38. Truly "God moves in a mysterious way His wonders to perform."

Let us look at another experience of these Magi. What did they wish to do when they saw "His Star?" They wished to worship Him. Now worship is not new. The desire to worship is not new. Men have been always worshipers. They have worshiped the sun, moon, stars, animals, hills, rocks, mountains, trees, manufactured images, and even themselves. However these Magi wished to worship Him, the Deliverer. A certain song writer said,

"O worship the King, all glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girded with praise."

But this was a strange object of worship, for they found a baby in a humble home attended by a lowly couple. Yet the Magi knelt before the Baby in adoration. They showered upon Him their expressions of praise and left before Him and at the feet of that humble couple their tokens of gold, frankincense, and myrrh. To the Magi this was a costly worship. It meant an advent into a strange land. It meant a long journey. It meant they must face perils on the way and trials of their faith. It meant the giving of their treasures. Yet this is what they wanted to do, to worship Him. So I think again of the words of the song writer:

"Our Father and God, how faithful Thy love!
While angels delight to hymn Thee above;
The humbler creation, tho' feeble their lays,
With true adoration shall lisp to Thy praise."

In closing, let us observe several applications of this old story of the Magi. In doing this let us make a brief review. In the first place, the Magi saw "His Star." What do we see? We see the Light of Jesus, for He said, "I am the light of the world." Jesus is the light of life. He is our example that we should "follow in His footsteps." Jesus is the light of the eternal future. His destiny is the promise of the Christian's destiny. He is the light of truth. In Him is all truth and all spiritual knowledge. John 8:12-14: "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go."

The Magi saw "His Star" and understood its meaning. Let us be sure we see Jesus and understand His purpose of coming into the world. In the second place, the Magi saw "His star in the east." May we raise the question where do we see the Light of Jesus? We see the Light of Jesus in the Bible, and in its symbols, in its prophecies, in its history, and in its promises. We see the Light of Jesus in Christian history or church history. Again we see the Light of Jesus in the individual personal experience. "Ye are the light of the world." "Ye are living epistles known and read of all men." The Magi did not look into the cosmic ray for, His star, His light, nor did they look into any protoplasm. They looked to where God pointed and there they saw it "in the east" and they came to worship Him. Will we look to where

(Continued on page 371)

Christian Life

THE BIRTH OF CHRIST

I Timothy 3:16

Great is the mystery that God was revealed to us in the flesh. He became not only flesh, but He stooped down and became sin for us. II Cor. 5:21. What the Lord has found for us is in itself a great mystery. Just think of it, the Holy Son of God took upon Him flesh and blood. In the form of a servant He walked around down here, and as a lamb He was led to the slaughter, all for you and me. But sad to say, only comparatively few are interested in this fact. Only the Holy Spirit can lead us into deeper depths. He can reveal to us what it meant for Jesus, to taste death. Oh, what a Savior! It was necessary for Jesus to take upon Him a body of flesh and blood. That gave Him the possibility to suffer and die for us; that is why He was made a little lower than the angels.

At this **one birth** all inhabitants of heaven were moved with joy. The angels were so full of joy that they brought the glorious message to the shepherds on the fields of Bethlehem and through them the whole world heard the glad tidings. There is a chance now to be delivered from sin and from a sinful life. The great Deliverer has come, the Lamb that taketh away the sin of the world. It is for whosoever, no matter what degraded sinners they are. Christ came and died for **all.** Why did Jesus not come in great pomp and splendor, as a great King riding on a white horse? Yes, why didn't He? Just because He came first as our Savior. He stooped down to us to reach us. He had to come in humility to reach every one of us, and therefore He came first as a helpless Babe.

When He will come again to this earth He will come as a triumphant King, on a white horse, in great splendor. Satan succeeded in the Garden of Eden to blind man, and therefore all generations have a covering upon their eyes. Read carefully Isaiah 25:7. Since then they are telling each other that Eve took an apple from a tree, and therefore they were chased out of Eden. You will find in the whole Bible no such a statement. This is one of Satan's tricks. He likes to belittle our Lord's rules of love. Satan must lie: he is the father of lies. God Himself shed some light on this in Genesis 3:22. Also read Genesis 3: 1, 3, it makes it still clearer. Yet God's purpose was to fill this earth with glorified and holy beings. But Adam got busy and was disobedient to his faithful Creator. Eve with Adam listened to the wiles of Satan and therefore the fall; they have lost the glorious image of God. That was robbing God. It could not be said of the first Adam as of the Last Adam, He "thought it not robbery to be equal with God" Phil. 2:6.

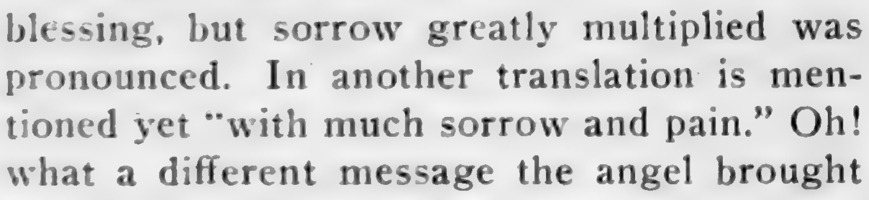
Adam's desire was to be like God. His desire ran something like Satan's: "I will be like the Most High" (Isa. 14:14). All life that comes forth from flesh is at enmity with God and subject to death. The flesh never wants to obey, therefore we see this already in the Garden of Eden, what the result will bring forth in case of disobedience. Man believed Satan instead of his faithful Creator. "Believe in God, believe also in me," said our blessed Lord, because He is the Way, the Truth, and the Life, and Satan is the father of lies.

At **that first birth,** (Cain) there was no blessing, but sorrow greatly multiplied was pronounced. In another translation is mentioned yet "with much sorrow and pain." Oh! what a different message the angel brought to the Virgin Mary and to the shepherds concerning the Lord's birth. The angel said to Mary, "For thou hast found favour with God." The Lord was not displeased with her. He had no need of hunting for her, she was not hiding herself, as we know God was walking in the garden calling: "Adam, where art thou?" Yes, where was he? He fell. At Jesus' birth was blessing, glory, joy, and peace proclaimed and it meant nothing but Life and Light to a fallen human race, praise God!

So it is we can be born again to inherit eternal life,—believe and receive. We can say with James: "Of his own will begat He us with the word of truth." If we now sow to the flesh there can nothing more be expected than sin, sickness, corruption and death, while if we sow to the Spirit, there will be nothing but the fruit of the Spirit and life. To escape all these tragedies and to live a life that's pleasing to God, we can present our bodies a living sacrifice, holy, acceptable unto God, which is a reasonable service.

The sweet singer of Israel foresaw in his days what the Lord would do after His great triumph: "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: Thou hast the dew of thy youth" (Psa. 110:3). The new earth shall be filled with holy beings to the glory of God. When the Second Adam shall reign there will be only blessing—no pain, nor curse. With Jesus there is no failure, nor mistake. He is conqueror over sin and death. It is as Isaiah so fittingly said: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). He, as the Lamb that was slain before the foundation of the world, hath wrought mighty things for us. He also gives His children the power to live a lamb-life and not a self-life. "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." He is also the Mighty God, the Prince of Peace, and after the great triumph of His death and Satan will trouble no more, then we will see Him as He is and He will be surrounded by lambs, by such that counted not their life dear unto themselves, but laid it down for His sake; such that are overcomers. Read Revelation 12:11.

God gave us a great Gift by sending His dearly beloved Son into a sinful world of woe. Should not we gladly give our little all to Him, so that He can use us according to His will and pleasure? So many are giving gifts to each other, will **you** forget Jesus? Should He not have the best you have and the best of you? He desires your heart and life. Let us flee the lusts of this world and flee to Him who can fill us with Himself. He is a wonderful example and we can walk in His footsteps which will lead us on to an endless life, free from all sin and death. After all this is accomplished our glorious Savior will reign for ever and His lambs (overcomers) will sing the song of the Lamb: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Rev. 15:3). Those that want to join those singers must start to learn it down here, because over there is no more preparation time but all perfection. Come and follow the Lamb.—Selected.



HERALDING PEACE

Long ago, on a starry night,
Shepherds saw a radiant light;
Heard a chorus of voices bright,
Heralding "Peace!"

Were they sleeping and did they dream?
Was the light but a meteor's gleam?
Or did hearts, in their longing, seem
To hear of peace?

No, a little One, born that day,
In a manger-bed sleeping lay;
Come to point weary ones the way
To rest and peace.

"Come to Me: if burdened by care,
Bowed 'neath loads too heavy to bear;
I will all of your weariness share,
And give you peace."

"My peace I give!"—the parting word
Of the crucified, risen Lord—
Was there ever such comfort heard?
"Peace, blessed peace!"

—Fred Scott Shepard.

NOT AFRAID TO DIE

During John Wesley's voyage to America, he was struck with the astonishing calmness of a company of Moravians on board, during a frightful storm at sea. They sang Christian hymns through the howling of the tempest and the shrieks of the other passengers, and the tranquil faith of the men and women was shared even by their children, and though the waves broke over the deck, and the fierce gale tore the sails to pieces, they still sang on. When asked the cause of their singular peace in imminent peril, they only said, "We are not afraid to die."—Selected.

"We will never come into our own until we quit following the Rule of Gold and start following the Golden Rule."

"THE WITNESS OF THE STARS"

By Ida Boyer Bontrager

This article is a digest of a book, "The Witness of the Stars," by Bullinger.

"The heavens declare the glory of God."

"Lift up your eyes on high, and see who hath created these, that bringeth out their host by number."

"He telleth the number of the stars; he giveth them all their names."

He who wrote the Bible also wrote the book of Nature. The two must harmonize. God reveals Himself through science, and also through Nature, though not so clearly as through the Bible.

For ages, stars have been of great interest to man. They are referred to in Job, probably the oldest book of the Bible: "Canst thou bind the sweet influences of the Pleiades or loose the bands of Orion?" "His hand hath formed the crooked serpent."

The ancients imagined that the groups of stars outlined certain figures. These speculations, though fanciful, were based on significant facts, which we are pleased to believe were revealed to Adam, and astronomers today honor these imaginings by retaining star names that were given thousands of years ago.

The apparent path of the sun in the heavens, that is, the ecliptic, is marked out by twelve constellations, commonly known as the signs of the zodiac:

> **"The Ram, the Bull, the heavenly Twins,**
> **And next the Crab, the Lion shines,**
> **The Virgin, and the Scales;**
> **The Scorpion, Archer, and Sea Goat,**
> **The Man that carries the Water-pot,**
> **And Fish with glittering scales."**

These signs, i. e., constellations or groups of stars, are ancient. All nations knew them. They were once identified with the twelve sons of Jacob—the sun, moon, and eleven stars bowing down to Joseph, the twelfth star. Ancient Jewish authorities declare that each tribe has one of these signs.

Each sign is associated with three other near-by constellations. These signs may be divided into three great books, each book taking up certain phases of the Coming One, just as do the four Gospels, beginning with the promise of His coming, and ending with the destruction of the enemy.

(You can follow this article very easily with the Astra-Guide. The constellations that are starred are too far south to appear on the chart.)

First Book—First Coming

I.

Sign Virgo, the Virgin, a woman with a branch in one hand and ears of corn in the other, bears twofold testimony of the Coming One, "Behold, I will bring forth my servant the BRANCH" (Zech. 3:8).

1. Coma, Berenice's Hair. Berenice, wife of Ptolemy III of Egypt according to tradition is said to have consecrated her hair to Venus in case her husband returned safely from a dangerous expedition. Her hair was stolen, and an astronomer comforted her by telling her that Jupiter had made it a constellation. The stolen blessing might be associated with the stolen hair. "Com-e" is a Latin word meaning Hair. (Compare meaning of comet.) This constellation was originally represented as a young woman (virgin according to the Persian name) with an infant son, Ihesu, a Hebrew name. "Coma," in Hebrew means, The Desired. The association with Virgo is beautiful. It has been thought by some astronomers that the Star of Bethlehem first appeared in this figure. "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Num. 24:17).

*2. Centaurus, the Centaur, half man and half horse, is a figure of a being with two natures, significant of Christ who was divine, yet human.

3. Bootes, the Coming One, is a man walking rapidly with a sickle and a spear. "He cometh to judge the earth." "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped" (Rev. 14:14-16). Arcturus, the bright star in this constellation, means, "He cometh."

II.

Sign Libra, the Scales—the price deficient balanced by the price which covers. In this sign we have a complete picture of Redemption. Libra contains two bright stars whose names tell in meaning the whole story of salvation. Zuben el Genubi (the lower star in the south) means "price which is deficient"; Zuben el Chamali means, "price which covers."

*1. Crux, the Southern Cross, signifies the cross endured.

*2. Lupus, the Victim, is the victim slain. "As a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7).

3. Corona, the Crown. The shameful cross will be followed by a glorious crown. "Every tongue shall confess that Jesus Christ is Lord." The bright star commonly called Gemma had the Arabic name AL Phecca, meaning "The Shining One."

III.

Sign Scorpio, the scorpion, trying to sting in the heel the mighty man Ophiuchus. The wound inflicted by Satan was the death of Jesus on the cross. The Arabic name means "wounding him that cometh." See Gen. 3:15.

1 and 2. Serpens, the Serpent, is struggling with Ophiuchus the Serpent-bearer, who is also treading on the heart (Antares) of Scorpio. The serpent is trying to seize the crown. The struggle is for dominion.

3. Hercules, the mighty Vanquisher. He carries a triple-headed monster and a club, and wears a lion's skin. His left foot is on the head of Draco the Dragon. He is a type of Christ, the Lion of the tribe of Judah.

IV.

Sign Sagittarius, the Archer, like Centaur, half man and half horse, aiming an arrow at the heart of the scorpion. "I saw, and behold a white horse: and he that sat on him had a bow; . . . and he went forth conquering, and to conquer" (Rev. 6:2).

1. Lyra, the Harp, promises praise for the Conqueror. "Praise waiteth for thee, O God, in Zion." See Rev. 14:2.

*2. Ara, the Altar, points downward toward Tartarus, where the enemies will be consumed. "Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them" (Psa. 21:9).

3. Draco, the Dragon, is the "old serpent" cast from heaven. No one ever saw a dragon. In myth he is an enemy to man; in the Bible, he is an enemy to God and man. "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea" (Isa. 27:1).

Second Book—Results of the Redeemer's Sufferings

I.

Sign Capricornus, the Sea Goat, the atoning sacrifice. Capricornus is bowing his head as though falling in death, while his tail is alive. Christ's resurrection; issued forth from His death.

1. Sagitta, the Arrow, is the arrow of God sent forth to the Son of God. He was "stricken, smitten of God, and afflicted."

2. Aquila, the Eagle. The dying Savior, the smitten one, is falling, having been wounded by the arrow. .

3. Delphinus, the Dolphin, is a lively creature leaping out of the sea. The eagle and the dolphin are symbols of death and resurrection; the eagle's head is drooping in death, while the dolphin's is rising in life.

II.

Sign Aquarius, the Water-pourer. Christ is pouring forth blessings both natural and spiritual "as waters cover the sea," symbolical of the outpouring of the Holy Spirit.

1. Piscis Australis, the Southern Fish, is man receiving blessings from Christ. "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring" (Isa. 44:3).

2. Pegasus, the Winged Horse, symbolizes the blessings quickly coming.

3. Cygnus, the Swan, repeats and emphasizes Christ's return. This bird is flying swiftly in midheaven, and is coming to earth.

III.

Sign Pisces, the Fishes. Multitudes shall enjoy the blessings of the Redeemer's work. One fish has its head pointed toward the north star and the other is swimming on the ecliptic, the path of the sun. The fish was the sign of the early Christians.

1. The Band. The fishes are bound to Cetus. Aries has his paw on the band, ready to loosen it. Israel is now bound, but deliverance is sure.

2. Andromeda, chained to the seashore to be devoured by Cetus, is a type of the captive daughter of Zion.

3. Cepheus, the King, is coming to rule. Here is a king enthroned in heaven, with one foot planted on the Pole Star. He is the glorious "King of kings, and Lord of lords."

IV.

Sign Aries, the Ram. How different from Capricornus, who is falling in death! This ram is very much alive, triumphant over death.

1. Cetus, the Whale. This is the largest constellation and is a figure of the great enemy, Satan.

2. Perseus, the Deliverer, is coming to rescue Andromeda. He has slain monsters, and carries the head of one that he slew. He is a type of the Redeemer.

3. Cassiopeia, The Queen. She is preparing for her husband by arranging her hair and robe. She represents the Bride, the Lamb's wife.

Book Three—Second Coming

I.

Sign Taurus, the Bull, rushing forward with mighty energy and fierce wrath, his horns set so as to push his enemies, represents the Messiah, the Coming Judge of the earth. "And his horns are the horns of the wild-ox; with them he shall push the peoples" (Deut. 33:17 R. V.). The brightest star is Aldebaran, the Chaldean word for leader or governor. (It has also the acquired meaning, follower, because it follows the Pleiades across the sky.)

1. Orion, the Coming Prince. This is the brightest constellation in the sky, and is symbolic of Light breaking forth. The Prince of glory, once slain, will rise up and shine for the deliverance of His people. "Arise, shine; for thy light is come."

2. Eridanus, the River, is the river of the Judge, the river of wrath. This is not a mere picture but a dread reality. It speaks of the "day of the Lord," when Christ shall in flaming fire take vengeance on them that know not God. See Dan. 7:9-11.

3. Auriga, the Shepherd, offers safety for the redeemed in the day of wrath. Auriga holds a goat and two kids, trembling with fear at the oncoming of Taurus. He is the Good Shepherd who gave His life for the sheep.

Sign Gemini, the Twins, is significant of Christ's twofold nature—God and man.

II.

1. Lepus, the Hare, is the enemy trodden under foot.

2. Canis Major, the Big Dog, is the coming glorious Prince. Sirius in this group of stars is the brightest star in the heavens, as He of whom it witnesses is Prince of all Princes.

3. Canis Minor, the second Dog, further emphasizes the exaltation of the Redeemer.

III.

Sign Cancer, the Crab. The Redeemed possessions are held fast and sheltered in. In this constellation is the star cluster, Praesepe the Bee-hive.

1. Ursa Minor, the Lesser Sheepfold,

2. Ursa Major, the Fold and the Flock. Although we see dippers in these constellations, much earlier, men saw bears, plows, and other things in them. The ancients saw in them foursided sheepfolds, as is indicated by the individual star names, e. g., Dubhe which means "herd of animals." The Pole Star, that is included in this group, named Al Ruccaba, which means "the turned on" signifies trust and safety.

3. Argo, the Ship. This is supposed to be the Argonauts' ship, sung of by Homer. Christ, has captured, not the Golden Fleece from the dragon, but the ransomed from Satan. Argo may typify also the ark of the flood.

IV.

Sign Leo, the Lion. Here is pictured the Messiah's triumph. "The Lion of the tribe of Judah" is aroused for the rending of his prey. He is about to crush Hydra. "The Lion of the tribe of Juda hath prevailed," and "is worthy to . . . receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:5, 12). Regulus, its brightest star, means Prince.

1. Hydra, the Water Serpent, is Satan "that old serpent."

2. Crater, the Cup, represents the cup of divine wrath poured out on the serpent. "For in the hand of the Lord there is a cup, and the wine is red; . . . but the dregs thereof, all the wicked of the earth shall wring them out, and drink them."

3. Corvus, the Crow, signifies birds of prey devouring the serpent. This is the final destruction of the enemy and the final triumph of the Conqueror.

Midland, Mich.

WHOM ARE WE HELPING?

By Chester E. Shuler

One of the functions of the church in this world is to strengthen its members to live true Christian lives. When all is running smoothly, the gospel is preached and taught in its purity and simplicity, and each member has his or her heart single to the glory of God, all goes well.

But this sort of situation does not suit Satan, the enemy of our souls. He prefers to see the church torn by strife, friction, jealousy, and even hate. It is his business to see that this is brought about. And so he gets busy.

Satan is the most expert trouble-maker in this world. He loves to get folks confused, make them think on a bias, see things "through colored spectacles," as it were, and, if possible, get them to believe that truth is error and vice versa.

Now "church trouble" is one of the most destructive things in the world. It is so far-reaching, and it touches the very souls and spirits of people. Satan loves to stir up such trouble. No doubt it causes him to chuckle with fiendish glee when two brethren in the church say unlovely things to each other. He knows he has them on the wrong road, and it will take a lot of work to get them off that highway and upon the solid ground once more.

"Church trouble" is quite prevalent these days. To some folks, who are inclined to enjoy poisonous gossip, it isn't very disagreeable; indeed, when others are involved, it proves interesting and a fruitful source of food for further gossip. How Satan must love to hear the gossips at work!

"Church trouble" is so common that some folks seem inclined to think that it is a sort of necessary evil. "Where," they sigh, "is there a church these days in which there isn't trouble?" Indeed, there is a great deal of truth in that statement. Satan is active. But the interesting fact of the matter is this: If people—just ordinary people—didn't help Satan in this nefarious work, "church trouble" would not exist.

It has been said that God needs humans through whom He can work His works. It is equally true that Satan needs human beings to carry out his terrible plots and plans. How could he execute his plans to stir up strife, envy, jealousy, backbiting, gossip, scandal, and all the other evils fresh from the pit, if he found every member of every church resolutely giving him the cold shoulder and hurling into his face the Scriptural truth that Christ has destroyed his works—

"And the hostile princes and rulers he shook off from himself, and boldly displayed them as his conquests, when by the cross he triumphed over them" (Col. 3:15, Weymouth).

Some of the so-called church troubles might be avoided if members would consider the following carefully, prayerfully, and give each thought a searching personal application:

1. When we contend for the truth of God, are we really doing that, or are we contending for our personal opinions about that truth?

2. When we pray in public and mention, or refer to certain persons, do we really, sincerely pray **for** them, or merely **at** them? Do we use prayer as a cloak which enables us to say things which we would not have the courage to tell those folks face to face?

3. When we discuss doctrines or other points about which we differ, are we proud-hearted or humble-minded?

4. Do we realize that to approach an erring brother in the realm of the mind, unless our own minds are directed and ruled by the Spirit of Christ, is to invite disaster, and probably result only in "profane and vain babblings?"

5. Are we conscious that the old maxim, "United we stand, divided we fall" is essentially true of the spiritual life of a church; and that if we actually have the glory of God uppermost we shall have to yield our selfish opinions to the real truth of God on many points?

6. Do we fully realize the tremendous importance of standing by our brother and praying that he may stand by us, in these latter days when the most subtle mixtures of truth and falsehood hang like poison gas over Christendom?

7. Are we careful to realize that in many instances the only way that we can really help those whom we apprehend to be wrong is by prayer; and are we really praying in secret, effectually, fervently? Or are we antagonizing our brother by our carnal criticisms?

8. Are we taking to heart the truth of the following bit of verse from some unknown poet:

If your motto says, "Smile," and you carry a frown,
"Do it now," and you linger and wait;
If your motto says, "Help," and you trample men down,
If the motto says, "Love," and you hate;
You won't get away with the mottoes you stall,
For truth will come forth with a bounce—
It isn't the motto that hangs on the wall,
But the motto you live, that counts.

—The Gospel Messenger.

MISSIONS

PROSPECTING IN THE SOUTHWEST

VI. From Santa Fe and Home

By Wm. G. Detweiler

This concludes these interesting articles on the missionary prospecting trip to the Southwest by Bros. Hershey and Detweiler. We hope to have later articles from Bro. Hershey telling of the progress of the work among the Mexicans.

In the last article I left off with our arrival in Santa Fe, N. Mex. It was late on Saturday night when we arrived. We were dusty and anxious to get cleaned up, because we had passed through a severe dust storm that same day. The week end we spent in Santa Fe. On Sunday morning we attended the Presbyterian Church in the city. For an evening service we wanted to find a Spanish service in a Protestant Church, but we were unable to find any. This is interesting in view of the fact that about half of Santa Fe's 14,000 population is Spanish. A large proportion of these Spanish-speaking folks are Catholic. It must not be thought that all of these Spanish folks are Mexicans, for that is not the case. Many of them are what are sometimes called Spanish-Americans. They are the descendants of the original Spanish settlers, and they or their ancestors have lived in these sections before the American folks came. To these Spanish-Americans the Mexicans are evidently often the same as the Negroes are to the whites of the Southeastern States. This makes Spanish-speaking mission work in these sections difficult. This was one reason why we chose the Southern Texas field in preference to needy sections farther north and west. The Spanish influence in Santa Fe is seen in the style of architecture used in public buildings.

Coming back to our story, we had wanted to worship in a Spanish Protestant church in the evening. We drove around considerably and inquired in an effort to find such a church, but we were unable to find one. So we went to a Methodist church. In passing, may I say that this was the only Protestant church that had services in the evening; at least we were unable to find any other. There were about twenty of us present in the service. Santa Fe is a needy field. We learned that the Presbyterians have a Spanish-speaking pastor who conducts services with the Spanish folks every Sunday. "But what are they among so many?"

Leaving Santa Fe we went northward towards La Junta, Colorado, but continued our investigations as we went. North of Santa Fe we found more needy places. For instance, in Espanola we found a Spanish-speaking man who said he had never seen a Bible. In this section there is no work done by the Protestants in Spanish.

At Taos, New Mexico

At Taos, about 80 miles from Santa Fe, we stopped with Mr. and Mrs. Atkinson, whom Bro. Hershey learned to know while in South America. The Atkinsons were then missionaries in the Argentine, but are now in charge of the Presbyterian Church at Taos. Before leaving Taos, we were shown by them through an Indian pueblo, where there is a government school for the Indians. While the congested and unsanitary conditions in this pueblo are awful, yet the spiritual conditions are more sad. We were told that these Indians still retain their tribal religion. The Catholics have a church building in the pueblo, but the Protestants are not allowed to work in the pueblo. It may be well for us to reflect as to whether as a church we have done our duty by the American Indian.

The Penitentes

In northern New Mexico and southern Colorado we learned of the Penitentes and of their activities. We had not known that such horrible things were done in Christian America in the name of religion. We were coming through the district at about the best time to learn of these folks. We did, however, not venture too near their activities. The following article by the Associated Press, appearing in one of the newspapers gives more graphically and accurately a description of these folks:

"Albuquerque, N. M., April 9. — (AP)— Strong young men, faces grim with agony, staggered beneath the weight of rough-hewn crosses Thursday night as Spanish-American Penitentes of the Southwest re-enacted in dreadful detail the ordeal of Christ's march to Calvary.

"Their muscular backs were caked with the gore of repeated lashings. Their heads were bowed under crowns of cactus thorns. The bitter cold of high mountain fastnesses quickly congealed the blood which dripped from their stone-lacerated bare feet.

"But they made no outcry, and struggled against any sign of weakness. By reaching the summit of El Calvario, they would prove themselves worthy of the highest honor their cult can bestow,—worthy 'Cristos' of the brothers of the blood of Christ.

Weird Procession Follows

"Behind them trailed a strange procession, the rank and file members of Los Hermanos de Sangre Cristo. Some of these were flagellants, scourging themselves with thorn-studded whips until their blood flecked the late spring snow for yards around.

"Others came, piping an eerie accompaniment on their 'piteros', and bringing up the rear were the women and children, wailing, moaning, moved by a strange fanaticism they could not understand.

"In lonely mountain valleys of Southern Colorado, and in secret foothill hideaways of New Mexico's Sangre de Cristo and Sandia ranges these ceremonies were performed.

Gunners Keep Curious Away

"Sharp-eyed lookouts, armed with rifles, were on guard so that the sacredness of these rites would not be witnessed by the profane eyes of the uninitiate.

"Probably their vigilance was not needed. 'Penitente hunting' has become an unpopular sport in the Southwest since would-be onlookers returned from places of ritual in years past to tell of fleeing, while bullets whistled past their ears.

"Awful as Thursday night's rites were, they were but a preparation for the climax Friday, when the 'Cristos' will submit themselves, in some cases, to a crucifixion which will stop short only of the actual nailing to the cross.

"This is not practiced in all of the Penitente Easter rites, but in some the hermanos mayores, or elder brothers, insist on a realistic culmination.

"In this event, the 'Cristo' is lashed with tightly drawn rope or rawhide to the cross, and 'crucified' until his endurance can stand no more.

"Then he is taken down, perhaps at the point of death, carried to the morada, or house of worship, and heaped with honors."

I might add yet that this article fails to say that the ones tied to the cross are sometimes lashed tightly with wet rawhide. As this dries, it contracts, causing awful suffering; so much so, that we were told that their tongues hang out of their mouths. Surely the Southwest needs the Gospel.

In Colorado

We were not finished with our investigation until we had also visited Colorado, where live many Mexicans, and where our own church has been evangelizing a small number. One of our sisters has been teaching school at Cheraw, near La Junta. Then on Sundays she with some others have been conducting Sunday school in the same building. We are glad for this local interest in the Mexican. We were glad

A View of Raton in Northern New Mexico. The Name Means "Big Rat." Going East from Raton the Pass Rises to Altitude of 8500 Feet. In a Half Hour One Can Drive from the Town to this Height.

to meet with the folks in their services. Bro. Hershey spoke in Spanish to the Mexicans assembled. He also spoke to a group of Mexicans in a church in La Junta. Despite the fact that it was Saturday afternoon, quite a number of Mexicans were out for the service, some even coming from a distance. This congregation had recently lost their pastor, and were now shepherdless. They very much appreciated the message and fellowship. At the close of the service, an elderly lady tried to prevail upon Bro. Hershey to remain with them and be their pastor. He spoke also to a group of Mexicans at Manitou, Colorado.

Conclusion

In this series of articles I have tried to show you some of the needs of the Southwest as we saw them. After finishing our trip we presented our findings to the Mission Board assembled in its annual meeting in May, 1936, at Belleville, Pa. I shall quote from our report to the Board:

Report and Recommendations

"As may be seen, something is done for the Mexican who comes across the border, but it is comparatively little in proportion to the Mexican population. It is estimated that in Texas, New Mexico, Arizona, and California, there are one million Mexicans, and another half million scattered throughout other States of the Union. In our travels, we conversed with Mexicans about the Bible and their spiritual needs. We found that there is gross ignorance with respect to the saving knowledge of the Gospel of Jesus Christ. There are many towns in the States visited with a population from a few hundred to several thousands. Of these, one-fourth to one-half, and even three-fourths of the population in some places are Mexicans. Dallas, Texas, has 10,000; San Antonio, 90,000; El Paso, 60-70% are Mexicans. Phoenix, Arizona, as well as cities and towns show a similar proportion.

"In our investigation we kept in mind a district where extension would be possible and where we would not be intruding on the territory of other denominations. While there are needy places, isolated towns and districts where the Gospel should be taken, the section that appealed to us most as the one for us to enter was the southern part of Texas.

Suggestive District to Enter

"We recommend that the district the Mennonite Church should enter at this time to be that from San Antonio, Texas, south to the Mexican border, or to Brownsville, Texas. This represents a district of 320 miles long and 160 miles wide, in which there are many towns ranging from a few hundred to several thousand Mexicans. Many of them do not have access to the Gospel.

Recommendations

"We recommend therefore:

1. That the district as herein described, namely southern Texas, be selected as the field to open Mission work among the Mexicans.
2. That two families be sent at once to study the language, further study the district, and lay plans for opening the work.
3. That this work should not be looked upon as city mission work, but rather as the planting of a chain of missions in the district.
4. That the young people of the Church, who have missionary convictions, and are willing to make sacrifice, be encouraged to seek positions as teachers, clerks, farmers, and other legitimate professions, study the language and be willing to give their evenings and Sundays to the work of Missions in this needy field."

It may be altogether in order to state here that the Mission Board acted favorably in the matter of launching work among the Mexicans in southern Texas, and extended the furloughs of Bro. and Sister Hershey one year so that they could open the work. Since the beginning of September they have been in southern Texas, and are launching the work. Let us pray for them and for the work.

Canton, Ohio.

GIVING, PRAYING, GOING, WITNESSING

By Anna Mumaw

"Freely ye have received, freely give" (Matt. 10:8).

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38).

"Go ye therefore, and teach all nations" (Matt. 28:19).

"Ye shall be witnesses unto me" (Acts 1:8).

This is a fourfold charge to the church. The task of evangelizing the world is a large task. It cannot be accomplished by any one of these methods alone; it cannot be accomplished by any individual alone; or even by the Church alone. The only way by which it can be accomplished is through the Church, endued with the power of God and obedient to the commands of Christ to give, to pray, to go and to witness.

However, as individual members of the Church, every one can have a part in this great task. In fact, I think every Christian wants to have a part, for any one having experienced the blessings of salvation will want others to know of it too.

It is interesting to notice how the early Church began this great work. Immediately we think of Paul as the great missionary, the one who carried the Gospel to the whole world, yet it was not only Paul, but all others who, together with the Church, labored for one cause—the spreading of the Gospel.

1. The Church Giving

Paul's advice was "Every man as he purposeth in his heart so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7). He was anxious that the church should learn to give, not only for the benefit of those who received but that they as givers might the more abound, for only as we give out can we receive the more, whether of material things or spiritual. "God so loved that He gave." Where there is love it is a natural thing to give, for it is by giving that we manifest our love to others. Paul greatly appreciated the way the church supplied his needs at times, but I think it was not so much that which they gave but the knowledge of their interest in him and the work in which he was engaged. Surely a church filled with the Spirit and love of God will find ways and means to show their love to the world.

2. The Church Praying

The Church has a great responsibility in the service of prayer. It is the avenue by which more wonderful things were and are done, perhaps, than any other. No doubt as Paul was going through trials he coveted nothing more than to know that the church was praying for him. He must have felt the need of their help when he wrote "Ye also helping together by prayer for us." Prayer is the connecting link of the Church and its missionaries. There is no way by which we may be drawn so close together as by the way of the throne. When the church really prays for her missionaries and the many lost souls she will also be moved to action to help answer her prayers. "A company of people cannot pray day after day, month after month, without having things done."

3. The Church Going

"And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:3).—The church prayed, the Holy Spirit separated two men for a special work, and the church sent them out. They needed the two men to go, the Spirit to choose them, and the church to send them, and thus Paul's great missionary work began. However, this was not the first or only missionary effort made by the church. The apostles had been faithfully proclaiming the Gospel round about Jerusalem and as news came to them of the springing up of the church at Antioch, Barnabas was sent to help in the work. Relief work was taken up by the church, and we get a vision of a busy church constantly caring for the needs as they were arising.

4. The Church Witnessing

"For thou shalt be his witness unto all men of what thou hast seen and heard" (Acts 22:15). Paul had a clear testimony. He saw the Lord; he had definite experiences with God. He knew whereof he spoke, and whereever he went he was ready to witness to these facts. We also think of the persecuted church, scattered abroad, but going everywhere preaching the Word, witnessing at every op-

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"THE LOVE OF CHRIST CONSTRAINETH US"

How Much?

The night lies dark upon the earth—
And we have light;
So many have to grope their way—
And we have sight.

One path is theirs and ours—
Of sin and care—
But we are borne along,
And they their burden bear.

Foot-sore, heart-weary, they faint
Upon their way,
Mute in their sorrow, while
We kneel and pray.

Glad are they of a stone
On which to rest,
While we lie pillowed on
The Father's breast.

—R. Wright Hay.

portunity. I believe Paul in many instances gathered fruit of this early seed sowing.

"Ye shall be witnesses." The church needs witnesses: living witnesses, having been made alive by Christ Jesus; faithful witnesses,—living by faith and in obedience to God's will; loving witnesses,—who by speaking the truth in love reveal a God of love; patient witnesses, —who by patience in hope await the coming of the Lord; witnesses, who, whether at home or abroad, are ever ready to give the glorious Gospel to a dying world.

"Just a few days and our tears will have ended,
Just a few hours and our tasks will be done;
Yet still hear them calling from darkness appalling,
While we rest in the light of the fast-setting

"Just a few days and the gifts we've withholden,
Just a few hours and the call we refused,
Will rush on forever—or, return to us never,
And eternity's crown we no longer may choose.

"Just a few days and then naught will avail us,
The thought of the crown we might yet have won—
And oh, what the sorrow, if we miss on the morrow
Our share in that joy when He whispers, 'Well done.'

"Just a few days—O Lord, quicken our courage—
Just a few moments to make known Thy name,
In the darkness, enfold us—in our weakness, uphold us;
Till He come—make us earnest Thy Son to proclaim."

Scottdale, Pa.

BOOK REVIEW

Life and Letters of Jacob Burkhard, by Mary Yoder Burkhard

Reviewed by Wm. G. Detweiler

If I had a hundred lives to live I would give every one to work for the salvation of the heathen.—Jacob Burkhard.

This is the title of a new book in Mennonite Mission history. In 1899 the American Mennonite Church opened her first foreign mission, the American Mennonite Mission in the Central Provinces of India. Of the three original missionaries on the field, two had to return in 1900, leaving Bro. J. A. Ressler alone. It was at this time that Bro. and Sister Jacob Burkhard were sent out to recruit the missionary force on the field. But after a comparatively short time Bro. Burkhard was called away by death. Now thirty years after his death his widow, Mary Yoder Burkhard, publishes the account of his life. Not only is it the account of his life, but it is to a large extent also the history of the Mennonite Mission in its early years, for Bro. Burkhard was so closely associated with its work and progress that it would be impossible to write his history without also writing largely the early history of the Mission. The author portrays the character of her husband by letting him reveal himself through many quotations from his diary and letters.

Jacob Burkhard was born in Illinois in 1873, of Mennonite parents. He lived in the vicinity of Freeport, Illinois, until the age of four when his parents moved to Nebraska. Here he spent his childhood and adolescent years. At the age of twenty-one he was converted during a series of meetings at the Roseland Mennonite Church, and was baptized by his pastor and bishop, Albrecht Schiffler. Two years after his conversion he was elected superintendent of a mission Sunday School at Antioch, Nebraska. In this early service he showed a spirit of consecration and of devotion to the Lord's work. He was a lover of books and was desirous of more education. Therefore in the fall of 1897 he enrolled at the State Normal School at Peru, Nebraska, where he remained for one year. This was followed by one year of teaching in his home community. In the fall of 1899 he took another forward step, enrolling at Elkhart Institute, the only Mennonite Institution of higher learning at that time. This meant much to him in deciding his life work. The Institute management had planned that he should go out later among the churches in extension work, to conduct Bible classes and conferences. While at the Institute he devoted most of his time to Bible courses and music. Here again he manifested an interest in the lost and in mission activities. It was while at the Institute that he heard the call of the heathen world. The missionary spirit was strong at the Institute. A call came for workers for the India Mission. The Lord spoke to him personally, and he answered the call. On April 18 he was married to Mary Yoder, who had been a worker at the Mennonite Home Mission in Chicago. After visiting some of the churches in America, they sailed for India on Sept. 19, 1900, arriving at Bombay exactly one month later.

The next six years were hard, toilsome, busy, and yet joyful years. In these years the missionary force grew, the church grew, the work was expanded, and many souls were saved. Bro. Burkhard's time was largely devoted to the care of hundreds of orphan children whose responsibility the Mission had assumed because of the famine that had swept the country. Many times he wished that he could go out on evangelistic tours to bring the Gospel to the masses whom he longed to see evangelized, but at the same time he felt that the Lord had called him for the time to care for the orphans. In passing, it is interesting to note that some of these same orphans afterwards became active workers and leaders in the Indian Church. A part of his time was also devoted to taking care of the Mission books. Bro. Ressler, finding that he was apt at this, turned the bookkeeping end of the work to him. In this work he continued until death.

Many and varied, as well as interesting, were his experiences in India. But he was not destined to live many years in India, for after spending just a little less than six years there, he passed away on September 29, 1906, after a short illness caused by blood-poisoning which developed from a carbuncle on his back. Why should the Lord remove from this needy work this faithful, earnest, and valuable worker at the age of thirty-two, to leave behind him his wife and three children, the one just an infant? We must leave the answer to the Providence of God.

A number of fine characteristics in this young worker will impress the reader of this book. I believe the one that impressed me most was his deep devotional life. Well might one of the missionaries write of him after his death, "He was our 'prayer man.'" I could not help but be impressed with his habits of prayer and devotional Bible study. One time he wrote, "I find the best way to prepare a sermon is on my knees in my closet." At another time he wrote, "I have learned that one or two hours with the Lord in the morning is a great help to me in the work for the day. When I don't take time to pray and read the Word I don't get much done. . . . Last Sunday morning I felt that we needed a blessing in the meetings. I rose at four and spent two hours on my knees with the Lord. He gave rich blessings in all the meetings. The whole day was a source of blessing. If the Christian people could only learn to pray there would be more accomplished for the Lord. Help us, O Lord, to spend more time upon our knees. Did you ever try to read your Bible upon your knees? Try it. It brings a blessing." Again he wrote, this time to his mother, "I find it such a comfort and very strengthening to my soul when I am tired to take my Bible and steal away to some quiet place and spend some time with the Lord. One must do it."

A second characteristic, and closely associated with the first, was his strong faith in God. Early in his service he manifested this. When first appointed by the Board as a missionary to India he was told by the secretary of the Board, "You must trust the Lord; we have no money to send you to India." To this he replied, "I am not afraid. I know the Lord has called me to go, and He will provide." His life story is a commentary on this statement. The Lord provided personal needs, and the needs of the work. At one time he wrote to his former pastor, "Yes, it is just wonderful how the Lord does provide for His children. He wonderfully provided for us during the last year. A number of times when we were clear out of money and we did not know where the means were to come from to carry on the work, the Lord sent means to help us along. For some months the money came in just as we needed it for that week. Each mail brought enough for one week ahead. Such blessings are so good for our faith. Sometimes we forget to pray as we should, and the Lord sends such trials to test our faith and draw us nearer to Him. It is so blessed to have one to trust who knows all our needs before we ask Him."

At another time he wrote in his diary con-

(Continued on page 379)

Educational

IT'S CHRISTMAS IN ENCHANTED CYPRUS

By Anis Charles Haddad

Of all the anniversaries that are celebrated by the Christian world, the one that presents the most joyous aspect to most people is Christmas. At the same time Christmas may be said to be of great significance because its purpose is to celebrate the birth of the Founder of Christianity, whose teaching must eventually unite all nations and people in the bonds of true brotherhood.

Christmas Day! A Happy Christmas! What a lovely, loving day! It is the day on which our thoughts turn in such gratitude to God for His great gift to men of the Christ, Truth, that we can express our joy only by loving.

All Christian nations have a common denominator at this season. All are united in joy and gratitude to God for the life and the love of Christ Jesus. It matters not in what hemisphere we may be, whether our Christmas be white or green, whether we keep it amid frost and snow or in sunshine and tropical heat—all hearts are one in loving and giving. Even if mere merriment and thoughtless noise may sometimes seem to crowd out the recognition of Christ, at least the world agrees to cease the clamor of its toil and barter on Christmas Day, and so provide a breathing space in which the heavenly music of Christmas may be listened to by those who have ears to hear.

We never grow tired of hearing the beautiful story of the birth of Christ in Bethlehem of Judea, when His gentle mother, the Virgin Mary, "laid him in a manger because there was no room for them in the inn;" of the shepherds "keeping watch over their flock by night," who saw the glory of the Lord shining round about them, and of the angel bringing to all people "glad tidings of great joy."

A Loving Father, an Industrious Mother, and a Supporting Son, From the Happy Family of a Cypriote. The Pig is to Furnish Part of the Christmas Dinner

I believe the readers will appreciate accompanying me, even if in thoughts only, to a sweet village nestling among the pine trees of enchanted Cyprus and there witness how "Christmas Day" is welcomed by these primitive but very pious people of the Eastern Church.

Christmas falls late in Cyprus where they still keep the old style calendar. By modern count, it is already January 7. But here we are in the land of changeless custom, and no newfangled notions about reformed calendars must disturb the day which has been set apart for centuries on which to commemorate the birth of Jesus.

We arrived at the village some days before Christmas. It lies far from the railway line, and we drove from the station in a light, high-wheeled carriage, painted bright red and yellow! The country was blotted out in mist. A thick frozen fog clogged the atmosphere. The damp collected on the trees and transformed them into crystal; every twig and branch was coated with ice and frost, making them spectrally beautiful. The house was like a little island of warmth and light in the midst of an interminable ocean of cold and whiteness. The mist and cold seemed to lap round its walls like a sea. One felt isolated, cut off, from the western world, far, far, away in some desolate distance. Our faithful watchdogs prowled around the house. They were as likely to bite as to bark, so the unfamiliar stranger found it wiser to stay indoors. But from the windows one could look out upon the beautiful crystal trees and the billowing clouds of mist.

The days before Christmas were busily occupied, for the house must be cleaned from top to bottom. Then, too, the Christmas cakes must be prepared, the rings of bread made in the special shape peculiar to the occasion. The "Christmas Children" would be here early in the morning of Christmas Eve, armed with long sticks against the dogs, their heads buried in their fur-lined caps with ear flaps to keep out the cold. They thread the bread rolls on a string hung across one shoulder and march from house to house, their chains growing heavier as they go.

Now Christmas Eve had come. In each house the supper was prepared. Simple fare, consisting of beans and rice and stuffed cabbage. Neither meat, animal fat, nor butter must be eaten, for fasting food only is permissible. On the earthen floors straw was spread in memory of the "Stable in Bethlehem!" The family assembled and, after repeating the Lord's Prayer, seated themselves on the ground among the straw. A rough cloth was spread in the middle, and the bean soup was served round. The father of the family took the large flat loaf of freshly baked bread, and, after pronouncing a blessing, he broke it into pieces which were handed round to the assembled company. This was an exciting moment, for the bread contained a small coin, and the finder is supposed to have the promise of riches for the coming year. Every girl took a morsel of the bread to put under her pillow, so that she might "dream of her husband-to-be!"

After the beans and cabbage came honey with nuts and apples, all ready to hand, for no one might rise from his place until the repast was over. But, when the plates were finally cleared away, what fun and merriment there was among the younger members of the family as they tried to see who could jump highest over the pile of straw.

On Christmas Eve we went early to bed, for by five or six o'clock next morning the service would begin in the church. So in cold and silence we fell asleep.

Christmas morning dawned in a powdery flurry of snow. It blew brisky from the southwest, soon covering the ground. White banks of it collected on the roofs and ledges.

Later in the day came the grand "carol singers." A shouting in the street told of their arrival, and we went across the snowy yard to greet them. They were a band of young men from the village, dressed in beautifully embroidered clothes, with tall hats of blacksheep's wool decorated with a whorl of paper flowers over the left ear. They wore leggings and high black top boots. They were welcomed into the best room of the house and ushered into seats. Round the door crowded what appeared to be the rest of the village, who had somehow managed to squeeze themselves into the house.

At last there was quiet; the leader gave the note and the singing began. It was rather an alarming sound to unaccustomed ears, utterly unlike the familiar English carols, and sung on a note which is high-pitched and monotonous. The singing came to a sudden end after about ten minutes. The carol singers were then regaled with the customary little saucers of jam, and went on their way to the next village, leaving us to sit down to Christmas dinner!

The next day the sun shone out, and life and warmth filled the air. The snow sparkled in the sunlight. It seemed as if nature had awakened and the sense of isolation and solitude had fled. Everyone came out to make visits, and the boys and girls gathered in the village square to engage in further Christmas celebrations.

Jerusalem, Palestine.

"Angels from the realms of glory,
Wing your flight o'er all the earth,
Ye who sang creation's story,
Now proclaim the Saviour's birth;
Come and worship, come and worship,
Worship Christ the new-born King."

HISTORICAL SKETCH OF THE WARWICK RIVER MENNONITE CHURCH, DENBIGH, VIRGINIA

By Henry M. Shenk

The Warwick River Mennonite Church is located in Warwick County, Va., which is one of the six counties comprising "The Peninsula" formed by the James River and the York River. The church house is about three fourths of a mile east of the Warwick River, which branches off from the James.

The attention of some of our Mennonite people was first drawn to this Peninsula in 1897, by colonization agents of the Chesapeake and Ohio Railway.

In March of that year Bro. Daniel Shenk, then of Elida, Ohio, and Bro. A. P. Shenk, of Rockingham County, Va., came as far as Williamsburg (about fifteen miles northwest of the present colony), spending several days looking over the country. On returning home Bro. Daniel Shenk wrote an account of their trip, which account was published in the Herald of Truth of April, 1897.

In May, 1897, Bro. I. D. Hertzler of Long Green, Md., and Bro. D. Z. Yoder of Fauquier County, Va., formerly from Wayne County, Ohio, both ministers, investigated land around Norfolk, Newport News, and Williamsburg. As a result they purchased a twelve-hundred-acre tract of land at $10.00 per acre, which now forms a part of the tract on which the Colony is located. While here on this first trip they met on the train Preacher Jacob Hahn of Caledonia, Mich., who was also looking for a location in Eastern Virginia, because of its milder climate. Bro. Hahn bought a farm out of this tract, and was the first to move here, coming with his family in September, 1897. Bro. Hertzler and his family moved in October, and Bro. Yoder with his family and several others came in December of the same year.

Before the coming of these first brethren the Mennonites were entirely unknown in this section of the state. An incident worthy of note occurred on the day that Brethren Hertzler and Yoder bargained to buy the twelve hundred acres. A business man of Denbigh, having been told by the brethren that they had bought the land, immediately offered them $100.00 per acre for ten acres of land at the river, saying that he would build a wharf for the use of the oystermen, and open up a store and saloon. Bro. Hertzler promptly replied that not for $1000.00 an acre, nor for any amount of money, could any of this land be bought for the purpose of opening a saloon.

The site of the present church and burying ground was selected in January, 1898, when the first death occurred in the Colony and the selection of a burying ground was made imperative.

The Church was organized in the spring of 1898, with nine families represented, including both Mennonites and Amish. Services were held at first in homes and later in a booth constructed on the present church grounds. The problem of a school confronted the Colony at once. The County School Board agreed to furnish a teacher if the colonists would provide a building. Since a church house was also badly needed, and they were not able to build both, it was decided to build a schoolhouse which could also be used for church services. In 1899 a rough building, twenty by thirty feet, was erected. Being intended primarily for a school building it was located at a convenient point about one half mile south of the church grounds. This was used as a house of worship until 1908, and for school purposes several years longer. It is still standing on the spot where it was built, but it has been remodeled and enlarged for a dwelling house.

By 1900 there were about twenty families located here.

About this time dissensions arose in the congregation, culminating in a division in the church on February 17, 1900, when a number of Amish families withdrew and organized a separate congregation under the leadership of Preacher D. Z. Yoder.

On February 19, 1900, Bro. Benjamin Brenneman was ordained deacon by Bishop J. M. Shenk of Elida, Ohio. At the same time Sister Brenneman was chosen deaconess. The need for another minister also was felt, and at the request of the congregation and the approval of the Virginia bishops, Bro. Daniel Shenk of Allen County, Ohio, was ordained for this place. He moved here in 1900.

Affiliation with the Virginia Conference was made in 1904. Bishop J. M. Shenk moved here with his family in 1905, but remained only two years.

In 1906 J. D. Wert, minister, of Fentress, Va., was ordained bishop and was given charge of this congregation. Bro. A. P. Shenk was ordained deacon in the same service. These ordinations were by lot, Bishop A. P. Heatwole of Waynesboro, Va., officiating.

Previous to this ordination the bishop work was done by various bishops from other places. Among these were: J. M. Shenk, A. P. Heatwole, John R. Zook, of Lawrence Co., Pa., and L. J. Heatwole, Dale Enterprise, Va.

Bishop George R. Brunk moved here from Kansas in 1910 and was given bishop oversight by Conference.

Deacon Benj. Brenneman died Feb. 8, 1918, and on Nov. 5, 1922, Bro. S. E. Hostetter was chosen by lot and ordained by Bishop George R. Brunk to fill the vacancy.

Bro. Jacob Hahn died Aug. 26, 1926, at the age of eighty-seven.

Bro. J. T. Nice, minister, of Lake Charles, La., located here in 1920, and served as a minister for about nine years, when he retired because of failing health. Bro. Nice died June 19, 1935.

For a number of years the need for more help in the ministry had been apparent, both because of the state of health and the advancing age of the resident ministers, and also because of the gradual increase of ministerial work to be done. In 1933 Bishop Geo. R. Brunk received permission of Conference to ordain one or two ministers for this congregation.

Bishop S. H. Rhodes of Harrisonburg, Va., was called to have charge of the ordination, which took place on July 22, 1934. Six brethren were in the lot, which fell on Brethren Truman H. Brunk and George R. Brunk, Jr., sons of Bishop George R. Brunk.

Sunday morning and evening services have been held almost from the first. Midweek prayer meeting or other services have been held for many years. Quarterly mission meetings have been held since 1918. At present these are held alternately at Denbigh and at Fentress. Efforts were made at various times to open up work in neighboring districts, but no permanent work was established until 1928, when a mission Sunday school was opened in Newport News, twelve miles distant. Preaching services are held in connection with the Sunday school, twice each month.

The Eastern Mennonite School had its origin and beginnings of organization in the Warwick River Congregation in 1912 and 1913. Meetings were held, committees were appointed, a site was secured, and some building material was hauled, with the intention of building at once. However, a more central location for the Eastern Conferences was found to be desirable, and local plans were changed.

Four brethren who grew to manhood in this congregation are now serving as ministers at other places: S. H. Brunk, Fentress, Va., R. J. Shenk, and George F. Brunk, Washington, D. C.; and Aldine Brenneman, Harrisonburg, Va.

A substantial frame church house, thirty-two by fifty feet, was built in 1908 which served the growing congregation until 1935, when an addition was built, nearly doubling the seating capacity of the church and provided a commodious

Warwick River Mennonite Church

basement. This addition was built at a cost of about $3000.00. The first services were held in the enlarged house on Sunday, Aug. 10, 1935, when Bishop George R. Brunk preached an inspiring sermon appropriate to the occasion.

Our pioneer minister, I. D. Hertzler, after several years of failing health, passed away to his heavenly home above on June 23, 1936.

The present membership (1936) is nearly two hundred, representing more than forty families. The church officials are: Bishop, George R. Brunk; Ministers, Daniel Shenk, Truman H. Brunk, and George R. Brunk, Jr.; Deacons, A. P. Shenk and S. E. Hostetter.

Denbigh, Va.

WHAT IS CHRISTIAN EDUCATION?

By Harold M. Robinson

Let us start with a working description of education. The raw material of education is original human nature. The most significant thing about original human nature is that it is subject to modification. One might almost say that it lives to change. This modification begins with life and continues through life. Experience is incessantly flowing in and flowing out, and every experience contributes to modify original human nature or, better, the human nature which is acquired, through the ceaseless processes of change. It is possible to say education is this modification of original or acquired human nature.

But we need a still further limitation of this working description. While it is true that every experience modifies original or acquired human nature, and so is in a sense educational, it is better to reserve the word to describe those modifications of original or acquired human nature which are desired, or which are in the direction of some ideal. We say, for instance, that the purpose of the public school system in our democracy is to make good citizens, by which we mean that the public school system is designed to produce such changes in the original or acquired human nature of the boys and girls committed to its care as shall fit them not only to enjoy the benefits, but perform the duties necessary for the preservation and expansion of our liberties. Or, to take another example, when we speak of a classical education, we have in mind that kind of modification of original or acquired human nature which is thought to be produced by the disciplines of the Greek and Latin civilizations.

Now let us try our hand at a description of Christian education against this background. Christian education is that modification of original or acquired human nature which is designed to produce a complete Christian experience.

Several considerations at once cry for analysis.

First of all, Christianity is a religion. Now we shall have to be more or less dogmatic, because there is no opportunity within the limits of this article to defend opinions. A religion is a type of human experience which has as its criterion the establishment and culture of a relationship between a person or persons and God. When a religion ceases to hold the relationship of its adherents to God as its consummate objective, and begins in any way to dissipate this relationship to God into relationships on the human level, however finely conceived, it is decadent, and so far ceases to be a religion. However, the relationship to God being such a unique relationship, and having such a power to penetrate the whole personality, it is true to say that the religious experience is, by way of eminence, the human experience.

Now, Christianity is not only a religion, but it is a specific kind of religion. It is a religion in which this communion and fellowship with God is achieved in a specific way, that is, through our Lord and Savior, Jesus Christ. In other words, Christianity is a religion of redemption. Or, to say the same thing in yet another way, Christianity is that religion in which God Himself acts as the Great Educator, Himself effecting those necessary fundamental modifications of original and acquired human nature.

What we have now is a conception of Christian education as the modification of original or acquired human nature into a complete Christian experience. We also have the notion that God is Himself the Great Educator. What is left for human educational processes? Everything is left, and nothing is left. This is a paradox, but it is just the paradox which is written all over the New Testament. We must work, for it is God that works.

What is the place of the Bible, then, in Christian education? The Bible is the norm of Christian experience. All Christian experience must be tested by it. In the Bible we have the sanctions and the explanations of that experience of God through Jesus Christ as Lord and Savior, which is the Christian religion.

Here is obvious work for the Christian educator. The Bible must be taught. The sanctions and explanations of Christian experience must be used to afford channels for the experience itself. But a knowledge of the Bible is not of itself Christian experience. A knowledge of Christian truth, if by knowledge we mean mere intellectual acquaintance, is not of itself Christian experience. Let us say that a knowledge of Christian truth is a way to Christian experience, but it is not Christian experience. Or to raise the discussion to another plane, Jesus said that He was "the Way, and the Truth, and the Life." He was the Way because He was the Truth and the Life. That is to say, He was the Truth and the Life in order that He might be the Way. Truth and Life are means to the Way. What is the Way? "No one cometh unto the Father but by me." Coming unto the Father, communion with God is the goal.

Perhaps we have gone a long way 'round to get home. But we are home at last. The Christian teacher may not stop with a mere communication of Christian truth. He may not be satisfied with telling those entrusted to his tutelage what are the explanations of Christian experience and the sanctions of it. Nor may he be satisfied with the acquired ability of his pupils to retell to him those explanations and those sanctions. Nothing can satisfy him, as nothing can satisfy God, but the initiation and culture of Christian experience within the hearts of his pupils.

How is this done? It is done by securing responses from the pupils themselves. In other words, it is necessary for the Christian teacher not only to pay attention to what he teaches, but also to the ways in which his pupils learn and to what they learn. Indeed, teaching is never truly teaching until it becomes learning. No one ever learns unless he responds to teaching in some way such as through intellectual appreciation, through emotional harmony, or through participation in action. It is the high and difficult function of the Christian teacher to set the stage for these responses, so to teach that others may not only understand the explanations of the Christian experience and assent to its sanctions, but under the effective influence of God, may actually have Christian experience, and go from strength to strength in it.

What is going on in the minds and hearts and consciences of those whom I am responsible for teaching? is the searching question which every Christian teacher must continually ask himself. Am I content with the easy way of telling Christian truth to those who look to me for guidance, as though my duty was to explain a map to them, or am I dedicated to the far more demanding and rewarding labor of walking with them through the actual country of which the map is only a reflection on paper? Can I think and pray and contrive so that from my pupils by their own responses come real appreciations of Christian truth, a response of growing love to God and to man, through Jesus Christ our Lord and Savior, and those thoughts and acts of self-denying service which are so characteristic of those who know God and enjoy Him forever?—The Presbyterian.

THE BEST WAY

The best way to rise above others, is to be willing that they should rise above you.

The best way to keep from feeling sore when unnoticed, is to join in against yourself.

The best way to fight your own battles is to let the Lord do it for you.

The best way to get victory over a besetting sin, is to nip it in the bud.

The best way to preserve uninterrupted peace, is to live in the spirit of prayer and think humbly of yourself.

The best way to answer an unkind letter is, wait at least ten days, better one month. After writing, let it cool off for one week and perhaps you will not send it, thus saving a good stamp, also the peace of God in your heart and the good will of the sender.

The best way to avoid snubs, is to mind your own business and be slow to speak.

The best way to argue with one who is contentious, is to keep calm and let him grind his grist. You could not convince him in one thousand years while he is loud-mouthed and excited.

The best way to get "even" with a person is to get above him, by showing a better spirit than he manifested. See!—E. E. Shalhamer.

WORTHY OF AN AMERICAN CHRISTMAS

(Continued from page 354)

a very trusted worker on the Lucas Rancho. Mr. Lucas used to call my father his right-hand man. So he kept my father, although some of the others were laid off, and Jorge Sanchez was one. Then what did he do? Did he remember all the kindnesses my father had shown him? How we had brought him along to America after his father had died, and how we gave him a home in the Estados Unidos, and how we helped him get a job on the Lucas Rancho?

"I tell you he did not, but after they had decided to deport him because he had no work, no citizenship papers, and no passport, then he told the police my father had no citizenship papers either, and in spite of all Mr. Lucas could do to keep my father, the police said they would have to deport us because father had no citizenship papers and no passport. The Americanos needed the work, they said. If only he had been quiet, they would never have bothered us, for we were taking care of ourselves, and we were peaceful and law-abiding. That is till my father tried to remonstrate with Jorge about what he had done. And Jorge, who had drunk too much bad wine, picked a quarrel and stabbed my father so that he died. Then they sent us out of the country, because they said we were too quarrelsome. And was it our fault?

"It was a good thing for Jorge Sanchez that I was but a child then, for I would have given him his due had I been a man; but I will find him some time; and then let him beware." Pablo's eyes had a vitriolic flame in them as he finished his story.

Arturo made no reply save, "It's too bad," and both boys gazed silently into the fire till they became somewhat sleepy.

"What is the use of both of us staying up? Why could we not take turns keeping watch? No one is likely to pass here tonight anyway. Besides there is the barbed wire entanglement," said Arturo.

"Suppose we draw sticks to see who stays up the first half of the night," suggested Pablo.

So the boys drew sticks, and Pablo drew the long one. Arturo went into the adjoining room, rolled up in the few blankets, and was soon fast asleep. Pablo continued to gaze thoughtfully into the fire. Outside the storm howled in its fury. Occasionally the jingle of the barbed wire entanglements could be heard if you listened closely whenever there was a little lull in the storm. Pablo was glad for that wire entanglement, for it made the pass so much easier to guard. With nothing to do, Pablo soon found himself growing sleepy; twice his nodding head awoke him. This would never do. He got up and threw some more fagots on the fire. Then to keep awake, he sang over the song that he and Arturo had tried together earlier in the evening. Again and again he tried to find the missing words, but they seemed to be permanently erased from his memory, for though he sang over many a time:

> "Still through the cloven skies they come,
> On peaceful wings unfurled.
> And still their heavenly music floats
> O'er all the weary world."

He tried hard to remember what came next, but he seemed unable to recall it. He would hum the music and then sing the words,

> "Oh, hush, ye noisy men of strife
> And hear the angels sing."

Suddenly his low singing was interrupted by a heavy object lunging against the door; a sort of low moan followed, and then there were more sounds of someone outside. Pablo's hand closed on his pistol hilt. Should he call Arturo? He resolved to first ask who was there.

A weak voice replied, "I am lost and ill; I have not had anything to eat for three days. Please have mercy and let me in; I am one of the revolutionarios (revolutionists)."

Pablo unbolted the door, and a man staggered in. The young soldier watched him narrowly, keeping his hand on his pistol hilt and his finger on the trigger. The man, apparently was what he had claimed to be, for he indeed appeared to be ill, cold, and hungry. There was something strangely familiar about this night caller. Pablo had a feeling that he had known the man before, but where? He continued to study the fellow closely as he pulled a chair for him. The man sank into it gratefully. He seemed at the point of exhaustion. Pablo gave him a little of the wine, and he obediently drank it. Then he again laid his head on the back of the chair and closed his eyes.

Suddenly little fiery prickles began to dart up and down Pablo's spine. He knew now where he had seen the man before. It was Jorge Sanchez; the time for which Pablo had long waited had come at last. He took a stride forward and stood looking at his visitor with glittering eyes.

"Do you know who I am?" He asked in a voice that he tried vainly to make calm.

The figure in the chair opened his eyes and regarded the youth before him. "No, I do not know who you are." he replied at last.

"Do you not remember, in the Estados Unidos, you quarreled with and killed a man who had often befriended you? I tell you I am that man's son. I am Pablo Gomez."

The sick man looked at him a moment; then he arose unsteadily and stood before the incensed young man, gripping the back of the chair for support.

"Ah, he is afraid, the cowardly wretch!" thought Pablo.

"Well," finally said the man, "you can kill me if you will. I am unarmed, and no doubt I deserve to die, but please allow me to pray first." And without waiting to see if it would be granted, he fell on his knees and began to pray.

The turn of affairs rather surprised the young revolutionist soldier, and he stood watching the man. In the United States they did not kill an unarmed man in cold blood, and Jorge Sanchez wasn't cowardly. After all, he could face death quite calmly. This won the young man's admiration.

> "Oh, hush, ye noisy men of strife,
> And hear the angels sing."

Pablo almost jumped as the words that he had repeated so often before on that evening came suddenly to him. He began to tremble like a leaf. He opened and closed his lips as if to speak several times. "Jorge Sanchez," he paused and moistened his lips, "Jorge Sanchez, arise; I cannot kill you. Here—here on the table is bread—and wine—all that we have. Eat, drink, and rest; then when you are stronger, you can again go your way." And Pablo helped the astonished man to his feet and into a chair.

The noise of men talking aroused the sleeping Arturo, and he called,

"Pablo, what are you doing?"

"I am celebrating 'Nochebuena' " was Pablo's reply; "and," he added slowly in a lower voice, "I am celebrating it in a manner worthy of an American Christmas eve."

THE STAR IN THE EAST

(Continued from page 361)

God points or will we look to the place, "that seems right unto men?"

In the third place, when they saw the light they wished to worship Him. Their worship was costly. Recently at the close of a Gospel service an invitation was given to sinners to forsake their sinful ways and to come to the platform where the minister of God was standing, and then confess their sins and accept Jesus as their Savior. Among those who came was a young man who was saved that night. He said, "My greatest battle was when I left my seat and stepped into the aisle, for there it was I had to decide, Shall I go out or go to the front? That decision that I made in the aisle has meant salvation to me tonight. I have a joy that I never had before, but that decision will cost me much when I get back to work with the fellows in the morning. In the light of what the Lord has given me and my wife tonight I know He will see me through tomorrow."

Another man said in another service, "When I heard that message and saw the truth made so plain, I clung to my seat, but finally I decided that God is here tonight, He has spoken to me, He has given me the light, and then it was that I decided to go to the front and there kneel and pray to Him and confess my sins and accept Christ as my Savior. I know what this decision will mean to me in the days to come, but I am willing to pay the price and worship Him."

My friend, the Magi when they saw the light, His star, they were determined to bow before Him and worship Him at any cost. My friend, it costs me my life, my all, to worship Him. He demands my worship. He rewards my worship.

> "Oh, for a heart to praise my God,
> A heart from sin set free!
> A heart that's sprinkled with the blood,
> So freely shed for me.
>
> A heart resigned, submissive, meek,
> My dear Redeemer's throne;
> Where only Christ is heard to speak,
> Where Jesus reigns alone.
>
> A humble, lowly, contrite heart,
> Believing, true, and clean,
> Which neither life nor death can part
> From Him that dwells within.
>
> A heart in every thought renewed,
> And full of love divine;
> Perfect, and right, and pure, and good,—
> A copy, Lord, of Thine.
>
> —Charles Wesley.

Peoria, Ill.

BIBLE STUDY

TABERNACLE STUDIES

LVII. The Feast of Pentecost—Leviticus 23

By the Bible Study Editor

The second feasting period of the Jews, or Israel, occurred at the time of the wheat harvest, in the third month of the religious calendar. There was but one fasting occasion provided for by the institution of the Law. This fast period occurred in the seventh month, at the time of the great harvest feast. There were seven days of fasting and of afflicting the soul, and the eighth day was a day of feasting. While the occasion of the Feast of Pentecost was one of offering new loaves unto the Lord, the people were not prohibited from using the fruits of the harvest until the time of this feast.

There was a prohibition placed upon the use of any grain or fruits of the new harvest until the time of the offering of the first sheaf of the barley harvest, which occurred during the time of the feast of unleavened bread. Lev. 23:14. The first fruits of the harvest constituted the beginning of the harvest season. It consisted of a sheaf of grain gathered from the first ripened grain of the field. It was dried by the fire, the grain rubbed out of the sheaf, roasted by the fire, and then ground into meal and the handful of flour thus provided was brought as an offering to the priests who offered of it upon the altar for a burnt offering unto the Lord.

The offering of first fruits was accompanied by the offering of an he lamb of the first year with the meal offering of fine flour and oil, and also with the drink offering of wine which usually accompanied such a burnt offering. The significance of this introductory offering of the harvest time can easily be understood when one remembers that it followed so closely and was so intimately associated with the Passover. It was at the Passover that the death of Christ was celebrated, and it was during the first part of the feast of the unleavened bread—the celebration of deliverance—that the first fruits of the harvest was presented to the Lord. This was certainly representative of the risen Lord, who had become, "The first fruits of them that slept." The fruits of the harvest of the Lord are the souls that are saved and presented unto Him by the blood of Christ and by the power of His resurrection. Those who are born again, risen with Christ in newness of life, quickened by His Spirit, are the first fruits which are now presented unto God. There will be a later presentation of the completed harvest in the day of the fullness of time, when Christ shall present the Church to Himself at His coming.

One of the matters of interest to note in connection with the Feast of Pentecost is the time of the feast. It was called Pentecost on account of the number of days, fifty, of its occurrence after the presenting of the sheaf of first fruits. The passage of the text speaks of the day from which the numbering of the weeks shall be reckoned. This day is spoken of as "on the morrow after the sabbath." Whether this sabbath is associated with the feast of unleavened bread is not stated distinctly, but it is understood that the sheaf of the first fruits was always offered at the beginning of the feast of unleavened bread, if not offered on the day of the Passover.

The day of the offering of the first fruit sheaf would necessarily be on the first day of the week, after the Sabbath. This day would coincide with the day of Christ's resurrection. In fact, the significance of the offering, first fruits, would indicate that offering of Christ unto the Father at the time of His resurrection from the dead. In the fulfillment of this type and that which follows, Christ would have arisen from the dead, "on the morrow after the sabbath." The wave sheaf of the days of Christ could not have been legally offered on the day of His crucifixion, for He was crucified before the sabbath day. If the sheaf was offered after the sabbath day, and corresponded with the presentation of the first fruits of which it was a perfect type, it was offered on the first day of the week, on which same day Christ arose from the dead. There was a time when He presented His first fruits unto the Father, after He had told the women "Touch me not, for I have not yet ascended unto my Father." At a later time the Lord invited His disciples to touch Him. The first fruit was thus offered to the Father on the first day of the week.

Fifty days after the offering of the wave sheaf occurred the feast of Pentecost. The forty-ninth day would necessarily fall on a sabbath day, numbering from the "day after the sabbath." Again would there be a distinct first-day offering. The Passover and the Feast of Unleavened Bread were not controlled by the sabbath. These two feasts were controlled by the new moon, and were changeable feasts as concerning the days of the week. It was not a coincidence that at the time of the Lord's crucifixion there should be three days intervening between the time of His death and the time of His resurrection, so that He would be the sheaf offering of first fruits presented on the first day of the week. It is also significant that the Lord should establish the harvest offerings to be offered on a first day of the week. These were days of the Lord's choosing, and in this choosing there was a divine purpose, the establishing of a new order in connection with the ministry and purpose of Jesus Christ.

The Israelites observed the sabbath of the earth, the seventh day which portrays the end or finishing of those things with which they are associated. The earth was finished on the seventh day. The world will come to an end in the fullness of time. The law came to an end with the sacrifice of Jesus Christ. "It is finished." Christ remained in the grave until the week was finished. On the first day of the week the Lord of glory came forth. The resurrection life was ushered in. He became the High Priest of an endless life. He became the first offering of the first-day fruits. There is no other day in the everlasting Kingdom of God. It is this life that is born anew in the hearts of the Christians and will usher them into the everlasting Kingdom of God. It is thus in perfect accord with the spirit of Christ's offering of His first fruits on the day after the sabbath that the Christian Church presents herself an offering of the first fruits of the harvest, first, on the first day of the week at Pentecost, and since that time on every first day of the week, for she celebrates not the end of things, but the beginning of time which shall have no sabbath; for the new era of the Lord is but one continual sabbath. We have entered into our rest. Heb. 4:3. Any day which the Lord sets apart for rest is a sabbath day.

The day of Pentecost was counted by numbering from the day after a sabbath, counting seven sabbaths, "Unto the morrow after the seventh sabbath" (Lev. 23:16). This would bring one to the fiftieth day, and to a first day of the week. Numerically this day would correspond with the year of jubilee, the year of liberation and restoration. But the sabbaths between the offering of the first fruits and the feasts were not considered of significance as were the sabbatic years of rest. However there was in the feast of Pentecost an element similar to the year of jubilee, in that it was a time of offering new fruits. On the year of jubilee the old debts and obligations were canceled and the new era of freedom and peace was celebrated. The first fruits of a new life were thus consecrated to the Lord on this fiftieth year as also on the fiftieth day.

The Manner of Offering

On the day of Pentecost special offerings were required of the people, and those offerings were to be made at the place which the Lord appointed. It was one of those national feasts instituted by the Lord, and on that day the people were to come together at one place appointed by the Lord. Deut. 16:16.

The day was to be observed as a sabbath.

Lev. 23:21. The convocation of the people was to be a holy one. No servile work was to be done. In all of the dwellings of the people the day was to be thus observed. While the offerings were to be made at Jerusalem, the obligation of rest and worship was to be observed generally.

On each festal day there was an appropriate offering to be made for all of the people. Such was the case for the daily offerings, and special offerings were made on the sabbath day. The new moons were celebrated by the blowing of trumpets and offering made peculiar to the day. Each feast was ushered in by special sacrifices. The day of Pentecost was thus provided for as a day consecrated for all of the people.

The offering for the day consisted of the daily sacrifices of burnt offering in the morning and evening. Besides these two lambs, it was required that seven lambs, one young bullock, and two rams were to be offered as special burnt offerings. With these there was also offered the appropriate meal and drink offering, to each animal the required amount of fine flour, oil, and wine.—See Num. 28. Each feast was characterized by the special offering that belonged to it. There is a difference in the two accounts for the feast of Pentecost. Leviticus calls for seven lambs, one young bullock and two rams, while Numbers indicates seven lambs, two young bullocks, and one ram. While it may not be possible to account for this difference, it is significant that all of these offerings stood to represent the fullness of the offering made as an acceptable sacrifice unto God for the redemption of His people. This was an abundant sweet savour offering, and one which the people could offer in full assurance of its acceptableness unto the Lord. We may hesitate to bring our mean sacrifices unto God, but to present Jesus Christ to the Father as our acceptable offering is always satisfying to the soul. We know that His perfections made Him acceptable. We should also be conscious of this that the offering of His blood in atonement for us was necessary in order that He might be made that perfect offering. We are made acceptable to God in the beloved. In the fullness of that sacrifice and its sweet savour the worshiper brought his own offering to be presented as his first-fruit sacrifice on the day of Pentecost.

Two things were to be brought to the house of the Lord by the individuals who came to the feast. Each one brought two loaves of bread made of two tenth deals of fine flour. The standard of measure was the ephah, designated as about a bushel of our measure. These loaves, then, were of generous proportions, for they were intended to be gifts to the priests. Let us notice a particular and unusual thing about these loaves; they were to be baken **with leaven.** Lev. 23:17. They were also distinguished as wave loaves,—that is, they were not to be placed on the altar, but were to be waved before the altar and thus passed on from the one who offered it to be consecrated to the priesthood for their use. At this Pentecostal feast alone were leavened loaves offered.

There were also brought to the feast by the worshipers two lambs for a peace offering, and these also were for the priests, since they **constituted a wave offering also. The lambs of the peace offering and the leavened loaves were waved together by the priests, and hence both constituted the same kind of offering, a peace offering.**

Further, there was to be offered on this day as a part of the day's service and following the burnt offering, a goat for a sin offering. This sin offering was not required of each person. As on the Day of Atonement one goat was slain for a sin offering for the whole nation, so on the feast of Pentecost one goat for a sin offering was sufficient for all.—Verse 19.

The One-day Feast

This was the only one-day feast of the Mosaic institutions. At later dates the Jews instituted a number of feast days, in celebration of some of the historical events transpiring in their later history. But the Lord gave Israel only one feast that continued for only one day. It is strange that the people should be called together from so distant points to worship and offer sacrifices but for one day. The first feast of the year continued for a week or perhaps for a longer period, since the Passover lamb was to be selected on the tenth day of the first month and the Feast of Unleavened Bread continued from the fifteenth day unto the twenty-first day. The Day of Atonement began the Feast of Tabernacles, also on a tenth day, but of the seventh month, and this was followed by the feast which began on the fifteenth day and continued for eight days. The one-day feast was unique. It might be said that the season of the year would have imposed hardships if the feast had been extended, for it was in the midst of their time of labor that the people were called together. Yet this could not have been the primary idea of the Lord with regard to this symbolic occasion. Why should seasons interrupt the institutions of the Lord of the whole earth who has pledged Himself to care for His people? Too many people in this age of the world have made worship a secondary matter to labor and to the stewardship of material things. Israel should have learned that they would suffer no loss by waiting upon the Lord, who required that their land shall rest one year out of seven and an extra year in fifty.

There was a symbolic time and occasion in the mind of the Lord. In the one-day feast there was placed every form of sacrifice. Lambs, rams, and bullocks with their respective meal and drink offerings were provided. There was also a sin offering and there were peace offerings. Besides there was the unusual offering—the leavened loaves—which added a character to the feast which none of the others provided. The one day was a full demonstration of the redemptive provisions of God, the atonement for sin, and the fellowship of His people with Him and with each other. Then the loaves indicated the new principle which also denoted a fellowship with Him and with each other of a thank offering which contained leaven. God's fellowship extended even to those who partook of the nature of the leaven which He had forbidden to be offered on His altar. The Christ of God who was offered for sin, and who became the altar of our reconciliation, had no sin. The sacrifice and the altar are free from the leaven of sin. But the worshiper who approaches the altar, and for whom the atonement is made by the Sinless One, presents himself through faith and is accepted by the Mediator for sin. The one-day feast represents the full atonement for sin and a complete reconciliation of the sinner to his God.

The Worshiper and the Altar

As with all of the annual feasts, the rites of the occasion were celebrated by all of the congregation and the offerings were made by the priests from the gifts and tithes that were brought to the house of the Lord. These offerings were provided for in order that the priests might present the sacrifices as from the Lord. The Lord provided the daily burnt offerings. He provided the special sacrifices of each important day. Aaron and his sons presented the bullocks, rams, and goats that were required for the special sacrifices for atonement both for themselves and for the people.

When there was need of a personal sacrifice for sin the one who had sinned provided the offering. In such a case the sinner personally confessed his sin and acknowledged his own judgment for the transgression which he had committed, but this acknowledgement did not take away the obligation of the great offerings that were continually made for all the people. The personal element was also recognized in the burnt offering provided by the individual who desired to express his praise unto the Lord individually, and it was also acknowledged in the peace offerings which each one was permitted to bring in the expression of his gratitude to the Lord and fellowship with the altar and his fellow man.

In the Pentecost feast these elements of the altar offering by the priests were most prominent. The altar provided the seven lambs of the first year. Thus, for each week of the feast of weeks there was provided a lamb for a burnt offering. The Lamb of God was fully manifest in all of the past ages and the offering of Christ was fully witnessed to on the Cross and was fully attested on the day of Pentecost as the means of grace and reconciliation by which salvation had come to the world.

The bullock was provided by the altar. Only the priests could lay their hands on the head of the great sacrifice of the burnt offering in which was seen the King of Glory sacrificed for the sins of the world and accepted as a sacrifice well pleasing unto God. There were two rams offered as burnt offerings with all of the other burnt offerings provided for this remarkable occasion. This twofold sacrifice was of a nature similar to that offered at the dedication of Aaron and his sons. Lev. 9. On that occasion there was offered a calf for a sin offering for the priest and a goat for a sin offering for the people. Also a ram for a burnt offering for the priest, but a calf and a lamb for the people. In the instance of the feast of Pentecost two rams were offered as burnt offerings. These were full grown, or mature animals, in their strength and excellence. The lambs were in their purity and beauty. The two rams would not imply a twofold atonement; rather would they imply a fellowship; and in that offering would be

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THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

JOHN'S VISION ON PATMOS.—

Revelation 1:1-3:22

Lesson for December 13, 1936

Golden Text.—Fear not: I am the first and the last: I am he that liveth.—Rev. 1:17, 18.

Revelation. In this last book of the Bible we come to the conclusion of the whole matter of divine revelation. With this book is sealed up the vision and the prophecy. God had in former times and divers manners spoken unto us by the prophets, but in these last days had spoken unto us by His Son in the flesh. After Christ's resurrection and ascension He spoke to us through the apostles and finally concluded the Book of divine revelation by a majestic unveiling of the future in figures largely drawn from Old Testament prophecies. In this unveiling He gives the history of the struggle of Christ and the believer against sin unto ultimate victory and glory; and the course of evil from its origin to its ultimate defeat and consignment to the abyss; closing with the marvelous picture of the New Jerusalem and the glories that are to be. Though it is a book hard to understand, yet it should be much studied and will bring great blessings of hope and courage to the struggling saint. It might be well, however, to warn the reader against the conceit of being one of those who understands it all.

Chapter 1:1-3. While the Master was in the flesh, He did not speak His own words but the words of Him that sent Him; so now from the realms of glory He sends to John by His angel the things the Father had revealed to Him. In John's quotations from the Old Testament—forty-six from Isaiah, thirty-one from Daniel, twenty-nine from Ezekiel, twenty-seven from the Psalms, with others from Moses and the other prophets—he gave testimony to the Word of God. In placing Jesus Christ as the center of his message he gave testimony to the Savior, and in his faithful recording of the things that he saw, he unrolled the ages to our vision. But Revelation is apparently only the closing chapter of the Book of God. This last chapter contains no commandments; they are in the Gospels and the epistles. Prophecies can be believed, and in due time will be fulfilled, but they cannot be kept, except in memory. Only commandments can be kept and that by obedience. While you are interested in prophetical studies for the blessings they bring to you in strengthening hope, don't forget to read the rest of the book and keep the commandments that are found therein for the blessing that obedience will bring. There are at least two hundred and forty commandments in the Gospels and the epistles, and obedience to every one of them will bring a blessing, much greater in my mind than speculating about the future.

Verses 4-6. God reveals Himself to His friends. His friends are those who love and obey Him. They comprise the church or assembly of saints on this earth. To them and to us, if we are in the body, comes this message. The triune God speaks—the eternal Father, the universal Spirit, and the King of kings, our risen Redeemer. John gives honor to all, but especially to the Savior. And why? This Jesus loved us, and because He loved us He shed His own precious blood whereby to wash away our sins and to loose us from the power of sin; He made us into a kingdom (R. V.), the kingdom of God, with every member a king and a priest, to show forth the praises of Him who has called us from darkness into His marvelous light. May He have dominion and receive glory through our lives forever.

Verses 7, 8. The hope of the saints and the despair of the sinners is the return of the Lord. To the first it is the dawn of eternal day, and to the second it is the falling of endless night. He is not now the lowly Nazarene, but is robed with the glory He had before the world was, and is named the Lord God, the Almighty.

Verse 9. John's faithfulness in witnessing to the Word of God and His testimony of Jesus led to persecution (v. 2), but it also led to the revelation on Patmos. My faithfulness in the first two will also bring me persecution and a revelation of Himself. The Spirit is never more manifest than in the hour when the believer suffers for his Lord.

Verses 10-18. What we need more than an unveiling of the future is the seeing Him who is invisible. That vision will utterly destroy egotism; it will make us lament our uncleaneness; it will bring us hope, for His look will be one of love; it will make us resolve to be pure even as He is pure; it will cause us to endure; it will cause us to cast aside every weight and to run the race that wins the crown; it will make me cry, "Forsake me not nor leave, O God of my salvation." What a change there would be if the entire church would get and keep the vision of Isaiah, Daniel, and John. But some, like Solomon, lose the vision after having had it.

THE SUPREME GIFT OF LOVE

(Christmas Lesson): **I John 4:7-19**

Lesson for December 20, 1936

Golden Text.—Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

There is a natural love, the love of an animal for its mate and for its offspring. Without this love life would not persist long on the earth. It is an absolute necessity, if earthly existence of the species is to continue. This is a gift of God. But the love that John refers to here is more embracing. That love is only for its own, with the sense of ownership limited to but few. The love of God is all-embracing. It knows no limits. The two billion human beings of earth are all objects of its care and benefaction. It goes further; it reaches to the plant and animal kingdoms and appreciates all that God has made. A good man is kind even to his beast, and wanton destruction of animal life is repugnant to the one who has the love of God. How much more the destruction of his fellows.

Verse 8. A perfect being is equal in all its attributes. God is light, and in Him is no darkness at all. God is love and cannot have in His being an attribute similar to human hate. But as He has all the qualities that are associated with goodness, He must of necessity hate all those qualities that are otherwise. God does not love evil, He hates it. But He does love the sons of men in all their sins sufficiently to go to the utmost limit to deliver them from their evil. That love is fully revealed in what Christ did for us.

Verses 9, 10. When God sent His Son into the world He knew how the world would treat Him. He knew that that Son would be despised and rejected of men, and yet He sent Him. Not because we wanted Him, but because we needed Him, is the reason He came. Ever since the fall the human mind is enmity against God. Its attitude is one of hate; its state is one of death. And by no virtues or deeds of its own could mankind approach acceptably before God. A propitiation (a means of approach with a petition for mercy) was necessary. God found this in His Son. The only begotten Son could approach the Father. His sacrificial blood was accepted as the means of atonement, and mankind can now live through Him.

Verses 11, 12. Nothing that any man (or group of men) has ever done to me merits my hate as much as what the human family has done to God merits His hate. I am not surprised to read that it repented God that He had made man. But if, in spite of all that, God still loves us; surely we have no reason to hate, but should love one another. And if the love of God dwelleth in us we will love one another; and when that love is perfected in us there will no hate be left for any human being.

Verse 13. How can I know that I am saved and in fellowship with the Father? John in this epistle gives seventeen tests by which I can find out my standing in His sight. If we are truly His, then even as He is, so are we in this world. The Spirit of a man is the mainspring of all his actions. If he has the spirit of Christ, his actions will conform to Christ's.

Verses 14-16. It is not enough that John or I know that God sent His Son to be the Savior of the world. As long as the world neither knows nor believes that, the world will still remain in its sin. If the love that constrained Christ to come and make salvation possible is in me, I will make this glorious truth available to all by testifying to all the world as much as in me lieth. To be ashamed to give my testimony to the world or to be indifferent to the world's lost condition are both evidences of the absence of God in my life. When God indwells my life, I cannot help but reveal Him to others.

Verses 17-19. In I Corinthians 13 the apostle analyzes and explains the manifestation of unadulterated or perfect love. Even after the most friendly examination of my fellow man with no intent of unkind criticism I am forced to the conclusion that the love of man to man, and of man to God, is far from perfect. There are many signs that we are not yet made perfect in love. Are there then no real Christians? Were divine perfections **now** the test we would have to say "No;" but perfection is in the making. We have not yet attained, nor are we yet perfect, but we follow after, if that we may apprehend that for which we also are apprehended in Christ Jesus. But when once love is perfected the dread of meeting God will turn to holy longing, and as we see the hour approaching, we will lift up our heads, for our redemption draweth nigh. "Even so, come, Lord Jesus."

REVIEW: THE SPREAD OF CHRISTIANITY IN SOUTHERN EUROPE.

—Hebrews 2:1-4; 11:32-12:2

Lesson for December 27, 1936

Golden Text.—The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever. —Rev. 11:15.

Hebrews 2:1. There are strong tides of emotion and of thought in the ocean of humanity. No man can avoid being affected by it. Mass movements of thought and conduct seem to be contagious. Their drift is invariably away from truth to error. As a result, he who would anchor his bark to the Rock, Christ Jesus, will find strong currents that would cause him to drift away therefrom. Only by great diligence can we anchor safely, and only by constant watchfulness can we retain our hold. In a moment of carelessness the anchor may slip.

Hebrews 2:2-4. The law was given at Mt. Sinai. At its giving there were supernatural happenings that confirmed the words as those of God. No Jew, in the fifteen hundred years following, ever transgressed that law without suffering. But that law was imperfect. Today it has been replaced by the perfect Law, which has been given us by word of mouth of the Son of God, and has been confirmed by signs and wonders and powers and gifts of the Spirit. To violate, to cast aside, yea, even to neglect this great salvation, is enough to cause me to sink into hopeless despair. To have, to hold, and to keep this great salvation I must constantly struggle against the currents of thought and conduct that would sweep me away from God and truth.

The speculations of men concerning life and existence are constantly changing. What was considered a fact yesterday is no longer believed today. Many of the theories of today will be discarded tomorrow. They who will not come to the Christ will be ever learning yet never come to the knowledge of the truth. What folly, then, to let such fulminations sweep me away from faith in God.

Hebrews 11:32-40. In the first verse of this chapter Paul says that faith is the title deed to things hoped for, the proof of things not seen. These heroes of faith looked for a city not made with hands, whose builder and maker was God. By faith they claimed and appropriated a title to a mansion in the skies, and no earthly allurements could draw them away from the heavenly rewards which they esteemed of far greater value than all the riches of Egypt or of earth. To them life was more than a holding on; it was a journey through hostile enemy country where every advance was bitterly contested. A Pharaoh would not let them start, and Og contested their forward march, while bitter Amalekites dogged them and slew the stragglers. But worse was to follow; after they entered the land of Canaan their bitterest opposition came from those of their own race, and may I say their own religion. The latter is hardly true, for these had allowed the tide of worldliness to sweep them away from the truth so that while they still had the name they had joined hands with the enemies of righteousness in persecuting the saints. But the saints were more than victors through Him that loved them.

The household of faith is not two families —Old Testament saints and New Testament saints. They are but one family. Eph. 3:15. And all the saints from Adam to the last soul that shall be saved are all brought to the Father through the Son. We are all made perfect in Christ Jesus.

The world does not hate us because we are so bad; it hates the people of God because they are good. The life of the Christian constantly condemns the ungodly, and because we do not go with them to the same excess of riot they speak evil of us and often abuse us. The strongest testimony for the faith that I can give is to suffer for it.

Hebrews 12:1, 2. If people in the dim past could know the way of truth, we surely should know since now the full light shineth. If people before the redemption of mankind was accomplished could by faith in the promises live lives of victory, how much more should we be able to accomplish now in the battle against sin within and without? The testimony of the ages is that it is possible to run the race of life successfully and have heaven and heavenly glories for our reward. But how can it be accomplished? On every side we see those who have fallen by the way. First, lay aside every weight: the things that are wrong, the things that are doubtful; and the things that, though right in themselves, are not the best. Second, the sin that doth so easily beset us. Many think that this is the sin of unbelief. It may be. In spite of the fact that God cannot lie we frequently doubt Him; and though all men are liars we believe them. But there is a pet sin, a sin that is peculiarly my own, that is so hard to overcome. I must get rid of that, or I will be dragged back again into a life of ungodliness. And then I must always keep Jesus in my view and press forward to my meeting with Him in the clouds.

THE SON OF GOD BECOMES MAN

John 1:1-18

Lesson for January 3, 1937

Golden Text.—The Word was made flesh and dwelt among us.—John 1:14.

The several evangelists, as they tell the story of Jesus Christ, our Savior, have each of them a definite purpose in mind. Matthew describes Him as the son of David, the King; Mark describes Him as the Servant and Sacrifice; Luke depicts Him as the Son of Man, the friend of sinners; and John writes his Gospel that we may know that Jesus is the Christ, the Son of God, and believing, may have life through His name.

John 1:1. Only one other evangelist uses this name for our Lord. (See Heb. 4:12). The theology of all the writers of the Bible is the same, though their wording may be different. The Word (Logos) of John refers to the Creator who spake the word and things were so; to Him who spake with the Father and they made an earth-being in their own likeness and breathed into his nostrils the breath of life, and man became a living soul; to Him who is light and in that light lighteneth every man that cometh into the world; to Him who was despised and rejected of men yet by His crucifixion draws all men unto Himself; to Him, the Perfect One, who is only satisfied as He can give us of His fullness, the fullness of Him that filleth all in all.

That which is eternal has no beginning, but to finite beings words that they can comprehend must be used to describe the infinite. Only created things had a beginning, the Creator did not.

Verses 4, 5. Many problems perplex the thinker. And none more so than the question of origins. How did matter come to be? Whence came the life of plants and animals? Outside of divine revelation there is no satisfactory answer. But blind man, refusing to accept the light of the world, gropes in midday as though it were night. Sin-darkened minds cannot apprehend nor comprehend the light of God. I Cor. 2:14.

Verses 6-8. The messengers of God are angels of light, but they are not the Light. All that they can do is to bear witness to that light. The stars and candlesticks of Rev. 1:14 (the pastors and congregation) are shining for Him, but they are not the Light, and if they cease to reflect His glory their light becomes darkness. But the faithful witnessing of the children of light is God's means to persuade all men to believe. But woe to the man who thinks that he is the Light. John A. Dowie boasted that he healed more people than did our Lord and died a raving maniac.

Verse 9. The Creator is greater than the thing created. Christ the Light, shines with greater effulgence than the sun, moon, and stars. He made them, and they do His bidding. But man, created in His own image and likeness, neither hears, sees, comprehends, nor receives Him. Nothing more fully reveals the hearts of God and man than this—He that receiveth sinners is not received of them.

Verses 10-13. While the mass of mankind reject the Son of God there are an elect few who do accept Him. Such become the sons of God. Not through natural birth, nor by coercion, nor by the power of an indomitable will, but by the power of the Spirit transforming the life, do we become sons of God, when by faith we accept the Christ as our Savior.

Verse 14. If the thinker can not understand the mysteries of nature, how can he grasp the mysteries of grace? The mystery of mysteries is the incarnation, the Word becoming flesh. I heard a Jew say one time that his reason for rejecting the Christ was that he didn't believe that any Jew was good enough to give birth to God. Though we may but faintly grasp this marvel, yet a greater mystery remains if we refuse to believe it. Whence came this man's marvelous life if He was only the offspring of degenerate man? He had the glory of the only begotten of the Father; He was full of grace and full of truth. Whence came His wisdom, His goodness, His love and His power, if He was only a man? In all the history of the race there has never been another like Him, and those that nearest resembled Him became so, on their own testimony, through the grace that He gave them. There is no adequate explanation that rejects His Deity.

Verses 15-18. The prophets, including John, testified beforehand the glory of Christ and all that they said became true in the life of Jesus of Nazareth. And they spoke of Him as the God-man. The Son, when He came revealed the Father; and you and I, by the grace received in fullness from Him, declare Him daily as the power of God unto salvation to all believers.

Lancaster, Pa.

POSSIBILITIES OF THE SUNDAY SCHOOL IN THE COMMUNITY

By Mary Gingerich

In the Sunday school is laid the foundation for the future church. It is here where the children are taught to reverence God, and also a general knowledge of the whole Bible is given to them, thus creating a desire for spiritual things.

The Sunday school is not only composed of children, but the young and old join together and make the work of the Lord a real blessing. If it is properly carried on we find that it is one of the greatest missionary avenues through which we may be able to bring souls into the church.

Every individual is a bundle of unrealized possibilities, and nine-tenths of these possibilities are hidden. As in Psa. 144:12: "That our sons may be as plants grown up in their youth: that our daughters may be as corner stones, polished after the similitude of a palace."

First of all, before we can do any effective Sunday-school work in the community, we must live a life of entire consecration. Is there sin in our life? If there is, can those about us see our lives and want to follow the Master's footsteps according to the way we live? "Ye are our epistle written in our hearts, known and read of all men" (II Cor. 3:2).

When Christ takes our lives and has full possession of them He will give us a beautiful character. This naturally is the result of one who follows Christ closely day by day. Is there anything more desirable in the community than a person of good character? This is one thing in which our communities are sadly lacking, and where will our good characters come from if they are not developed from the Sunday school? "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. 1:7). It takes character and the grace of God to combat evil in the battles of the day. Our victories are one of the things that point souls to Jesus Christ, and let this be our aim in the Sunday school.

As to our youth, we would like to see them all consecrated workers in the Lord's service. As in Eccl. 12:1 we read, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." If we give of our best to the Master we must give our youth. This is the time we are laying the foundation of our future life. Here we can do effective work, and, furthermore, youth can be a blessing to the community by remembering the Creator. If this is lost sight of, then, he will only be a hindrance to the Lord's work, as well as an undesirable character in the neighborhood.

We need more consecrated lives and workers in the Sunday school. We can not go forth whole-heartedly if we keep back selfishly a part of our lives for ourselves. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). It is but reasonable that we consecrate our lives to Him, because He gave Himself for us. So the most unreasonable thing we can do is to withhold such service.

When we have given our lives over to God then we are ready for service. Paul says to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We are not ready for service unless we obey and are doers of the Word. Obedience is an essential to all Christian growth. I Sam. 15:22 says, "Behold, to obey is better than sacrifice." In service we can not be idle, and the Lord wants us to be "a workman that needeth not to be ashamed."

Another important thing is the prayer life. Sometimes grave problems are faced in the Sunday school as well as in other places. Mark 9:29 says, "This kind can come forth by nothing, but by prayer and fasting." So a Sunday-school worker can not successfully go forth unless he is armed with prayer and faith through which he "shall be able to quench all the fiery darts of the wicked."

Every worker needs to be Spirit-filled and have a burden for those about him. Eph. 5:18 says, "Be filled with the Spirit." Every one must experience a genuine infilling of the Holy Spirit so that our lives may tell for Jesus.

The aim of every consistent believer should be to win souls. The wise man has said, "He that winneth souls is wise." In every community we can see a great many people who need salvation. Now what is our duty to these people? We need the above requirements before we can be fit subjects to go out into the community with the news of salvation and a burden for souls. As the Sunday school is, so will our influence go into the community. To the degree that we are interested in the cause of Christ, to that extent we will show to the world that we are interested in their souls.

In our congregations (especially our larger ones) we have much material that is wanting something to do, or else they do not know just how to take hold of the work. They may, by the right kind of encouragement and direction, fill a large place in the community. By this kind of spiritual exercise our young people can be bright and shining lights to those around them and a great power for good, thus developing that God-given gift of helping others.

There are a number of different avenues through which the work may be carried on. Every community has sick folks and shut-ins. Nothing gives more cheer to those physically handicapped than the singing of songs, the reading of Scripture, and a word of prayer. We usually think of those among our own number first. Rightly, they enjoy it, but there are others who do not know the way of salvation. This might be a means of bringing them into the fold of Christ.

There are also the hospitals and county homes and many such places where many people who are hungry for the Word are barred from getting salvation's story. This is a ministry that all can engage in. If we can not sing, or read or pray, in public, we can at least pray in secret. The promise is given in Matt. 6:6, "Pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

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THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

We have come to the close of the year and the beginning of the new year in the course of our Bible Meeting topics. The way we have used the lessons of the past year will pave the way for the use of the lessons which the new year will bring before us. Some people always remain small, or seem to grow smaller and smaller in the things of God, while others grow larger and stronger from year to year. The reasons for these things are not so far to seek if we stop and think.

It is the one who uses every opportunity to do his best and to receive with gratitude the thoughts that come flocking in on every Bible theme, who is increasing in strength and size, spiritually speaking, and who will see more and more in many of the topics that cover a similar field from year to year.

One of the ways in which we are enlarged is to fall into sympathy and helpful desire toward the younger ones who are growing from year to year in body and in mind. Can we sit down and contentedly hear the younger member of the group make his or her effort in presenting the assignment made to him without becoming impatient at the inexperienced efforts to express the thought? We might enlarge our vision somewhat by looking on the brighter side and think of the room for development in this same inexperienced individual and how we may do a few more things that will lend encouragement to him and others of his type.

We have a Junior Topic which gives a special place to the juniors, but which will be helpful to all. We have also a Christmas theme that will lend itself to the season of the year. Then we have a topic for the close of the year, in which the emphasis is placed upon a real Christian life that is shining with the divine characteristics of righteousness and true holiness. We need a better brand of Christianity. May the genuine thing satisfy us only for our own and may we seek to get the same into the people about us.

The New Year Topic will look forward to a successful journey in the coming days of life. May we learn these principles that form a way of life for us that will surely be crowned with success. And may God bless every earnest soul who begins this work at the entrance of the New Year.

BIBLE MEMORY DRILL (Jr.).—Psa. 119:9-16

Topic for December 13

MOTTO

"Thy word have I hid in mine heart, that I might not sin against thee."

MEDITATIONS ON THE TOPIC

I. **The Topic** is designed to encourage Bible memory work. The person who has a mind filled with Scripture is in possession of a rich treasure which will prove of priceless value in many times of need. We never know what we lose by not having the Scripture at our tongues' end. Many of the problems of life are solved in the Bible. In fact there is no problem of life but has a principle laid down in the Bible that will solve it for us if we but know this great book as we should. For this reason every active mind of childhood ought to be storing that mind with the eternal Word of truth during the period when memory will be impressed the strongest.

What is true of childhood is in a measure true of those who are older. We can memorize if we are intensely interested and give ourselves to the task in earnest. Many have done it and are doing it. If we pasture enough in the Scriptures, the Scriptures will become as familiar to us as the pictures on the walls of our rooms or the furniture in our houses, and they will surely come to us in time of need and encourage us in the way of life.

There are some passages specially full of treasure-thoughts that fit our circumstances in life. These ought to be memorized specially by the individuals who find a need of these truths often in their experience. You will find in the Outline Study a selection of these select passages. If you have any of these already, choose some other that you find of special help at this time, or which you have reason to believe will be a help at some time in your life. We need these treasures of the memory, not only for our own need, but that we may help others in a time of their need by reminding them of the truth

II. **The Text.—Psa. 119:9-16.**—This passage reminds us of the benefit of having a knowledge of the Word. There is cleansing and keeping power as well as joy and satisfaction.

III. **Suggestions for Junior Programs.**—We would recommend the thoughts as suggested in the Suggestive Assignments for Juniors in preparing the program for the juniors. Encourage them to do thorough work in memorizing Scripture. Many are led astray by the false quotation of Scripture and a resultant false application and misunderstanding of the same. We do well to learn the meaning of the words as well as to have a correct memory of how the words are given in the Scriptures. Slipshod memorizing is not only painful to hear, but is liable to bring distinct loss both to the one memorizing as well as those who depend on him for the truth.

OUTLINE STUDY

I. The Importance of Remembering the Word of God.

1. **That we might keep from sin.—Psa. 119:11.**
2. **To stir up to a holy life.—Num. 15:38-40.**
3. **To bring delight to the soul.—Psa. 119:16.**
4. **To bring comfort in trouble.—Psa. 119: 82, 83, 141.**
5. **To make one wise unto salvation.—II Tim. 3:14, 17.**

II. Helpful Portions to Remember.

1. **The Ten Commandments.—Ex. 20:3-17.**
2. David's Song of the Bow.—II Sam. 1: 19-27.
3. The Excellent Name.—Psa. 8.
4. The Heart Speech of the Fool.—Psa. 14.
5. The Shepherd Psalm.—Psa. 23.
6. God's sovereignty.—Psa. 24.
7. The Lord my Light and Salvation.—Psa. 27.
8. Boasting in the Lord.—Psa. 34.
9. Forgiveness.—Psa. 32.
10. Security.—Psa. 91.
11. Blessing the Lord.—Psa. 103.
12. The Lord our Preserver.—Psa. 121.
13. The Omniscient, Omnipresent God.—Psa. 139.
14. Due remembrance of the Creator.—Eccl. 12.
15. The suffering Servant.—Isa. 53.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Remember."**
2. Use the outline suggestions for assignment of memory work. According to the ability of the juniors, let them memorize whole passages and recite them in the meeting.
3. If you have already some course outlined for memory work, use the occasion to drill on the work in hand.
4. If the memory work is done as thoroughly as possible there can be more time used in enjoying the thought-treasure in the passages committed. This is the ideal of the meeting—**Imparting the treasure of the memory to those who hear.**

For Seniors.

1. The Importance of Memorizing the Word of God.
2. Use time in perfectly repeating treasure portions of the Word, and in a way that will impart its message.

PERSONAL THOUGHT

I would have the Word of God in my heart that He may bring it to my remembrance when He would use it through me.

SEED THOUGHTS

Thy Word is a lamp to my feet,
  A light to my path alway,
To guide and to save me from sin,
  And show me the heavenly way.

Forever, O Lord, is Thy Word
  Established and fixed on high;
Thy faithfulness unto all men
  Abideth forever nigh.

Thy Word have I hid in my heart,
  That I might not sin against Thee;
That I might not sin, that I might not sin,
  Thy Word have I hid in my heart.—Sel.

UNTO YOU IS BORN A SAVIOR

Luke 2:1-20

Topic for December 20

MOTTO

"Christ, the Lord."

MEDITATIONS ON THE TOPIC

I. **A Savior Born to Men.**—Hope is ever in the hearts of men when a child is born that there may be in it a blessing to a greater or less extent. It may bless a home or a community, or an organization, or a nation, yea, the world. So it was when Jesus was born, a Savior had come into the world in the form of humankind that He might not only bless a home, or community, or organization, or a nation, but the people of every nation and tongue.

The salvation He brought is a blessing to each individual heart who is willing to receive Him. He brought redemption to the world, that individual souls who would receive it should be redeemed "from all iniquity." This redemption brought men into fellowship with God so that the blessings of His saving power could dwell within, and thus bring deliverance from the rule of sin in the heart. This power enables the saved soul to enter into a life of service and good works, which brings glory to God and blessing to fellow men.

He is a great Leader. He is a great Teacher, He is a great Savior, He is our King. He will be a judge of the world of sinners. He will judge us now by taking our own sin upon Himself. If we accept Him today we may meet Him at the judgment without fear, since it is He that hath undertaken for us concerning our sin. He is a great King whom we shall some day behold as King of kings and Lord of lords, when every knee shall bow to Him and every tongue shall confess His Deity and supreme ruling power. In that day only those who loved and served Him as a Savior shall be privileged to enjoy His fellowship in glory, while those who rejected Him shall be judged and cast off.

II. **The Text.—Luke 2:1-20.**—This passage presents the events connected with the birth of the Lord Jesus Christ as the Savior of men.

III. **Suggestions for Junior Programs.**—Endeavor to present the Savior born unto men in Bethlehem in all His glory that the boys and girls may see in Him one whom they would desire above all others and whom they may worship and serve all the days of their life and cherish as a Friend for all eternity. The Suggestive Assignments under the head, Wonderful Savior, will give an idea that may help the boys and girls to grasp something of His character. Assign these to capable ones who shall be able to prepare thoughts on the same which may be presented to the meetings in written or verbal form, as seems best. Appropriate songs may follow these assignments or such remarks may be made to complete what may not have been fully developed.

OUTLINE STUDY

I. The Deity of the Savior.
1. The witness of Isaiah.—Isa. 9:6.
2. The witness of the heavenly host.—Luke 2:10-14.
3. The witness of His works.—Jno. 10:37, 38.
4. The witness of the Father.—Matt. 3:17.
5. The witness of Peter.—Matt. 16:16.
6. The witness of resurrection power.—Rom. 1:4; Heb. 1:3.

II. The Salvation He Brought.
1. Redemption from all iniquity.—Tit. 2:14.
2. Deliverance from Satan's power.—Col. 1:13; I Jno. 3:8.
3. Victory over the world.—I Jno. 5:4, 5.
4. Power to fulfill the law of righteousness.—Rom. 8:3-13.
5. Deliverance from the wrath to come.—I Thess. 1:10.
6. Inheritance of eternal glory.—Rom. 8:16, 17; Phil. 3:20, 21; I Pet. 1:3-5.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Saviour."**
2. The Wonderful Savior.
   - a. The wonderful name.—Isa. 9:6.
   - b. The wonderful words.—Jno. 7:37-39, 40-46.
   - c. The wonderful works.—Matt. 4:23, 24; Luke 7:22, 23.
   - d. The wonderful love.—Jno. 10:14-18.
   - e. The wonderful glory.—Matt. 17:1-8.
   - f. The wonderful power.—Luke 24:36-43.
   - g. A wonder forever.—Rev. 22:3-5.

For Seniors.
1. The Son of God in the Flesh.
2. The Work of Salvation.
3. The Blessings of Salvation.

PERSONAL THOUGHT

A Savior who is ours! Each individual may claim Him as a personal Savior. No people are excluded unless they exclude themselves by refusing to own Him.

SEED THOUGHTS

Hail the blest morn when the Great Mediator
Down from the regions of glory descends;
Shepherds go worship the Babe in the manger;
Lo! for His guard the bright angels attend.

Brightest and best of the sons of the morning,
Dawn on our darkness and lend us Thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

Vainly we offer each ample oblation,
Vainly with gold would His favor secure;
Richer by far is the heart's adoration,—
Dearer to God are the prayers of the poor.
—Reginald Heber.

RIGHTEOUSNESS AND TRUE HOLINESS.—Eph. 4:17-32

Topic for December 27

MOTTO

"Be ye holy in all manner of conversation."

MEDITATIONS ON THE TOPIC

I. **"The Image of His Son"** is but another way of expressing the quality that characterizes the one who has been born of God. "Renewed in knowledge after the image of Him that created him." "Put on the new man, which after God (like God), is created in righteousness and true holiness." It is a great blessing to the world that the light of Jesus has come shining out in the darkened and lost world. His life reflects the way of righteousness and true holiness. And the same is manifest in those who have received Him as their Redeemer and who are thereby made partakers of the divine nature.

Read the practical application of the righteous and holy life as it is revealed in the remaining part of Ephesians 4 (see vs. 25-32). Here we have truthfulness and self-control and a true love for fellow men. The Holy Spirit has sway and uses the tongue and the heart and the hands in works of kindness and sympathy, to the exclusion of all bitterness and wrath and anger and clamor and evil speaking.

There is so much profession of religion that loses sight of these evidences of genuineness that it is very timely that we remind ourselves and others of what the true Christian life means. One writer puts it thus: **"Righteousness** is in relation to our fellow men, the second of the law: **holiness**, in relation to God, the first table of the law; **religious observances of offices of piety** (cf. Lk. 1:75)." A straightforward honest life among men and a life of devotion and piety in religious things should characterize every believer. The world is suffering for this type of religion now as much as in the days when Paul wrote to the Ephesians and when Christ sent a message to the churches of Asia.

II. **The Text.—Eph. 4:19-32.**—This passage sets forth the contrast between the unholy life of the ungodly and the life which characterizes the godly.

III. **Suggestions for Junior Programs.**—As the Suggestive Assignments give, use the Scriptures which contain the Christian graces and seek to make these practical in the understanding of the boys and girls, translating them in terms of every day experience. If these are assigned to any juniors, let them tell experiences in which they have witnessed the fulfillment of these graces, or let them draw incidents from the life of Jesus or some Bible character who has illustrated them. A list of Bible characters might be named, and then ask the boys and girls to say in what particular grace each life has stood out prominently as a pattern.

OUTLINE STUDY

I. The Righteousness and Holiness of God.
1. In His ways and works.—Psa. 145:17.
2. Superior in holiness to all.—I Sam. 2:2.
3. Superior in righteousness.—Psa. 71:19; 36:5, 6.

II. Man's Holiness and Righteousness.
1. Commanded and enjoined.—I Pet. 1:16; II Pet. 3:11.
2. Through separation.—I Pet. 2:9; II Cor. 6:14-7:1.
3. Through imputation.—II Cor. 5:21.
4. Through discipline.—Heb. 12:10, 11.
5. By dedication to God.—Rom. 12:1.
6. The new man of the regenerated.—Col. 3:10-14.
7. To be followed.—Heb. 12:14.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Righteousness,"** or **"Holiness."**
2. The Fruits of Righteousness and Holiness.
   - a. The fruit of the Spirit.—Gal. 5:22, 23.
   - b. The grace of the new man—mercy, kindness, humility, meekness, patience, forgiveness, charity, peace.—Col. 3:12-15.
   - c. Heavenly wisdom—purity, peace, gentleness, mercy, good fruit, without partiality, without hypocrisy.—Jas. 3:17, 18.
   - d. The Beatitudes—poor, mourning, meek, merciful, pure, peacemaker, persecuted for righteousness, rejoicing in suffering.—Matt. 5:3-12.

For Seniors.
1. The Sources of Righteousness and Holiness.
2. Man's Part in Living a Righteous Life.
3. Made Partakers of God's Holiness.

PERSONAL THOUGHT

"Follow . . . holiness." Is that the path of life which we pursue?

SEED THOUGHTS

Holiness is religious principles put into motion. It is the love of God sent forth into the circulation, on the feet, and with the hands of love to men. It is faith gone to work. It is charity coined into actions, and devotion breathing benedictions on human suffering, while it goes up in intercession to the Father of all piety.—F. D. Huntington.

Holiness is the architectural plan upon which God buildeth up His living temple.—C. H. Spurgeon.

A man's life is an appendix to his heart.—South.

Holiness is an unselfing of ourselves.—F. W. Faber.

Help me to be Holy, O Spirit divine;
Come, sanctify wholly this temple of Thine
Now cast out each idol, here set up Thy throne,
Reign, reign without rival, supreme and alone.—A. J. Gordon.

THE WAY OF SUCCESS.—Josh. 1:1-10; Psa. 1

Topic for January 3

MOTTO

"They shall prosper that love thee
[Jerusalem]."

MEDITATIONS ON THE TOPIC

I. **The Way of Success** is the way that is crowned in the end with victory, the accomplishment of that for which men have been striving, the enjoyment of that for which we have longed and prayed.

There is a success which, after it is gained, is disappointing, because it does not furnish the satisfaction which we hoped for, and brings sorrow and pain that we did not see. Such is the success which men of the world find when their aims in life are too short-sighted, and their vision reaches not above the things of earth.

True success is found in the leadership of God. The end of true success is never disappointing but yields satisfaction far beyond what we can ask or think. Its progress is toward eternal things which do not slip away from the one who has gained them and brings no sorrows forever. While we cannot see all that a real success will bring, we, after all, feel in the depths of our being that we want an end that will yield eternal satisfaction. Being sure that we are looking for the right ends of life, it is all important that we are on the way which leads to that end.

The way of success is not in man's own wisdom. "It is not in man that walketh to direct his steps" (Jer. 10:23). But it is in the reach of every man, who will, to choose the way of God who will direct them and lead them to a happy end. Our only wisdom is to reject our own way and let God's wisdom be our stay. There are directors enough who are clamoring for our attention and asking for a following from us. They give us many promises of earthly success and pleasure, but they are all deceitful when they are **not** leading us to the true Guide.

II. **The Text.—Josh. 1:1-10.**—This message to Joshua, who was the chosen successor of Moses to lead the children of Israel, is pertinent to the principles that all need to observe in finding a way of prosperity and success.

Psa. 1:1-6.—This psalm recognizes the great principles for a successful way as lying in the ways outlined in the law of the Lord. Those who will find it must make that law their delight and meditation continually.

III. **Suggestions for Junior Programs.**—The junior can learn the principles of success with greater clearness and interest when they are seen in some character who has lived the life, and also in some character who has demonstrated the way of failure by a failure to heed the principles of success. For this reason we have chosen the character of Joshua on the side of a successful man. The story of his achievements may be assigned to different ones for preparation. The various successes can also be shown to fulfill the Scriptures in the Outline Study. On the other hand, the failure of Achan can be shown to be due to the act of disobedience and in seeking silver and raiment rather than the blessing of God in full obedience. Other characters may be added to either the outline or the assignments as they may be suited to the juniors with whom you have to do in the lesson. Some personal experiences may be given, providing the characters are not too near at hand or too well known. Show in every case the Scriptural backing of the principles of true success.

OUTLINE STUDY

I. Success Which Is Not Success.
1. Prosperity and wickedness.—Psa. 37:35, 36.
2. Worldly prosperity.—Psa. 73:1-12, 16-20; Luke 12:16-21.
3. Success and ignorance of spiritual need.—Rev. 3:17; Mark 8:36.

II. True Success.
1. Eternal gains.—II Cor. 4:17.
2. Heavenly treasure.—Luke 12:31-33.
3. The blessing of the Lord.—Prov. 10:22.

III. The Way to Succeed.
1. Take the Lord's way.—Psa. 18:30.
2. Take the straight and narrow way.—Matt. 7:13, 14.
3. Obey God's Word.—Josh. 1:8.
4. Walk in self-denial.—Mark 9:34-37.
5. Use God's provisions.—Heb. 13:7, 17; Rev. 22:14; Jno. 14:6.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Prosper."**
2. Men Who Have Succeeded.
   a. Joshua in crossing into Canaan.
   b. Joshua in conquering Canaan.
   c. Joshua in leading Israel.
   d. A man I know.
3. Men Who Have Failed.
   a. Achan.
   b. Saul.
   c. Judas Iscariot.

For Seniors.
1. True Success.
2. Principles in Reaching Success.
3. The Reason for Failure.

PERSONAL THOUGHT

Are we followers of those who through faith and patience reach success?

SEED THOUGHTS

Everybody finds out, sooner or later, that all success worth having is founded on Christian rules of conduct.—H. M. Field.

Success treads on the heels of every right effort.—S. Smiles.

No man is prosperous whose immortality is forfeited. No man is rich to whom the grave brings eternal bankruptcy. No man is happy upon whose path there rests but a momentary glimmer of light, shining out between clouds that are closing over him in darkness forever.—Beecher.

BOOK REVIEW

Life and Letters of Jacob Burkhard

(Continued from page 367)

cerning the lowness of the funds. He writes, "This evening we can praise the Lord that there are still a few rupees in the Cash Box." The next day's mail brought two checks, one for ten dollars and the other for fifteen rupees. This day quite a bit of time was again spent in prayer, for these amounts would not go far to carry on the work. The same day he wrote, "We knew that we had done all we could, and we knew God is true to His promises, so we were just as happy as we could be. I don't know whether anyone in India is happier or not. It is an easy thing to say God's promises are true when we have all we need and to spare, but it is a test of faith when there are about six hundred people depending upon you for their daily food, and you do not know where the next day's food is to come from." Three days later there was rejoicing, for in answer to prayer the mail brought $400.00.

His faith also manifested itself in prayer for physical healing. A number of illustrations might be quoted. In November, 1902, his wife was ill with malaria. One morning her fever was up to 104. He writes, "I did not join the others in the bungalow for worship and breakfast. . . . I read a few verses in the Bible. The principal one was Mark 16:15-18. I asked Mary if we should pray. She said, 'Yes, pray.' So we prayed very earnestly asking the Lord to deliver her from her fever. She was much relieved. She had been suffering very much. We both felt that the others should help pray. We sent word asking them to come. Mahlon [Lapp] had been impressed with the same passage of Scripture and was also impressed to pray for Mary's healing while they were on their knees at family worship. After reading a few passages of Scripture we knelt in prayer and poured out our hearts to God. God answered. Mary praised God for taking away the fever and sure enough when we took her temperature the fever had all gone."

A third and last characteristic we wish to note was his love for souls. No one can be a real missionary without this. Like Paul, his heart's desire and prayer to God was that souls might be saved. We have already noted that even in his earlier life he was interested in souls. While at Elkhart Institute he wrote, "There is a burden resting upon me. I am burdened with the souls of our unconverted students." This same burden for souls manifested itself frequently in his later life and letters. He was burdened for some time to see a real revival break out in their work as had happened at other places. He lived to see his prayers answered, at least in part, for some time afterwards the church was warmed, sins were confessed, and the cause was strengthened. It was this same love for souls that made him able to say in one of his letters during the last year of his life, "I am not sorry that I 'left all' and entered upon the Lord's work. If I had a hundred lives I would give every one to work for the salvation of the heathen."

Eternity alone will reveal the greatness of the work done by this man of God in the six years he spent in India. Appropriately the author applies the following Biblical quotation to him in the closing lines of the book:

"Blessed are the dead which die in the Lord.
For they rest from their labors
And their works do follow them."

This book helps to fill a need in the missionary publications of the Mennonite Church. It is written in such a style that it will appeal to the old and to the young. It should be placed in the Sunday school libraries, and should find its way into many homes, especially where there are young folks who have life before them. It is stirring in its message, and it is to be hoped that many a heart will burn with new missionary zeal and conviction as the book is read. It is interesting, devotional, and practical; the interest is well maintained from beginning to end.

There are 214 pages in addition to the introduction by Bro. J. A. Ressler. The book is illustrated. It sells for 60 cents, paper cover, $1.00 cloth, and may be obtained from the Mennonite Publishing House, Scottdale, Pa.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE CLOCK OF PROPHECY IS TICKING—THE GOAL OF ROMAN FASCISM

> Behold there came up among them another **little horn**, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like **the eyes of a man**, and a **mouth speaking great things. . . . Whose look was more stout than his fellows.** I beheld, and the same horn made **war** with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and **the time came that the saints possessed the kingdom.**—Daniel 7:8, 20-22.

The above passage from the Prophet Daniel takes us to "the time of the end." It refers to the rise of a horn, a ruling power, which is both a militaristic and persecuting power. It refers to the intelligence of the leader, his mouth speaking great things, and his stout look. The rise of Roman Fascism is at least a shadow, if not the actual fulfillment of this prophetic portrayal. Who would have thought that Italy should rise to its present strength? Who would have thought that its premier and spokesman, Mussolini, could cow and resist the world, as he did in the conduct of the Ethiopian War?

The prophetic Word declares the fact that the fourth world empire, which was Rome, would seem to die, but would ultimately revive and live again. It calls it "the beast, that was, and is not, and yet is to be." The full-blossomed revival was predicted to come at the time that the Ancient of days would come, to receive His saints, and their judgment would be given. Note the significance of the statement, **that the saints only are mentioned.** This will mean their receiving of reward, or suffering loss. This means that the Roman Empire would be revived and would come into power universally at the endtime of this age. This much cannot be denied by any believer of the Word. The difference of opinion can come as to whether the present lease of life in Italy is temporary or permanent, whether it is the shadow or the reality.

The prophet also predicts that when Rome is revived as a great ruling power, **she will persecute the saints.** Fascism, backed by Roman Catholicism, has all the portents of a dangerous combination, when the hour comes to strike. The question may be raised by students of the times, "that the Roman Catholic Church has been persecuted to some extent both in Fascist Italy, and in Fascist (Nazi) Germany." True. The political powers on the way to the top, will have minor clashes; this was also true in past days, when pagan Rome and papal Rome clashed. The Apostle John predicts that for a time false religion will be courted by the State, after that the State will render powerless the "woman" (False Church). Rev. 17 and 18.

What occasions this editorial is that Fascist Rome has spoken through its own **"San Remo Journal."** Here you have a full length self portrait from their own pen. If one knew that the writer were a student of the **"Prophetic Word"**, he could be accused of reading all the Fascist program from the pages of the Bible. But the Lord says that those days will overtake the world like a thief. He also lets us know that the world will be in the dark as to the wind-up. As much in the dark as the antedeluvians were about the Flood, in spite of the preaching of Noah. This Fascist writer says:

> It is decreed by fate that in the second half of our century Europe will have a single stamp: Fascism. This change may come about through peaceful means or it may be wrought by the flaming sword of Rome.
>
> Present-day Italy does not aspire to be simply an object of admiration; it prefers to be the wielder of power and domination. Three wars won and three empires destroyed by its arms in the short space of a quarter of a century prove that its warlike spirit has been revived and that victory is once more the slave of Rome.
>
> In the presence of imperialism, which is the law of nations, but one choice is possible; either to submit to that of others or to impose one's own. We have rediscovered our way and we have a powerful leader; now we are nearing our goal. This goal is the new Rome, imperial and universal; it is the new warlike Italy which always carries forward its banners with pride and manifests its will of conquest and its domination of other nations.

Read the excerpt several times. Note he feels it is **decreed.** He says we have rediscovered our way, and we have a **powerful leader.** Now we are nearing our **goal.** If they have reached the goal the Lord's return for His people is upon us. The goal he says is **New Rome, imperial,** and **universal.** Striking. Significant. All this through peaceful means, where possible. The Bible speaks of the "horns of the **lamb.**" Conquest by **"flaming sword"** when necessary. This may mean "ARMAGEDDON," and the endtime. It would be interesting to have the Caesars and Napoleon to explain what good resulted from their constant wars. No good can come of Mussolini's forest of 8,000,000 bayonets, through which he claims he is going to help maintain the peace of Europe. Foolish man.

Time will tell. Undoubtedly, their history will be written in blood and tears. May He soon come, who is the only **Potentate, King** of **kings, and Lord of lords.** May He show it, to the glory of God and the help of our sin-cursed world.

AMERICA! WHITHER BOUND? NOW THAT THE ELECTION IS OVER?

Righteousness exalteth a nation, but sin is a reproach to any people.—The Bible.

Now that the election furor is over and the nation is ready to settle down to a little more quietness, for another four years, the question will not down, "America! Whither bound?"

The question has to do with all of us, and the most important part of us, our morals, character, and spirituality. It has to do with our well-being; with that of our children; and, if the Lord tarry, with that of succeeding generations for whom we are responsible.

The stern fact that we do not seem to be able to run this country of ours, which God entrusted to us, has caused someone to suggest, **"Why not give it back to the Indians."** There is more sense to the ironic suggestion than appears on the surface. They at least seemed content. They at least lived closer to nature in many ways. Their health survived more rigors, in spite of few so-called conveniences. Their war expenses were much lower, and they were less bloody, with fewer casualties. Someone interviewed a prominent chieftain of the Winnebagos, in Oklahoma, some time ago, suggesting that the Indians take the country back. He replied in Indian vernacular:

"Ugh!" said old Chief Pain-in-the-Neck. "If Injuns take um country, do Injuns also take um hit-and-run drivers?"

"Sure," said the traveling secretary, "you take the whole works."

"And Injuns have to take Brainers Trustem down in Washington?"

"Certainly, everything."

"And," inquired old Chief Pain-in-the-Neck anxiously, "Injuns have to take over um Senator Huey Long?"

"Surest thing you know," replied the traveling secretary.

"Then," said old Chief Pain-in-the-Neck most decidedly, "Injun no wantum country."

The future of the nation, filled with unrest and still facing problems that will determine whether its character is as steel-like as we had fondly hoped, requires not only the stamping out of **false doctrines** that have been brought among us, but also the overcoming of our indifference to true education and spirituality. The empty mind is bad, but the half-baked intellect is worse. But the chief menace just now is in the hands of those who have merely enough education to think that they are smart and of those who think that being smart is sufficient. What we need is moral inspiration. Our system of life has broken down in the realm of the soul. We have plenty of facts, but we need more faith—faith in God, in each other, in ourselves. The conviction is deepening that we need more than education.

Now that the newspapers and the air are free again from such epithets as "liar," "betrayer," "self-seeker," etc., it is worth our while to sit down, think things through, and ask, What's wrong, and what can we do to right things? President Roosevelt said:

> As I see it, the chief religious issue is not between our various beliefs. It is between belief and unbelief. It is not your specific faith, or mine, that is being called into question—**but all faith.** Religion in wide areas of the earth is being confronted with irreligion; our faiths are being challenged. It is because of that threat that you and I must reach across the lines between our creeds, clasp hands, and make common cause.
>
> No greater thing can come to our land today than a revival of the spirit of religion—a revival that will sweep through the homes of the nation, and stir the hearts of men and women of all faiths to a reassertion of their belief in God and their dedication to His will for themselves and for their world. I doubt if there is any problem—social, political, or economic—**that would not melt away before the fire of such a spiritual awakening.**

Alfred M. Landon said:

> In the stress and confusion of recent years and in the din of conflicting counsel, we have lost our bearings. We must stop and listen now again, as our fathers listened, **to the voice of God Almighty** that will dispel our doubts and uncertainties and point us into safe courses.
>
> We have waited and hesitated; the courage

and resolution of old (**born of the spirit of God in the hearts of men**) has seemed to fail us and our moral fiber has seemed to weaken.

There is grave peril in this situation.

Final and fatal is the possible paralysis of faith and the deadened sense of personal response to the voice of God.

More than ever must the hearts of men arouse themselves in religious faith and face in full fighting force the present active anti-God propaganda.

Mr. Charles Fiske, in telling us that "New Thought" has turned stale said,

The trouble with all churches in America today is that faith in God, **a personal God** with whom we may have fellowship and communion, seems to be succumbing to a hazy speculation about God.

I talked recently with a learned college president who felt that he had fully vindicated his religious position when he said that he believed in "an abstract principle of truth and right with which we should be ready and willing to cooperate."

Plain folk far outside the circle of the intelligentsia breathe the same religious **mist**.

It is a poor substitute for the clear and freshening air breathed by the Christian believer. Men will never worship a Philosophical Abstraction.

They need sure faith, and they will welcome gladly the church or the minister who makes such a faith reasonable and appealing.

Speaking at Woking, England, Lord Justice Alesser referring to the world-wide **WAR** on all religion, in a striking speech said, what is true in the United States as well:

The present was the most critical time for the Church for centuries, and there was a huge challenge to the Church. Those who thought the world was in peril today for want of faith would feel it AN ACUTE MENACE. There was no one who would not go to the defence of their country, if threatened with war, but WAR WAS BEING CALLED ON THE WHOLE FAITH ALL OVER THE WORLD, without people being moved to go to the defence of their faith.

In spite of all what we have written, and the more that could be said, we can truly thank God for America, and feel that our highest patriotic service we can render is to **pray for America.** It is by the throne that the greatest good can be done for our country. Let us go to **the throne,** and then let us go **to the people.** The greatest bane today is the disposition to sit down and wait for the people of the world to come to the Church. Going along with this error is the disposition to adjust the church's program to make it attractive to the world. We get into the attitude of putting on an entertainment to attract the world. Imagine Peter and Paul doing that. Let the Church arouse herself and, like her Lord, go into the highways where people are. As certainly as the church sits back in its cathedrals and meetinghouses and waits for the world to come, the world will recognize that there is no hurry. The world will only respect the Church when she condemns the world and attacks everything worldly—and lives like it.

Lest our readers feel that we are unduly pessimistic, blind to see the better side of things, we can truly agree with Mr. Magnin, when he says:

Suppose that your dream in youth came true, that you owned the world with a fence around it. Where would you choose to live?

Would it be the Orient—Japan or China—or Germany, Italy, the Nile Valley, or Spain?

Ever since you were a child you have heard the fascinating tales of cherry blossoms, old culture, scientific and educational progress, pictorial art and music, fertile lands, and romance. Yet, if you could have circled the globe with me, probed where I probed, seen what I saw, you, too, would have gazed upon the Statue of Liberty with but one cry in your heart: "Thank God for America!"

Where else in the world is there such a place, despite its faults, its ballyhoo, its hustle and bustle, its madness to achieve things?

Is America perfect? Far from it.

Has America the monopoly of all the beautiful things in the world? Of course not.

Have we poverty in this country? Unfortunately, yes, much of it.

Have we filthy politics and stupid legislation and gangsters and depressions? Certainly we have. After all, we are human, and where human beings exist one can ever find imperfections.

Yet with all these things, America is the greatest country in the world today—the envy of all the world. If the masses of Europe, Asia and Africa could break through the barriers and come to this country they would come in such droves that neither they nor we would be able to handle the situation. And why not? Here is a new world, with a new vision, with new hope and faith and strength; a world made great because it is founded upon the principles of liberty and freedom; a country made great because it is composed of descendants of every race, color and creed who with the courage of the pioneer tore away from their moorings and came here for a new opportunity and a new life.

"Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God our King."

We need a spiritual awakening. A **character** crisis disturbs us. We have been trying to live **"by bread alone."** We thought **things** would satisfy us, when the fact is they nearly ruined us. We have been following **false lights,** and lost sight of the true light. We well nigh missed the Master. Revivals and changes for the better come from the inside to the outside, they must needs begin at us that wear Christ's name and livery. May they begin in us. They will reach the nation.

When our Lord approached the city of Jerusalem, He shed tears over it on the high road. Not because it lacked parks, well-lighted streets, paved avenues, taller and better buildings, but because it needed God—and didn't know it. But He dried His tears, went into the city, and cleansed the Temple. There is a relation between a corrupt nation and a decadent religion. Jesus began at the right place. May we do likewise. Let us humble ourselves and pray. Let us seek the face of God. Let us turn from our wicked ways, which offend God, and are such a reproach to us. Let the prodigal nation come home from the far country.

A change from one form of government to another will not change things, but changed lives will do it. Changing presidents will not cure our hurt; we are suffering from heart trouble. There is only one healer of heart trouble, that is the Lord Jesus Christ. Will we have a great tomorrow if the Lord tarry? It depends upon us Christians to a large extent. All too long we have sat by the camp fireside, trying to keep ourselves warm. Let us bestir ourselves. In every city where we have labored the last several years, crowds, hungry crowds have listened, have been strangely warmed, and we believe many have been changed. There is an open door of opportunity.

Unless we return to God, give more attention to the soul, the same pallbearers that carried nations of the past out to the graveyard of nations, wait at our door. **"Righteousness exalteth a nation, but sin is a reproach to any people."**

THE GAMBLING MANIA

"Provide things honest in the sight of all men."—Apostle Paul.

The nations are in the grips of a deadly mania. That is **gambling.** It is the unholy desire to get from the other fellow without an honest return. An unholy agreement, between two persons, or more, to rob each other, and that by mutual consent. **That's gambling.** We are informed that billions of dollars were taken from honest business by commercialized gambling in 1935. All this from the small gambler to the big-time criminal, including the church folks, and charity promoters. The saddest part of the story is that some of the most flagrant offenders in this form of picayune gambling are found among the churches and fraternal organizations. The Church, which has always championed the best in civilization, can scarcely teach with an honest face while it raffles quilts and sells chances on automobiles. **The Church must practice what she teaches.**

Some trite sayings on gambling need telling. A young gambler is an old beggar. The better the gambler the worse he is. A lottery is a tax on fools. Gambling is the mother of lies and perjury. Gambling is the child of avarice and the father of despair. He who by gambling gains, proves loser in the end. Some play for gain; to pass time others play for nothing; both play the fool, I say. A gambler is a moral suicide. There is but one good throw to the dice, which is, to throw them away. Gambling bears the same relation to robbery that dueling does to murder: the only difference is that in robbery there is one robber, and in gambling there are two.

The Federal Trade Commission has been "cracking down" of late on lotteries. This time, it's candy; a sweets company in Seattle, Washington, has been brought on the carpet for circulating punch-boards in candy stores. The purchasers who punch the winning numbers from the boards are said to receive a box of candy, while those punching all the other numbers get nothing. That's gambling.

The Gambler cannot love his neighbor as himself. The Great Teacher taught the blessing in giving in contrast to the hideousness of coveting that which rightly belongs to others. It is not a credit to Canadians that they could afford to wager during the hard times of 1934, some $21,000,000 on horse races. Chance versus honest mental or physical sweat for the doubtful issue of getting something for nothing!

Some pass off their crimes by the saying, "Oh, I was just taking a chance." Others say, "What harm is there in a little stake? It puts zest into a card game." This all shows how real living is unknown to the folks who thus speak. Life has become flat and stale.

The devil usually camouflages his evils, this to allay the conscience, by such terms as the "Irish Hospital Sweepstakes." Thus the plea for national gambling for the benefit of licensing charities and public philanthropies. This also is an indication of the lack of character, when interests that ought to appeal to the sympathies of men fail to do so. In other words, when love for money and the desire for the thrill in gambling is the onlv basis of appeal, God have mercy on us.

Slot machines were called "pernicious influences in the community" by the Attorney-General Mr. Roebuck, of Ontario. So they are. They grease the tracks for youth, to enable them in time to become gamblers.

Recently, a judge in Kentucky, about to sentence a young man for gambling remarked: "I am sorry that I have to sentence this youth, when in this city women as well as men gamble for prizes." There is no difference in the principle of the thing. This is what Paul means when he says, "Evil men and **seducers** shall wax worse and worse, **deceiving** and being deceived." Greed is the propelling force in gambling. The love of money lies at the root of the whole gambling business. Gambling is a moral disease of fearful malignancy; it is to be feared as we would shun cancer, leprosy, smallpox. These at the worst can only touch the body, but gambling destroys the soul.

The card table is the twin sister to gambling. They were born in the same household, and have lived together ever since. Shun the one, and the other won't bother to a great extent.

What's the Harm from a Friendly Game of Cards if We Don't Play for Money? This question is often asked. The appalling answer to it is heard from a man at a revival meeting who

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With such efforts being put forth we need a co-operation of both old and young. We should never forget the advice of our older ones, and the young should be willing to stay under the direction of those who have gone the way before.

Every community has both old and young that do not attend Sunday school. Do we ever invite them to our services? Do we welcome them if they do come? Do we want them to come again? We can do much by encouraging them to come.

There are also neighborhoods which have no religious services within easy reach of every Sunday school. Here many times an empty building may be found in which services may be conducted. Many times little ones can be interested, and naturally older ones can be reached through them. Such efforts may later develop into a church organization. For this cause we need workers who are willing to give their time for the cause of the Lord. When whole-hearted service is given much joy will be brought into many hearts. By looking on the great work we are made to think of the words of Jesus, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38). These activities also provide a splendid means by which our young people may spend their Sunday afternoons and in ways that are pleasing to the Lord.

Also, evening meetings may be had to study the Word of God and to look on the fields for enlargement of the work. Definite prayer should be made for those who are wandering in the cold world. Prayer should also be made for those of our own number who are careless and indifferent.

May the Lord help us to be effective workers for His cause and to be bright and shining lights to those who know not the Father's great love toward us. May our Sunday school be a beacon light whose rays shine over the whole community to bring men to Jesus Christ and to glorify God.

Kalona, Iowa.

TABERNACLE STUDIES

(Continued from page 373)

symbolized the Son of God and the sons of God united in the sacrificial offering made for men on the cross of Calvary.

In this feast there is much of Christ set forth. There is but little of the worshiper seen in the presentation of this significant ceremony with which the beginning of the Church is so vitally connected. The goat for the sin offering represents the presence of the element of sin in connection with the feast of this fellowship. The leavened cakes bring in the element of sin as in the labors of the worshiper who approaches the altar to present himself to the Lord. But with the two loaves of leaven he also presents two lambs without spot and blemish. How insignificant is the man who approaches God for pardon and for acceptance into His fellowship in the midst of so much that points to the holiness, perfection, glory, and abounding grace in sacrifice, and in perfect atonement by the shedding of His blood! In the feast of Pentecost the Lord is magnified, and man is seen in his unfitness made acceptable by the abounding grace of Christ.

(To be continued)

WORLD NEWS

(Continued from page 381)

had been invited to Christ by a worldly young woman, a church member. He said, "You are the last person in the world to ask me to become a Christian. You came to our home and persuaded me and my wife to play our first game of cards. We kept on until the gambling spirit so possessed me that in trains I would induce fellow passengers to play, and would fleece them of their money. Until you yourself get right with God you have no right to ask me to do so." Soon afterwards, during that service, the man's aged washerwoman pleaded with him to go to the altar. He did, and was gloriously saved. Charles Kittridge was the man's name. He, with four other men, founded the society of Christian commercial travelers known as "The Gideons," which puts a Bible in every hotel room. His reply to the girl shows the unspeakable danger of social card playing. "Can a man take fire into his bosom and not be burned?"

A young fellow had engaged in gambling and by God's grace he had been delivered from the awful pastime. He told me that to perpetuate his escape he must be always on the watch never to go near men when they were playing cards; the fascination of watching their game was so great that merely to be an onlooker would mean his being swept into the terrible maelstrom again.

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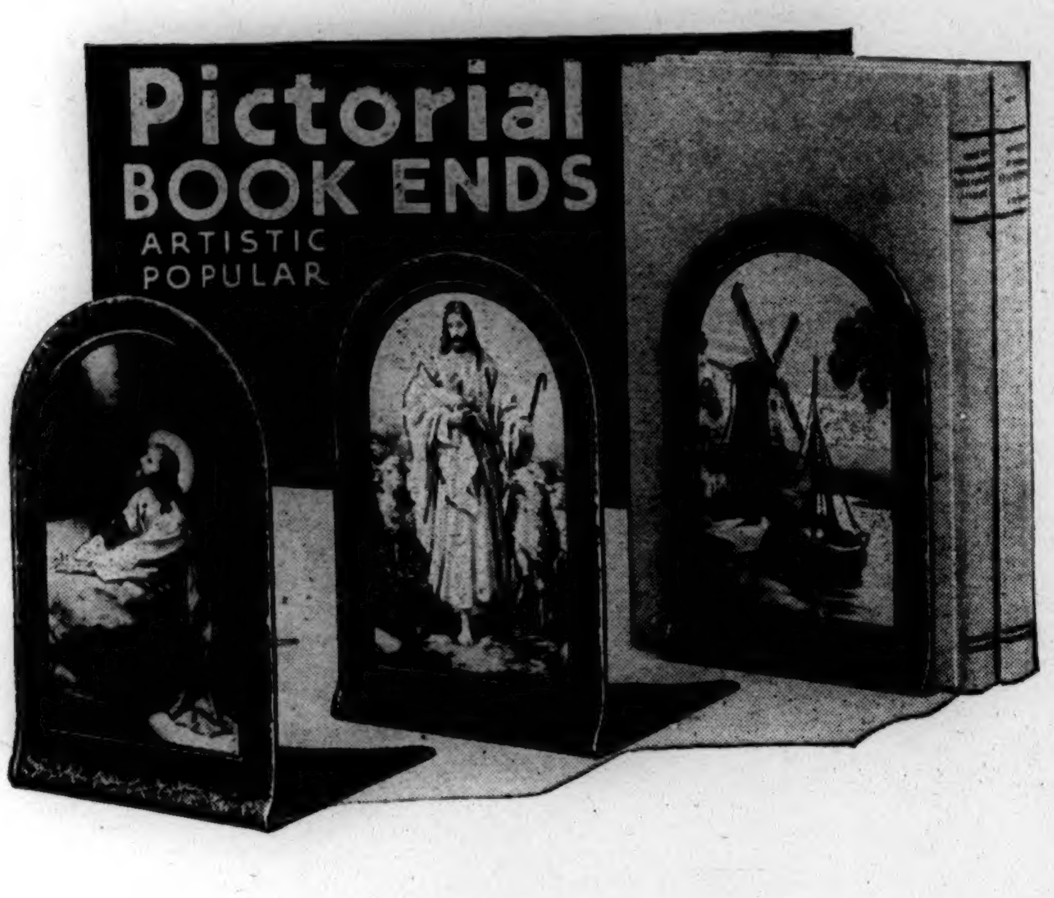

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